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THE GREEK LITURGIES.

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THE GREEK LITURGIES

CHIEFLY FROM ORIGINAL AUTHORITIES.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS,

BY

C. A. SWAINSON, D.D.

MASTER OF CHRIST'S COLLEGE, AND LADY MARGARET'S READER IN DIVINITY, CAMBRIDGE;
FORMERLY NORRISIAN PROFESSOR, AND CANON RESIDENTIARY OF
CHICHESTER CATHEDRAL.

WITH AN APPENDIX CONTAINING THE COPTIC ORDINARY CANON OF THE MASS
FROM TWO MANUSCRIPTS IN THE BRITISH MUSEUM,

EDITED AND TRANSLATED BY DR C. BEZOLD,

PRIVAT-DOCENT IN THE UNIVERSITY OF MUNICH.

Cambridge :
AT THE UNIVERSITY PRESS.

1884

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AT THE UNIVERSITY PRESS.

IN PIAM MEMORIAM

DOMINAE

MARGARETAE

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INTRODUCTION.

CHAPTER I.

PRINTED EDITIONS OF THE GREEK LITURGIES.

THE sources of information on the Greek Liturgies available for students have hitherto been the following.

(1) There was published at Rome in the year 1526 a small quarto volume, measuring eight inches by five-and-a-half, and consisting of eighteen sheets. The following is a copy of the title-page. It is printed in red.

Αἱ θεῖαι λειτουργεῖαι. | Τοῦ ἁγίου Ἰωάννου τοῦ | χρυσοστόμου. |
Βασιλείου τοῦ μεγάλου. | καὶ ἡ τῶν προηγιασμένων. | Γερμανοῦ ἀρχιε-
πισκόπου | Κωνσταντινουπόλεως, ἱστορία Ἑκκλησιαστικῇ | καὶ μυστικῇ
θεωρίᾳ¹.

After the word Τέλος on the last page is the following by way of Colophon:

εἴ τις εἰς ἐνιαυτοὺς δέκα ταυτασὶ τὰς θείας λει | τουργίας ἐντυποῦν
τολμήσει, ἢ ἄλλοθεν ποθεν | ἐντετυπωμένας ὥνίας ἔχειν, ἐκ τοῦ προνο-
μίου | τοῦ Μακαριωτάτου ἄκρου ἀρχιερέως Κλή- | μεντος ἐβδόμου ζημιω-
θήσεται. |

Ἐν ῥώμῃ χιλιοστῷ φ' κ' σ' Μηνὸς Ὀκτοβρίου. | Δεξιότητι Δημητρίου
Δουκᾶ τοῦ κρητός.

The signatures follow, Α—Σ. ἅπαντα δυνάδια.

¹ My copy has on the title-page the autograph, as I suppose, of *Stephanus Baluzius, Tutelensis*.

On the back of the title-page is printed an address to orthodox Christians everywhere, which Ducas concludes as follows:

καὶ γὰρ εὐρὼν τὰς θείας λειτουργίας τῇ ἡμῶν ἀμελείᾳ διεφθαρμένας, συνεργῶ χρώμενος Λιβίῳ τῷ Ποδοχάταρῳ αἰδεσιμωτάτῳ τῆς Κύπρου ἀρχιεπισκόπῳ, καὶ τῆς Ρόδου Μητροπολίτῃ, λογιωτάτῳ καὶ ἀρίστοιν θεολόγῳιν, καὶ εἰς τὸ ἀρχαῖον κάλλος συναγαγὼν, καὶ μετὰ ἐπιμελείας ἐντυπωθῆναι ἐπινοήσας, ὑμῖν τοῖς ὀρθοδόξοις δῶρον ἔδωκα. καὶ εἰ μὲν τὸ δῶρον ἀξιόλογον ὑμῖν φαίνεται, ἐν ταῖς ὑμῶν θείαις ἱεουργίαις μνημόσυνον ἡμῖν ποιήσατε. ἔρρωσθε.

Thus the text of Ducas' volume came from Cyprus and Rhodes.

(2) I read in an edition of two copies of the Liturgy of S. Chrysostom, published at Venice in 1644, that Demetrius Ducas made a translation of this copy of S. Chrysostom which he had edited, and that Greek and Latin were printed at Venice "per Ioannem Antonium et Fratres de Sabio" in 1528. I question the authorship of the translation. There is a copy of the book in the British Museum.

(3) In the year 1560 there appeared at Paris, from the press of William Morel, "the Royal printer in Greek," a beautiful folio (12 inches by 8½, pages 179) entitled ΛΕΙΤΟΥΡΓΙΑΙ | τῶν ἁγίων πατέρων | Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοθέου. | Βασιλείου τοῦ μεγάλου. | Ἰωάννου τοῦ χρυσοστόμου. |

These were followed by eight treatises in Greek on liturgical details¹, and preceded by the Canon of the Council in Trullo (which appealed to the Liturgies of James the Brother of the Lord and of Basil the Bishop of Cæsarea, as against the usage of the unmixed cup in Armenia), and the short treatise of Proclus, archbishop of Constantinople, which speaks of the Liturgies of Clement, James, Basil, and John of the golden mouth.

¹ These treatises were (i) one from the "Ecclesiastical Hierarchy" of "Dionysius the Areopagite," (ii) from Justin Martyr's Apology, (iii) from Gregory of Nyssa, (iv) Johannes Damascenus, A.D. 720, (v) Nicolaus of Methone, (vi) Samonas of Gaza, A.D. 1072, (vii) Mark of Ephesus, A.D. 1450, (viii) Germanus of Constantinople. S. Andrea undoubtedly considered "Dionysius the Areopagite" to have been the contemporary of S. Paul, and Pro-

clus to have been the Archbishop of the fifth century. In the Latin edition the dissertation of Mark of Ephesus is omitted, three treatises being added, one of Nicolaus of Casasila [1346], the second of Maximus Monachus, the third of Bessarion [+1472]. The works are all introduced because of their bearing on the Eucharistic controversy. [I have given the dates of the less known writers.]

In the same year Morel printed what seemed to be Latin translations of the works which he had printed in Greek, with a few additions. Here the name *Claudius de Sanctis*¹ appeared on the title-page, as having contributed a collection from the writings of S. Chrysostom of passages bearing upon the Liturgies. He also prefixed some memoranda of a controversial character. But the editor of both editions was "Joannes a S. Andrea." Too modest to allow his name to appear in connexion with the Greek Liturgies, he dedicated the Latin volume to the Cardinal Charles of Lorraine.

Of the sources from which he drew his manuscripts, he only stated that they came "e mediis Græciæ bibliothecis." He added one act which increases our obligations to him. Instead of translating his copy of "Saint Chrysostom," he printed a Latin translation of the Liturgy, made by Leo Thuscus brother and pupil of the more famous Hugo Etherianus, who was contemporary and protégé of the Emperor Manuel (A.D. 1172). This Liturgy speaks of Nicolaus as *Papa*, and of Eleutherius of Alexandria, Cyril of Antioch, Leontius of Jerusalem, all as living. If the latter are difficult to identify, there is no doubt of "Alexius Emperor and born in the purple" (see below, pp. 133, 134), and we assign the Liturgy unhesitatingly to the commencement of the twelfth century.

The edition of Morel has hitherto furnished the only printed text of the liturgy of S. James.

(4) In 1583 Ambrose Drouard printed a volume entitled Η | ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ | ΓΙΑ ΤΟΥ ΑΓΙΟΥ ΑΠΟ | στόλου καὶ εὐαγγελιστοῦ Μάρκου, | μαθητοῦ τοῦ ἁγίου Πέτρου | | *Clementis P.R. De ritu Missæ.* | Hic accessit ex antiquissimo manuscripto codice | divini horarum officii declaratio. | Omnia nunc primum Græcè et Latinè in lucem edita. | PARISIIS. |

It commenced with a letter from Cardinal William Sirleti, dated Rom. 16 Kal. May 1582, to John a S. Andrea, Canon of the Church of Paris, stating that with the letter there came a copy of the Liturgy of S. Mark the Evangelist, which the Cardinal had had transcribed from a very ancient MS. of the Monastery of S. Maria ὁδηγητρία, at Rossano, of the order of S. Basil. It had been discovered there not long before in company with the Catechetical Lectures of S. Cyril of Jerusalem, the works of Dionysius of Alexandria against the Noctians, and of Hippolytus the Martyr against

¹ He afterwards became Bishop of Evreux.

Noetius and against Paul of Samosata; these the Cardinal hoped to publish ere long. In the meantime he sends the Hierurgia which the Church of Alexandria had received by tradition from S. Mark. From this Liturgy (the Cardinal thought) Saint Basil and Saint John Chrysostom had transferred many things into their Liturgies. John of S. Andrea replies in a letter dated 12 Kal. of May 1583 full of thanks for the kindness of the Cardinal, and mentions that twenty years before he had printed an edition of the Liturgies of S. James, S. Basil, and S. John Chrysostom; and also the Missale Gothicum and the Liturgy of Dionysius the Areopagite, all from our small library at Paris. The little volume¹ contained a large portion of the eighth book of the Apostolical Constitutions, which the editor without hesitation ascribed to Clement of Rome. The Imprimatur was given by the learned Genebrard, afterwards archbishop of Paris; and the Royal Privilege conveying the copyright was dated April 22, 1583.

(5) In 1589 there appeared from the press of Christopher Plantin, at Antwerp, a volume entitled *Missæ apostolica*, | sive | *Ἡ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ* | τοῦ ἁγίου ἀποστόλου Πέτρου. | *Divinum sacrificium* | *sancti apostoli Petri*. | Cum *Wilhelmi Lindani, Episcopi Gandavensis*, | *Apologia pro eadem D. Petri Apostoli Liturgia*. | *Item vetustissimus in S. Apostolicæ Missæ Latine Canonem* | *Commentarius, ex admirandis antiquissimorum PP.* | *nostrorum orthodoxorum antiquitatibus concinnatus*. The body of the work exhibited, where needful in four columns, first the Canon of the Roman Mass, secondly the Liturgy of S. Peter in Greek, next a Latin translation, and lastly some short notes. This occupied 41 pages; then followed twelve or thirteen pages of annotations, and after these an "Apology" for the Liturgy, and a Commentary. On the last page (215) is the approbation of the Bishop himself (from which we learn that the Commentary was taken from a MS. more than 1000 years old) and the Privilegium of Philip II. The only information the Bishop gives as to the channel through which this Liturgy came to him is this, that he found it in the very large and well furnished Library of Cardinal Sirleti², and that a learned Greek librarian had copied it for him. He had himself translated it into Latin.

¹ Its size is 7 inches by 4½: and it contains 120 pages.

² Sirleti was a native of Apulia, and a great

collector. See for example Dr Scrivener's "Introduction," p. 203, no. 373: p. 248, no. 79: p. 257, no. 132.

Another edition of this came out at Paris from the press of Frederic Morel, "Chief printer to the King," in 1595. A copy of this is in the University Library, Cambridge. It was edited by Joannes a S. Andrea. The Liturgy occupies here about 37 pages. It is followed in this volume by "Γρηγορίου | του Διαλογου | ἡ θεία λειτουργία. | S. Gregorii Papæ | quem Dialogum Græci cogno | minant, divinum officium sive | MISSA. | Cum interpretatione græca Georgii Codini." This occupies 29 pages¹.

These Liturgies have been frequently printed. For example, the second volume of the "Bibliotheca Veterum Patrum seu Scriptorum Ecclesiastico-rum" (Paris, 1624) contains the Liturgies of S. James, S. Mark, and S. Peter. As to S. James, it is stated in the margin, "Textus græcus ex editione Romana expressus est Demetrii Ducæ 1526. Latinus ex Parisiensi Gulielmi Morelii anno 1560." S. Mark "ex editione Parisiensi 1583 apud Ambrosium Drouard via Jacobea." S. Peter "ex editione Parisiensi Frederici Morelii Architypographo Regio, eruta ex MSS. Bibliothecæ Regis Christianissimi 1595." The table of contents does not repeat the erroneous statement as to the origin of the Liturgy of S. James².

(6) Some of these liturgies were reprinted by Fabricius in his "Codices Apocryphi Novi Testamenti;" but the next great collector was Eusebius Renaudot, who in the year 1716 published a couple of volumes entitled "Liturgiarum Orientalium Collectio." The work contained, first, translations of Liturgies used amongst the Copts (the Liturgies of Saint Basil, Saint Gregory and Saint Cyril), followed by Alexandrine uses of S. Basil and S. Gregory. Then was printed the Liturgy of S. Mark from the edition of 1583, although Renaudot acknowledges that he had himself seen the Manuscript in the Library of the Greek Monks of S. Basil at Rome. These were followed by elaborate dissertations and notes, and the first volume concluded with a translation of the "Liturgia Communis sive Canon Universalis Æthiopum"—the most honoured (I believe) of the Æthiopic Anaphoræ.

¹ Gregorius II. (715—731) was called by the Greeks 'Ο Διδλογος. He was supposed by some to be the author of the Liturgy of the Pre-sanctified, and it is this which is assigned to him here.

² On the contrary it refers to the edition of Morel alone. However erroneous the statement (for erroneous it undoubtedly is), that the

edition of Demetrius Ducas contained the Liturgy of S. James, it has been handed down from 1624 to 1878. We find it in Sir William Palmer's admirable work "Origines Liturgicæ," i. 21. It is repeated by Dr Neale (Dr Little-dale's ed. p. 37), by Daniel, and by Mr Hammond.

The second volume contains translations of more than forty Syriac Liturgies. The most important to us is the Syriac S. James, for the Churches which used it are Monophysite, and the presumption is that all that it is common to it and the Saint James of the orthodox Churches must date from a period before the Council of Chalcedon¹.

(7) The most important work of the seventeenth century was however the famous *Εὐχολόγιον* of Goar. I will transcribe the chief part of the title-page. "*εὐχολόγιον* sive Rituale Græcorum complectens ritus et ordines divinæ liturgiæ, officiorum Sacramentorum, Consecrationum, Benedictionum, Funerum, Orationum &c. cuilibet personæ, statui, vel tempori congruos, juxta usum orientalis ecclesiæ. Cum selectis Bibliothecæ Regiæ, Barberinæ, Cryptæ-Ferratæ, Sancti Marci Florentini, Tillianæ, Allatianæ, Coresianæ et aliis probatis MMLSS. et editis Exemplaribus collatum. Interpretatione Latinâ, nec non mixobarbararum vocum brevi Glossario, æneis figuris, et observationibus ex antiquis PP. et maxime Græcorum Theologorum expositionibus illustratum. Operâ R. P. F. IACOBI GOAR Parisini. ordinis F.F. Prædicatorum, S. Theologiæ Lectoris; nuper in Orientem Missi Apostolici. Lutetiæ Parisiorum." MDCXLVII.

This volume contains services for all occasions. I am more concerned with the Liturgies proper.

The Liturgy of S. Chrysostom occupies pages 58—86. Goar complains on p. 87 of the great discrepancy between the various editions and manuscripts of this liturgy, and the difficulty of making collations. On the whole he decided to follow one published at Rome; and on pages 87—98 he printed collations with the edition of Morel and others which had at various times appeared at Venice. This part is very carefully done. On pages 94—98 there are some extensive notes taken from a MS. in the Paris Library "more than 200 years old." This is the P. of Daniel, iv. p. 327, and I have adopted the same letter myself (p. 100 below). The persons prayed for as living (p. 132) were, so far as they can be identified, living at the time of the opening of the Council of Florence. On pages 98—100 are similar notes taken "e MS. Barberino S. Marci ante septem et amplius sæcula, ut putatur, exarato"—the Barberini MS. used below (pp. 89—94). A third series of notes was taken from a copy used by Greek monks in Rome, Campania, Calabria, Apulia,

¹ Palmer, "*Origines Liturgiæ*," i. 27.

and Sicily, "e vetusto Dom. Basillii Falascae Cryptae-Ferratae Archimandritae," marked C by Daniel and myself (below, p. 100). A fifth copy is given by Goar (pp. 104—107): it had been printed among the works of S. Chrysostom. This copy had also been published at Venice in a very beautiful form in 1644 taken (if I understand aright) from an edition printed by the Morels in 1570, with a Latin translation made "in gratiam episcopi Roffensis."

Goar enriched this part of his work with fifty pages of notes for which every subsequent editor has expressed his obligations, and with a few copper plates which have frequently been reproduced¹.

Goar then proceeds to give the Liturgy of Saint Basil. His copy is nearly identical with that published by Morel in 1560, as that was identical with the copy of Demetrius Ducas in 1526. A few various readings follow, pp. 176—179, the MSS. of Cryptaferrata furnishing the chief variations that are worthy of attention. A MS. which a friend (Isidore Pyromalus) had brought from Patmos furnished Goar with further variations (pp. 180—184).

After a few notes on S. Basil he proceeds with the Liturgy of the Presanctified differing considerably from the copy in Ducas, and adds (page 204) notes from the Barberini copy (see below, pp. 95—98). He then gives a short treatise of Simeon, Metropolitan of Thessalonica, on the temple and the liturgy, and passes on to the services of Ordination, Baptism, &c.

(8) In the year 1749 there was published at Rome the first volume of a great collection of Liturgical works made by JOSEPH ALOYSIUS ASSEMANI. The publication extended to thirteen volumes; the last, which is said to be extremely rare, was published in 1766. It was entitled "*Codex Liturgicus Ecclesiae Universae*," the first volume containing services for Catechumens; the second for Baptism; the third for Confirmation; the fourth, fifth, sixth and seventh, the liturgical offices, and so on. The Liturgy of S. James is in volume v., and that of S. Mark in volume VII. Assemani gave no information as to the source from which he

¹ It may be interesting to notice that the drawing of the *Δισκος* or paten (page 117) represents the *σφραγίς* in the centre with nine small cubes on the right (diagonally) and one on the left. In the more modern drawing given by

Daniel (iv. 389) the nine cubes are placed (square) on the right, and one on the left, and in two lines below are the portions (eleven of each are given in the drawing) of the living and of the dead.]

drew the Greek Liturgy of S. James. It seems to be merely copied from the edition of Morel. He added however large extracts "ex antiquo MS. Messanensi quod nondum lucem aspexit" (pp. 68—99): then an Anaphora in Syriac, different from any produced by Renaudot; an interesting exposition assigned to John Maro, Patriarch of Antioch; and, in conclusion, nine pages of Latin notes, taken by the friend that had furnished him with the extracts from the Messina MS., but now from a codex found by this friend in "our Library of S. Basil at Rome." This friend deserves our special thanks, as will be seen more fully hereafter: he is designated as "Benedictus Monaldinius Hieromonachus Cryptoferratensis."

(9) From the middle of the eighteenth century until the year 1849 no work of moment containing the text of the Liturgies appeared. In 1849 the Rev. J. M. Neale published a work which he entitled *TETRALOGIA LITURGICA*, containing the Liturgies of S. Chrysostom, S. James and S. Mark, and the Mozarabic Service, arranged in parallel columns. This parallelism was reproduced with great care and with additional Liturgies, in English, in Mr Neale's Introduction to his *HISTORY OF THE HOLY EASTERN CHURCH*, which appeared in 1850. A great impulse was given to the study of Liturgies by these works, but Mr Neale was content to follow previously printed copies, with a few conjectural emendations.

(10) In 1852, however, in the third volume of his work entitled *HIPOLYTUS AND HIS AGE*, Chevalier Bunsen published complete copies of the Liturgy of S. Basil and the now-called Liturgy of S. Chrysostom from the Manuscript in the Barberini Palace (of which see below). These were reprinted in the third volume of his *ANALECTA ANTE-NICÆNA* (the volume which contains the *Reliquiæ Liturgicæ*) published in 1854¹. The copies were placed in parallel columns although there are only two prayers common to the two. Bunsen printed also the Greek Liturgy of S. Mark, (1) altered conjecturally so as to represent that which he conceived to be in use in the time of Origen, and (2) "uti exstat in Codice Calabro." (He copied the text of Renaudot.) Here he printed in parallel columns the corresponding portion of Renaudot's translations of the Coptic Saint Cyril and the Canon Universalis *Æthiopum*: and led by this comparison he made two happy corrections in the published text, *ὑψίστατο* for *ὑψίστατον*, and *πάντα σ' ἀγιάζει* for *πάντας*

¹ It will be remembered that Goar was content with printing notes from this manuscript.

ἀγνάξη (page 50 below). He also printed a Liturgy of S. James, altered conjecturally from the text of Morel.

(11) Guided largely by Dr Neale (to whom he repeatedly expresses his obligation), Dr Herm. Adalb. Daniel produced in the last volume of his "*Codex Liturgicus Ecclesiæ Universæ in Epitomen redactus*" &c. (Lipsiæ 1853) a valuable collection of Oriental Liturgies, exhibiting in larger type those portions which are common to two or three; and he added several useful notes. He gave first the "Liturgy of S. Clement," with copious illustrations from the writings of Saint Chrysostom and early Councils. S. James followed, then S. Mark, and the Latin translation of the Liturgy of the Apostles of the East, Thaddeus and Mares, which he found in Renaudot, I. 566—571. The modern Liturgies of S. Chrysostom, S. Basil and the Presanctified followed (the first with collations from Goar's MSS. which he designated as B. P. C.), and lastly a Latin translation made by himself of Mr Blackmore's English version of the Russian rendering of the Liturgy of the Armenians, as prepared by Dolgorowki, Archbishop of the Armenians in Russia¹.

(12) In 1858, 59, Dr Neale reproduced the Liturgies in Greek; S. Mark from Renaudot, S. James, S. Clement (chiefly from the text of Cotelierius), S. Chrysostom and S. Basil (from "the Venice edition of 1840 corrected by a later edition at Constantinople"). Into all these Dr Neale professedly introduced a few conjectural emendations. The work was reproduced in a very convenient form, under the editorship of Dr Littledale, in 1868.

(13) An important work was published at the Clarendon Press in 1878 entitled "*Antient Liturgies, being a reprint of the texts either original or translated of the most representative Liturgies of the Church, from various sources,*" edited by Mr C. E. Hammond, late Fellow and Tutor of Exeter College. The volume contained reprints of a fragment of an antient Gallican missal discovered by Mai: the Clementine Liturgy (text from Ultzer): S. James, Greek; S. James, Syriac, from Renaudot: S. Chrysostom and S. Basil "*ad normam hodie acceptam,*" taken from Daniel; an English version of the Armenian Liturgy as translated by Mr Malan of Broadwindsor in 1870, from a copy printed at Constantinople in 1823; the Greek S. Mark; Renaudot's translations of two Coptic Liturgies; and Ludolph's translation of the Liturgy of the Æthiopic Constitutions

¹ Mr Blackmore's version was printed by Dr Neale, Introduction, &c. I. p. 379.

of the Apostles, followed by Renaudot's translation of the Canon Universalis.

This part concludes with Renaudot's translation of the Nestorian Liturgy "Adæi et Maris."

No use was made of Bunsen's reprints of the Barberini S. Basil and S. Chrysostom of the eighth century, the Liturgies of the nineteenth century being given nearly in full. Objections were raised against the title of "Antient Liturgies" as misleading, and the work was called in: it reappeared in the same year with a few additional memoranda, and one or two cancels, under the title "Liturgies Eastern and Western."

(14) I cannot pass over the *εὐχολόγιον τὸ μέγα* which was published at Rome in the year 1873 (*αωογ'*) *ἐκ τῆς πολυγλώττου τυπογραφίας*, though it cannot be ranked among the critical editions of the Liturgies. It is intended for the Greek Priests of the Roman obedience, and it contains an interesting Introduction (too long for insertion here) to the following effect: "The priests who are about to use the Euchology ought to make themselves acquainted with the Canons of the Holy Fathers and the directions of the Catholic Church. In the Commemorations therefore mention must first be made of the Roman Pontiff (*τοῦ τῆς Ῥώμης Ἀρχιερέως*), then of the Bishop and Patriarch of the place, if they are Catholics: but if they are heretics or schismatics, on no account must mention be made of them. In the course of the Liturgy the Priest approaches the gifts, and in carrying them on his head to the *θυσιαστήριον* with reverence he goes in procession round the Nave, and the people with all respect bow the head and fall down, entreating to be remembered when the gifts are being offered up (*ἐν τῇ τῶν δώρων προσαγωγῇ*). But, inasmuch as some of those who prostrate themselves adore the gifts thus brought in, as being the Body and Blood of Christ—possibly being deceived by the service in the Liturgy of the Presanctified (when the Bread Presanctified is brought in), the Priest must take care to instruct the people in the difference between the two. For the one are not sacrificed and not yet consecrated: but the other by the divine word are perfected and sanctified: these ought to be adored with all reverence, but not the other." There follow some cautions as to the oil of Unction, with which we are not here concerned: and the conclusion, referring to some Greek customs borrowed from Jewish ordinances, gives a warning that on no account are ordinances of the old law to be kept up, seeing they have been abolished by the coming of THE CHRIST.

CHAPTER II.

LITURGICAL MANUSCRIPTS.

(1) THE earliest Manuscript which has come down to us is, I conceive, the "Codex Barberinus," no. LXXVII. It is entitled (according to Bunsen, "Analecta Antenicæna," III. 197) "Orationes missæ et totum officium secundum Basilium S. Marci de Florentia, ordinis Fratrum prædicatorum de hereditate Nicholai de Nicholis." The MS. is described to me by Mr Stevenson (who has furnished me with a facsimile of a page) as being about $7\frac{1}{4}$ inches long by 5 broad; the writing uncials, twenty-one lines on the page. It contains according to Bunsen 562 pages, beginning with the Liturgies of S. Basil, S. Chrysostom (without any title), and the Presanctified; then prayers for the evening, midnight, morning, and so on; the Baptismal service, Consecration service, Ordinations, &c., &c. Goar took large notes from the first four, but Bunsen was the first to print at length the two Liturgies. Mr Stevenson has kindly collated Bunsen's copy with the manuscript, and enabled me to exhibit a more correct transcript. The Liturgy of the Presanctified was not edited by Bunsen.

(2) If the CODEX ROSSANENSIS is not next in date, some of its contents are nearly as ancient as the contents of the Barberini manuscript. It may be remembered that the Cardinal Sirleti had discovered a copy of the Liturgy of S. Mark in the library of the Monastery of S. Maria *ὁδηγητρία* at Rossano. Renaudot recognised this manuscript at Rome in 1701; and Monaldinius, the friend of Assemani, saw an old MS. in the library of "our convent at Rome," from which he made notes as to the Liturgy of S. James. This was done "in Bacchanalibus feriis." (I presume that he meant the Carnival.) Monaldinius gave the following description of the book: "Antiquus hic liber membranaceus est et formæ fere illorum quos libros vocant in octavo. Leucophæa pelle contegitur et a tergo ex auro signatur numero IX. Etsi principio et fine careat et quædam pagellæ initio male compactæ sint pluribusque locis quædam

folia desint, integras tamen continet Liturgias Petri Marci et Jacobi nomine insignitas quibus Liturgia Chrysostomi a Missa Fidelium initium ducens præponitur. Plures alias Ecclesiasticas functiones complectitur; unde Ritualement librum sive Sacramentarium Latini dicerent; Græci Euchologion appellant. Ex nostro Monasterio Patirii Romam delatus est, ut ex sequenti nota, quæ paginæ 41 superiori parte habetur, colligetur, 'Ex libris Monasterii S. Mariæ de Patirio Rossanensis, ordinis S. Basilii Magni.' At in calce ejusdem paginæ hæc alia nota legitur, 'In hoc libro continentur Liturgiæ S. Petri Apostoli, S. Marci Apostoli et Evangelistæ et S. Jacobi Apostoli: custodiendus diligenter, nam ex hoc libro exscripta fuit Liturgia S. Marci et fuit transmissa cuidam Canonico Parisiensi qui typis eam mandavit cum nimio honore.' Cætera legi non potuere. Sane ex hoc codice desumpta est Liturgia S. Marci quam Renaudotius vulgavit."

There was not much here to raise a hope that the volume could be discovered. But it was worth the trial. And Mr Lewis, of Corpus Christi College, who had undertaken to hunt at Messina for the manuscript which Monaldinius had seen there, added this to his other kindness: he would try whether this volume could be found at Rome. We knew that there was no Monastery of Greek Monks of S. Basil at Rome now: the hope was a vague one that the library might have been transferred *en masse* to the Vatican. Mr Lewis could not stay long at Rome, but Signor Ignazio Guidi, a gentleman to whom Cambridge men are under great obligations, promised to look for the octavo volume which was bound in dun-coloured leather and was labelled on the back with the Roman numeral IX in gold. Our hopes proved correct; the volume was in the Vatican: and before Mr Lewis reached England, I received a letter from Signor Guidi informing me that the book was found. It contained copies of the five liturgies, and on page 41 the note which Monaldinius had transcribed.

I may mention before I proceed that two German savants, whose names are well known in the literary world, I mean Dr Gebhart and Dr Harnack, have recently paid a visit to Rossano to inspect and take notes of an exquisite manuscript still preserved there of portions of the Greek Testament¹.

¹ The Gospels are written in silver uncials on a purple page, and illustrated with pictures of Gospel scenes. These are probably the earliest of illustrations which have come down to us; and two of them, exhibiting the disciples as receiving at the hands of our Lord

the bread and the cup, are of great interest to us in our study of Liturgies. But this is not my immediate object in referring to the volume. The learned editors have given much and valuable information as to Rossano, as to the Convent of S. Mary ὁδηγητριά, and the

Mr Stevenson undertook to give me a copy of the Liturgies contained in this Codex. That of S. Basil had been removed: it was absent in the time of Monaldinius. But the book contains the Liturgy of S. Chrysostom (resembling closely the anonymous liturgy of the Barberini Codex), the Liturgy of the Presanctified (a little enlarged from the text of the Barberini), the Liturgy of S. Peter, the Liturgy of S. Mark, and the Liturgy of S. James. It is written in a cursive character; the size of the page is about nine inches by six and a half. The letters which come beyond the line are in red; twenty lines are on each page. The title in the Vatican Catalogue is "Codex Vaticanus Græcus 1970 olim Basilianus cryptoferratensis IX." Its leaves are numbered twice. On folio 19 = 41 are the words "+Ex libris Monasterii S. Marie de Patirio Rossanensis," &c. as copied by Monaldinius. He seems to have thought that Renaudot was the Canon of Paris for whom the Liturgy of S. Mark had been transcribed, but of course Joannes a S. Andrea was the man: and the writer of the memorandum probably was either Cardinal Sirleti himself, or the librarian employed by him.

The copy furnished to me by Mr Stevenson has enabled me to correct for the first time the Liturgy of S. Mark as published by Drouard and the editors who have followed Renaudot's reprint of Drouard. It has enabled me also to solve the doubt as to the origin of the Liturgy of S. Peter, which was edited by De Linden at Antwerp in 1589. The Liturgies of S. Chrysostom and the Presanctified contained in the volume have not hitherto been examined: the connexion between them and those of the Barberini manuscript is interesting. They are both early copies, but yet

work of the monks collected there. They had been devoted to the preservation and multiplication of Greek manuscripts. It is well known that throughout the Basilian monasteries of Italy the Service was for many years celebrated after the Greek rite. It is not unlikely that there were congregations at Messina also allowed to use the same. Montfaucon ("Diarium Italicum," p. 211) states that the order of S. Basil was extended in Italy, Calabria, Sicily, and Spain.

When Montfaucon visited Rome the character of the monks at Rossano had deteriorated. Their library had been removed to Rome by Petrus Mennilius, the Prefect of the Order, about the year 1700, because he found

that in the various subject monasteries of Calabria (the Greek language having fallen into disuse) the books were lying untouched and neglected, and were in imminent danger of being destroyed. Montfaucon, who mentions this, mentions also that it was Pope Sixtus the fourth (1471—1481) who first directed that the Latin Offices should be alone used throughout Calabria. He adds that "many years ago" an Archbishop of Rossano, wearied and tired by the persistency with which strangers came to examine the charters and documents contained in his library, ordered all of them to be buried, and thus he got rid of the nuisance. ("Diarium Italicum," 210, 211.)

in the meantime the title of the Liturgy of Saint Chrysostom had been given to the one, and some important additions had been made to the other. The Liturgy of S. James has not hitherto been printed from this MS.

(3) I mentioned Messina just now, in connexion with the names of Monaldinius and Mr Lewis. Mr Lewis asked me in November, 1878, whether he could do anything for me at Messina. I gave him notes from Assemani's volume, and he undertook to enquire what had become of the Library of the Monastery of S. Salvador—and more especially of a *roll* which even in the year 1756 was in a fragmentary condition. On his arrival Mr Lewis addressed himself to the Cavaliere Mitchell who is at the head of the University, but he could give him no direct information. Mr Lewis was coming away with a heavy heart, when a learned Greek Priest entered the library, and the Cavaliere called out that if anyone knew ought of this roll, the Padre Filippo Matrangas did. This gentleman gave to Mr Lewis a memorandum to this effect:

“Hodie codices Bibliothecæ S. Salvatoris adservati sunt in Bibliotheca Universitatis Messanæ—inter alios inveniuntur tria *Condacia*, id est *Macrococola*, continentia liturgias S. Marci, Divi Basilii et fragmentum Divi Jacobi Apostoli¹.”

I need not describe the negotiations with Signor Matrangas. The discovery of the fragment of S. Mark was most gratifying. I received in February, 1879, a facsimile of this fragment, a tracing beautifully executed: and after considerable trouble another equally beautiful tracing of the remains of the Liturgy of S. James. The roll is ten inches broad. The length of one fragment (that which has S. Mark on the one side) is as nearly as possible 24 inches: the length of the other 8 feet 10 inches². The copy of S. James was written about the year 960; that of S. Mark probably about 200 years later³. And there can be little doubt that the

¹ These rolls are of singular interest; and, as Montfaucon stated in his “*Palæographia Græca*,” p. 33, that he had seen only two, I will translate his description: “Α κοντάκιον, a short rod, about a palm long, to which is fastened, and round which is rolled up, a parchment of wondrous length, composed of many skins glued together; and on it are written the prayers and offices of the priests which they recite whilst performing their sacred functions. These *contacia* are written on both sides of

the parchment, so that when the priest arrives at the end of the roll, he simply turns it over, and, commencing again from the same extremity of the leaf, proceeds to read the other side, and so passes on until he comes at last to the rod from which he had at first commenced” (Montfaucon, “*Palæographia Græca*,” p. 33).

² It will be seen that it has suffered since the time of Monaldinius. I estimate that originally it must have been twenty feet long.

³ Most interesting questions arise as to the

former was written for the use of either the Convent on Mt Sinai, or some other important church within the district. Assemani has given a long dissertation upon the MS. (Introduction, pp. xxxviii.—xlix.). In this he expresses his belief that this church was the Church of Pharan, to which both the monasteries of Raithu and Sinai were subject. A strange assertion contained in the Liturgy that the fifth and sixth general Councils were held at Sinai is as puzzling now as it was in 1752.

(4) Encouraged by these successes I began to enquire whether any of the rolls mentioned by Montfaucon ("Diarium," p. 211) as being in the Vatican contained a Liturgy. I found that there is there a complete copy of the Liturgy of S. Mark, as well as fragments of an early copy of S. Chrysostom. These bear marks that they were used in Egypt. The former is about 10 feet 9 inches long, and apparently is covered completely on both sides of the eight pieces of parchment of which it is compacted. The margin contains many Arabic notes: I need scarcely say that they, or at all events my copies of them, are difficult to decipher, but Dr Wright has most kindly examined them for me and has given me the following memoranda: Page 1 of my transcript, at the head of the MS., corresponds to the Greek title given below, "Service of the Mass for the Mass of Mark the Evangelist;" page 10, "Prayer of Incense;" page 19, "Remember thy servant Joseph;" page 20, "Soft voices;" page 23, "Harvest," "Nile rising;" page 25, "Raising of voice;" page 27, "The priest blesses;" page 42, "People pray;" page 45, "He elevates the Body;" page 46, "He puts the Body into the cup." At the end "This condacion was finished...peace of God." It is evident therefore that the roll was prepared for, or at all events was used by, some persons who were thankful to have directions in Arabic. The writing is grossly corrupt¹; I think it must have been copied from an early uncial, in which the words were not separated: but this circumstance increases the value of the MS., for it assures us that the writer cannot intentionally have modified any portion of it. The writing is about 5½ inches

motive for copying the Liturgy of S. Mark on the vacant space on the back of this grand *κοστάκιον*. The roll was probably brought to Sicily during the Crusades. Were more than one Greek Liturgy used at the time in Sicily? Were Christians then anxious to have the Liturgy of S. Mark as well as that of S. James? It would be deeply interesting if we could

obtain answers to these two questions.

¹ The following are specimens:

πρόσδεξετὸ θυμίαμα τοῦτω. εἰ
 σοι μὴν εὐδοίας· καὶ εἰς ἀφείσω τῶν.
 * * * * *
 ὡς καὶ νῦν εὐεῖ τῆς πόλεως ἐφείσω.
 * * * * *
 εἰπας ὑπὲρ ᾧ ποιῶ τῆς πόλεως.

broad: there are about nineteen lines in ten inches of length. The ink is black: but capitals are given in blue and in red: and "rubrical" directions frequently in red. The Patriarch only is prayed for (in the Rossano MS. both Patriarch and Bishop); hence I conclude it was intended for the diocese of Alexandria itself: occasionally the Archdeacon takes the part which elsewhere is assigned to the Deacon; hence I presume it was intended for the Patriarch's own Church: the date, *σψιέ*, 6715, corresponding to 1207 of our era, completes the information.

It will be noticed below that the roll shews traces of the influence of the contemporary Constantinopolitan liturgy. It exhibits however the origin of the *Χαῖρε κεχαριτωμένη* (p. 40) of the Rossano text: and in exactly the same way the corresponding appeal in the ordinary text of the Liturgy of S. James is traced to the commemoration of the Angel's words as contained in the Messina copy.

(5) The same friend has sent me copies of two more fragments of rolls in the same library. The first is puzzling: it begins with letters of the words *εὐλόγησον τὴν κληρονομίαν* as in the Liturgy of S. Chrysostom of the eleventh century (below, p. 142). This prayer concluded, we have *ὁ λαός· Εἶπὲ τὸ ὄνομα Κυρίου εὐλογημένον. Εὐχὴ. Τὸ πλήρωμα τοῦ νόμου... τῶν αἰώνων. Ἀμήν*, as on p. 143. The margins of this part of the roll are largely occupied with Arabic notes on the left, small Greek additions on the right; but to all intents and purposes these are useless.

So far the fragment resembles the close of the Liturgy of S. Chrysostom. But immediately there follows in red a line to this effect,

λητουργία τοῦ ἁγίου Ἰωάννου (sic) προθ.

and the prayer of prothesis follows, as it is found in S. Chrysostom (p. 108). The first words of the *εἰρηνικά* follow, as on pages 110, 111, and the prayer of the first antiphon (p. 111) with the *Ἀντιλάβου. Τῆς παναγίας*, and, after some illegible letters, indications of the *Ἀγαθὸν ἐξομολογεῖσθαι*, the first Antiphon. The prayers, &c., follow as on p. 112, and then *ὁ Κύριος ἐβασίλευσεν. Καὶ γὰρ ἐστερέωσεν. Τὰ μαρτύριά σου*, the second Antiphon. After the next prayer, *Δεῦτε ἀγαλλιασώμεθα* is introduced: *προφθάσωμεν· ὅτι Θεὸς*, the third Antiphon. The fragment seems to end in the middle of the prayer *Δέσποτα Κύριε*, but a piece has been found which fits in, carrying the prayers down to the first few lines of the *Ὁ Θεὸς ὁ ἄγιος* of page 115, the words *Δεῦτε προσκυνήσωμεν* being inserted.

The main interest of this fragment lies herein, that it exhibits (as does the C of Goar) the leading words of the Antiphons. Otherwise it is only valuable as indicating the general uniformity of the twelfth century Liturgies of S. Chrysostom. There are no Arabic notes, however, in this portion of the roll.

(6) Another fragment has been found of a portion of S. Basil (compare p. 79). The words *ἀντιλαβοῦ, τὴν ἡμέραν, &c....τῆς παναγίας* are here added in the margin; they thus help us to a date of the manuscript, for the recitation of these petitions at this point must have been introduced after the MS. was first written. I read *Ὁ ἀρχιδιάκονος Πρόσχωμεν* (sic). So I conclude that the Church was one of dignity. The only other point worth mentioning is that I find *καὶ μετὰ τὸ εἰπεῖν τὸν λαὸν τὸ ἕγιον σύμβολον, ὁ διάκονος Στῶμεν καλῶς*.

Another fragment, fitting into the above, proceeds from the *ἡ χάρις* of page 79 to the words *ἐποίησας δυνάμεις*, page 81¹.

(7) (8) On page 266 of the second edition of Dr Scrivener's "Plain Introduction to the Criticism of the New Testament," I found the following note relating to a manuscript in the collection of the Baroness Burdett-Coutts:

"B-C. I. 10 [twelfth century], 12^o, wherein to the Liturgies of S. Chrysostom and S. Basil are annexed several church Lessons in a cramped and probably later hand."

Lady Burdett-Coutts most kindly allowed to me the use of the manuscript, and Dr Scrivener increased my obligations to him by informing me that B-C. III. 42 would answer my purpose even better than I. 10. These have proved of the highest value, for from them we learn the condition of the Liturgies in the eleventh and twelfth centuries. B-C. I. 10 is a thin volume $7\frac{3}{8} \times 4\frac{5}{8}$, 17 lines to the page: the average length of the line being about three inches, 18 or 20 letters to a line. It contains the Liturgies of S. Chrysostom, S. Basil and the Presanctified, and little else. The quires are sown together very roughly, and unhappily two or more quires are missing. The other volume seems to be perfect: the pages are 6×4 , and it is at least 3 inches thick. I have not been able to recognise much in the earlier or later portions of the book. In these we find generally 24 lines in the space of $4\frac{1}{2}$ inches, and perhaps 50 letters in a breadth of three inches. But the liturgies are more expanded;

¹ It has *δοξολογίας* where the Barberini has *θεολογίας*.

twenty lines on a page, and 34 letters in a line. The quires are numbered. Quire ζ' begins with an *ἐξοδιαστικόν* (see Goar 525). Short pious sentences abound in the volume, such as *Κύριε Ἰησοῦ Χριστέ, ὁ ἐμὸς Θεός ✠, ἡγούμενός μου, σῶσόν με*. The Liturgy of S. Chrysostom commences with the first page of the sheet ις', of S. Basil on the sixth leaf of ιζ'. Ἡ *θεία μυσταγωγία τῶν προηγιασμένων* on the verso of the first leaf of the quire numbered κ'. On the sheet λζ', fol. 5 verso, we have the following: *δόξα σοι ἀγία τριάς· ὁ ἐν οὐρανοῖς ἐμὸς Θεός· ὁ πατήρ καὶ ὁ υἱὸς καὶ τὸ παράκλητον πνεῦμα· ἡ ἐμὴ λατρεία καὶ τὸ σέβας· ὅτι πεπεράωταί μοι καὶ τὸ παρὸν πυκτίον ἤγουν εὐχολόγιον· καὶ οἱ ἐντευξόμενοι, εὐχέσθῃ μοι· ὁ δὲ γράψας ματθαῖος ἦν ὁ τάλας καὶ σκαιώτατος πάντων ἀνθρώπων καὶ μοναχὸς τάχα (?)*. The last quire in the volume is numbered λη'. If they all contain 8 leaves, this would shew 304 leaves or 608 pages. The whole was written by one man.

(9) The MS. which after Daniel I have designated as C (below, pages 100, &c.) was collated by Goar, and of his labours I have availed myself. He considered it to be of the thirteenth century. It was shewn to Goar by the Reverend Basilius Falasca, who was Procurator at Rome of the Basilian monks, having been borrowed by him from the library of Crypta Ferrata. It had been used by Greeks dwelling in Sicily or perhaps Magna Græcia, as appeared from the names *Ρογερίου, Ρουμπόρτου* as Princes, *Ρολάνδου, Ἀνσέλμου* as Bishops. Moreover the Services of Baptism, Marriage and Extreme Unction contained in the volume had been adapted to the Latin rites. (See Goar, "ad Lectorem," p. vi. and also pages 100 &c., 176, &c.)

(10) Goar also used a MS. of S. Chrysostom's Liturgy, which he found in the Royal Library at Paris, and which he attributes to the fourteenth or fifteenth century. This MS. presents interesting features, indicating the growth of ceremony. Amongst those who are prayed for as living are Joseph the Œcumenical Patriarch, Philotheus of Alexandria, Mark of Antioch, Theophilus of Jerusalem (see below, p. 132, note d), and others. This fixes the date of the Liturgy definitely between 1426 and 1443. Again following Daniel, I have called this manuscript P.

(11) I have mentioned below (p. 148), that, having the earlier copies of Saint Chrysostom before me, I was able to identify an imperfect roll in the British Museum (Add. MSS. 18070), which is described in the Catalogue as containing prayers from the Liturgy of Saint Chry-

sostom, as being, in truth, an early recension of the Liturgy itself. The roll is of great beauty: it is about $11\frac{1}{4}$ inches broad: the writing occupying only about $5\frac{7}{8}$ inches. There are about 18 letters to the line, and a little more than three lines in each two inches. It is, as I have said, imperfect, commencing near the beginning of the prayer *ὁ τὰς κοινάς*, and terminating in the final prayer *ὁ εὐλογῶν*. I am inclined to believe that it exhibits the prayer *οὐδεὶς ἄξιος* in its transitional state. It has the words *καὶ προσδεχόμενος* (which seem to have been introduced after the discussion mentioned by Dr Neale, "Hist. of E. Church," Introduction, p. 434), not in the text but in the margin. Mr Thompson informs me that the roll was purchased from Mr Rodd in the year 1850, but its previous history is not known.

(12) Passing on to the Liturgy of S. Basil, I have of course availed myself of Goar's labours here. He found at *Crypta Ferrata* a roll, or, as he designates it, "*missam cylindro antiquorum more circumvolutam*," at the end of which were the important words, *ἐγράφη ἡ ἱερὰ αὕτη τοῦ μεγάλου βασιλείου λειτουργία τῷ ς' φ' ἰ' ἔτει μηνὸς Νοεμβρίου ιε' διὰ χειρὸς ἀρσενίου ἀχριδίου ἀμαρτωλοῦ ᾧ οἱ ἐντυγχ'νοντες πάντες ἐπέψασθε*. The year 6510 corresponds to 1041 of our era. I have called this G 1.

(13) But Goar found another interesting copy. He designated this (p. 180) as "*Exemplar aliud Liturgiæ Basilianæ juxta MS. Isidori Pyromali Smyrnæi Monasterii Sancti Ioannis in insula Patmo diaconi*." This really seems to give the Greek original of the Latin translation which was used by Morel in 1560. I have called it G 2.

(14) There are three imperfect rolls in the British Museum containing portions of the Liturgy of S. Basil. For my knowledge of these, as well as of the MS. 18070, I am indebted to Mr Thompson. The first is Add. MS. 22749 which I have used (pages 81 to 84) to supply the lacuna in the Barberini MS. It is a vellum roll $14\frac{1}{2}$ feet long by $9\frac{1}{2}$ inches broad, and considered to be of the late 12th century. It commences in the prayer of the *τρισάγιον*. Its distinctive features are that after the prayer of the *ἐκτενής* follow petitions for the emperor and the clergy, and a note *ἐνταῦθα μνημονεύεις οὗ θέλεις*, and there is a special commemoration *τῶν ἀπολειφθέντων*. And some notes found generally in the Liturgy of the Presanctified (see below, p. 180 d), are incorporated here in the Liturgy of S. Basil. I am inclined to believe

that this Liturgy had not, when this copy was written, been so completely superseded by that of S. Chrysostom as we find it a few years later. We know nothing of the persons specially commemorated (below, p. 83, column *a*). In the margin of the roll may be detected the names *νικολαου, ... του ιερομοναχου, μαριας και των τεκνων αυτης, νικοιωαννης θεοδοτης ακατερινης, ελινης, φιλιππας νικ. λεοντιου.*

(15) (16) The two other rolls containing imperfect copies of S. Basil, are numbered Add. MSS. 27563, 27564; they were both brought from the Blacas collection in 1866, and are both considered to be of the 12th century. The former is 7 feet 8 inches long by 8 $\frac{3}{4}$ inches broad: the latter 4 feet 11 by 9 $\frac{3}{4}$. The former begins with the word *ποίμνη* in the Prayer for the catechumens, and (with the loss of one piece of parchment, which entails of course the loss of two portions of the liturgy), proceeds to the end. The second is still more curtailed. One of them has in the margin of the commemoration of the Baptist, *μαρκου χαριτωνος μνημονευει οὗς θελει, θεοδουλου,* the former *μνησθητι Κυριε... ιερομοναχου και των ηγουμενων*: the latter *νικατου; γρηγοριου*—these among the living. Of course these names are of little value as fixing the date. Perhaps the great lesson we learn from these MSS. is that little change had been introduced in the Liturgy of S. Basil.

(17) (18) In consequence of some memoranda in GARDTHAUSEN'S work on Greek Palæography, I ventured to request M. DELISLE for information as to any liturgical rolls at the Library at Paris. In reply the Director most kindly informed me that there are in the Library three copies of the Liturgy of S. James, and ere long he made arrangements by which I might procure collations. One of these documents however proved to be a copy of the Liturgy of S. Chrysostom¹; the other two I am

¹ (48) This is the account in the Catalogue:

"Suppl. 577, Bibl. Nat. Paris. Suppl. Gr. 577, rotulus chart. xv s. lat. 29^{mm}, secundum anonymi xvi s. annotationem continet:

"Missam S. Jacobi apostoli græce scriptam cum quibusdam notis ad marginem arabice scriptis, quam a R. p. d. archiepiscopo Idruntino a quo reddi curaveram, voluntate et instantia Pachomii monachi Syri ex Melchitis ejus erat, Romam allatum accepi die xvii martii M.D.LXXXIII cum pridie ejusdem diei librum accepissem." On this M. Omont remarks:

"Haud tamen, ut ex infrascripto titulo con-
jicere licebat, missam S. Jacobi sed liturgiam
S. Joannis Chrysostomi continet hic rotulus, et
hæc brevi codice mso. cum exemplari impresso
collato comperi; codex enim initio mutilus sic
incipit:

.....ἀγίων.....

συλλειτουργούντων ἡμῶν etc. (ed. Morel,
p. 82, l. 18).

desinit: ...τὸ πλήρωμα τοῦ νόμου καὶ τῶν... (ibid.
p. 108, l. 24)."

enabled to give below. They were copied and collated for me with great care by M. Omont, of the National Library.

The descriptions of the two manuscripts I append.

"Bibl. Nation. Paris. Græcus 2509 (olim 3206) foliis 299. Chart. 140 × 210 millim. XIV sæc. Continet inter varia astronomica liturgias S. Jacobi (fol. 194) S. Basilii (210 verso) ad ordines sacros (221) S. Joannis Chrysostomi (231) S. Gregorii τοῦ διαλόγου (237)."

"Bibl. Nation. Paris. Suppl. Græc. 476, foliis 44. Chart. 140 × 210 millim. XIV sæc. Continet liturgias S. Jacobi (fol. 1) et S. Petri (35 verso)."

The copy of S. James contained in 476 resembles in some respects that contained in the Rossano manuscript—yet it is not identical. That in 2509 has a resemblance to the received text.

The dates of these Liturgies of course must not be decided by the dates of the volumes in which they come down to us. They have been certainly copied by students of the fourteenth century either from original rolls or from earlier books.

In 2509 the Patriarch JOHN is mentioned frequently. This patriarch so far as I can make out from Lequien, *Oriens Christiana*, can only have been either the John of Antioch who was patriarch in 1009, or the John who gave way before the Latins in 1098, retiring to Constantinople (see Lequien). It is not improbable that the original of this Liturgy was brought into Europe by some of the returning crusaders. The date of the original of 476 is more difficult to decide. The earlier Liturgy of S. James has here been much affected by additions from the Liturgy of S. Basil. The rubrical directions have been increased. It seems to have been intended for the use of some monastery at Jerusalem; Theophilus, Nicephorus, John, Leontius are commemorated as having been "orthodox archbishops in the holy city of our God." This Theophilus may have been the patriarch of Jerusalem who is mentioned by Lequien as living about the year 1020. The other three names are not mentioned in Gams' "Series Episcoporum Ecclesiæ Catholicæ." But the succession is obscure.

(19) M. Omont has also copied for me the Liturgy of S. Peter which he found in the MS. 476. Although it has some points in common, it is not identical with the Liturgy of the Rossano collection. The character of these Liturgies is certainly perplexing, but I lay them unhesi-

tatingly before the learned, in hope that I may elicit further suggestions regarding them.

Of the above the Saint Chrysostom, the Presanctified, and the Saint James of the Rossano MS., are printed now for the first time: so is the Presanctified of the Barberini MS. So too the fragment of S. Mark from the Messina Roll and the entire Liturgy of S. Mark from the Vatican Roll and the three Liturgies of the mediæval church from the MSS. of Lady Burdett-Coutts. I may also claim as newly edited almost the whole of the Liturgy of S. James from the Messina Roll discovered by Monaldinius, and, as appearing now for the first time, the whole of the same Liturgy as found in the Rossano and in the two Paris MSS. The Paris copy of "S. Peter," and the collations of the British Museum MSS. of S. Basil and S. Chrysostom are also new.

CHAPTER III.

AUTHENTICITY OF THE LITURGIES.

THE first record we have of the existence of Liturgies ascribed to Saint Basil and Saint James is in a canon of the Council held "in Trullo" A.D. 692. It had been represented at the Council that in Armenia, they who performed the bloodless sacrifice brought wine alone to the holy table, not having mixed water with it, sheltering themselves under the exposition of Chrysostom on Saint Matthew's Gospel (Homily LXXXII.). The Council claimed that the words of Chrysostom were directed against the "Hydroparasts," and appealed to the custom of Chrysostom's own Church, as well as to the services which had been delivered in writing by James the brother of Christ according to the flesh, who had first been entrusted with the throne of the Church of Jerusalem, and by Basil the Archbishop of Cæsarea, whose praise has extended over the whole world¹.

¹ Canon xxxii. 'Επειδὴ εἰς γνῶσιν ἡμετέραν ὡς ἐν τῇ Ἀρμενίῳ χώρᾳ οἶνον μόνον ἐν τῇ ἱερᾷ τραπέζῃ προσάγουσιν, ὕδωρ αὐτῷ μὴ μιγνύντες οἱ τὴν ἀναίμακτον θυσίαν ἐπιτελοῦντες, προστιθέμενοι τὸν τῆς ἐκκλησίας διδάσκαλον Ἰωάννην τὸν χρυσόστομον φάσκοντα διὰ τῆς εἰς τὸ κατὰ Ματθαῖον εὐαγγέλιον ἐρμηνείας ταῦτα· and they quote the words of the Homily. After a while they proceed: ἐπεὶ καὶ τῇ κατ' αὐτὸν ἐκκλησίᾳ, ἐνθα τὴν ποιμαντικὴν ἐνεχειρίσθη ἡγεμονίαν, ὕδωρ οἶνῳ μίγνυσθαι παρέδωκεν, ἥνικα τὴν ἀναίμακτον θυσίαν ἐπιτελεῖσθαι δεήσειεν, τὴν ἐκ τῆς τιμίας πλευρᾶς τοῦ λυτρωτοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἐξ αἵματος καὶ ὕδατος κράσιν παραδεικνύς, ἥτις εἰς ζωοποίησιν παντὸς τοῦ κόσμου ἐξεχύθη καὶ ἁμαρτιῶν ἀπολύτρωσιν· καὶ κατὰ πᾶσαν δὲ ἐκκλη-

σίαν, ἐνθα οἱ πνευματικοὶ φωστῆρες ἐξελάμψαν, ἡ θεόδοτος αὐτῇ τάξις κρατεῖ. Καὶ γὰρ καὶ ὁ Ἰάκωβος ὁ κατὰ σάρκα Χριστοῦ τοῦ Θεοῦ ἡμῶν ἀδελφός, ὃς τῆς Ἱεροσολυμιτῶν ἐκκλησίας πρῶτος τὸν θρόνον ἐπιστεῦθη, καὶ Βασίλειος ὁ τῆς Καισαρέων ἀρχιεπίσκοπος οὗ τὸ κλῆος κατὰ πᾶσαν τὴν οἰκουμένην διέδραμεν, ἐγγράφως τὴν μυστικὴν ἡμῶν λειτουργίαν παραδεωκότες, οὕτω τελετοῦν ἐν τῇ θεῇ λειτουργίᾳ ἐξ ὕδατος τε καὶ οἶνου τὸ ἱερὸν ποτήριον ἐκδεδώκασι. καὶ οἱ ἐν Κερθαγένῃ συναχθέντες ὅσιοι πατέρες οὕτω ρητῶς ἐπεμνήσθησαν· ἵνα ἐν τοῖς ἁγίοις πλέον μὴδὲν σώματος καὶ τοῦ αἵματος τοῦ Κυρίου προσενεχθῇ ὡς αὐτὸς ὁ Κύριος παρέδωκε, τοῦτεστιν ἁπλῶς καὶ οἶνον ὕδατι μιγνύμενον. It will be noticed that the Liturgies both of Saint James and of Saint Basil, as they have

Another canon of the same Council speaks distinctly of the Liturgy of the Presanctified. It directs that on all days of Lent, with the exception of Saturdays and Sundays, and the day of the Annunciation, the sacred Liturgy of the Presanctified is to be used¹. This Liturgy is assigned to different authors: the earliest is Gregory the Great, who is said to have commenced it during his stay at Constantinople A.D. 579—582: the latest, Gregory the second (Pope, 715—731). Goar is inclined to accept the statement of two of his MSS. and assign it to Germanus, Patriarch of Constantinople, who died in the year 733, at the age of ninety-eight. In any case, even in its earliest known form (below, pp. 95—98), it cannot be assigned to a date much earlier than the commencement of the seventh century.

Mabillon, in the preface to his great work, *De Liturgia Gallicana*², quotes a letter addressed by Charles the Bald to the clergy of Ravenna, which also refers to the Liturgies of Saint James and Saint Basil. The king was anxious to learn what had been the character of the Gallican Liturgy, but, this Liturgy having been lost, he stated that he had sent for some presbyters from Spain in order that he might watch the Spanish rite; for he had heard that the Gallican agreed closely with the service of Toledo. The words quoted by Mabillon have been frequently referred to, but it is not known where the letter is to be found in full; and thus a strange doubt hangs over them. The more important portion of the letter is said to have proceeded as follows: "Celebrata etiam sunt coram nobis missarum solemnities more Hierosolymitano, auctore Jacobo Apostolo, et more Constantinopolitano auctore Basilio: sed nos sequendam ducimus Romanam ecclesiam in missarum celebratione." The character of Mabillon is such that we must be convinced that he found this letter in a trustworthy form; and, if so, we must conclude that about the year 860 the Liturgy generally used at Constantinople was that which is attributed to Saint Basil. The leading position given to "Saint Basil" in the Barberini

come down to us, add to the narrative of the Institution that our Lord "mixed the cup." In the Liturgy of Constantinople however, which since the date of the Council "in Trullo" has been attributed to Chrysostom, this addition is not made. This is quite consistent with the statement of the Council.

¹ Canon LII. 'Εν πάσαις τῆς ἁγίας τεσσαρεσκωστής τῶν νηστειῶν ἡμερᾶς, παρεκτὸς σαββάτου καὶ κυριακῆς καὶ τῆς ἁγίας τοῦ εὐαγγελισμοῦ ἡμέρας, γινέσθω ἡ τῶν προηγιασμένων ἱερὰ λειτουργία.

² This work is reprinted by Migne. Latin series LXXII. pp. 99, &c. See the preface, § III.

and Rossano manuscripts confirms this conclusion. It is of course a subject of regret that we cannot find the letter itself.

The name of Saint James is also prefixed to certain Liturgies of the Syrian Church, which agree in some remarkable respects with the Greek copies to which the name of the Lord's Brother is prefixed. Sir W. Palmer, in his valuable introduction to the "Origines Liturgicæ," drew attention to these common properties, and pointed out the probability that the common portions existed in the Liturgy before the schism which took place after the Council of Chalcedon.

The first time that we hear of a Liturgy of Saint Mark is in the eleventh or twelfth century. Fabricius (in his "Codex Apocryphus Novi Testamenti," part III. p. 8) quotes Isaac the Catholic of Armenia¹ (A.D. 1145) as stating that both Saint James and Saint Mark delivered in their Liturgies that the Lord mixed the cup of water and wine. In the earliest years of the next century Mark, Patriarch of Alexandria, submitted to the famous Theodore Balsamon (who had been librarian of Constantinople and became Patriarch of Antioch) a question², the answer to which is almost classical. The question was this: "Are the Liturgies which are read in the neighbourhoods of Alexandria and of Jerusalem, and are said to have been composed by the holy Apostles James, the brother of the Lord, and Mark, to be received by the Holy and Catholic Church or no³?" In his answer Theodore quoted 1 Cor. i. 10 "that ye all speak the same thing," and proceeded, "We see, therefore, that neither from the Holy Scriptures nor from any canon synodically issued have we ever heard that a Liturgy was handed down by the holy Apostle Mark: and the thirty-second canon of the Council held 'in Trullo' is the only authority that a mystic Liturgy was composed by the holy James, the brother of the Lord⁴. Neither does the eighty-fifth canon of the Apostles nor the fifty-ninth canon of the Council of Laodicea make any mention whatever of these Liturgies, nor does the Catholic Church of the Œcumenical See of Constantinople in any way acknowledge them. We decide therefore that they ought not

¹ See Migne's collection cxxxii. 1375.

² Migne's collection cxxxviii. 953.

³ Αἱ περὶ τὰ μέρη τῆς Ἀλεξανδρείας καὶ τῶν Ἱεροσολύμων ἀναγινωσκόμεναι λειτουργίαι, καὶ λεγόμεναι συγγραφῆναι παρὰ τῶν ἁγίων ἀποστόλων Ἰακώβου τοῦ ἀδελφοθέου καὶ Μάρκου, δεκταὶ εἰσι τῇ ἁγίᾳ καὶ καθολικῇ ἐκκλησίᾳ ἡ οὐ;

⁴ Οὔτε ἀπὸ θείας γραφῆς, οὔτε ἀπὸ κανόνος ἐκφωνηθέντος συνοδικῶς, ἀνεδιδάχθημεν ιεροτελεστίαν ὑπὸ τοῦ ἁγίου ἀποστόλου Μάρκου παραδοθῆναι· μόνος δὲ ὁ λβ' κανὼν τῆς ἐν τῷ Τρούλλῳ τοῦ μεγάλου παλατίου συστάσης ἁγίας καὶ οἰκουμένης συνόδου φησὶν ὑπὸ τοῦ ἁγίου Ἰακώβου τοῦ ἀδελφοθέου μυστικὴν λειτουργίαν συντεθῆναι.

to be received; and that all Churches should follow the example of New Rome, that is Constantinople, and celebrate according to the traditions of the great teachers and luminaries of the Church, the holy John Chrysostom and the holy Basil."

In a note on the canon of the Trullan Council, Balsamon speaks again of the Liturgy of Saint Mark. He acknowledges the tradition regarding the Liturgy of Saint James and mentions the assertion of the Christians of Alexandria that they possess and use a service written by Saint Mark. And he describes a scene at Constantinople when the Patriarch of Alexandria was sojourning there and desired to celebrate with a *κοντάκιον* of the Liturgy of Saint James, but was prevented. It would appear from his account that in Balsamon's time the Liturgy of Saint James was used only in Jerusalem and Palestine at the greater festivals, and that the Patriarch of Alexandria desired to use it, and not the Liturgy of Saint Mark, when he celebrated at Constantinople. It should also be observed that the Liturgy of Saint James was on a roll, a *κοντάκιον*¹.

It would thus seem that the ascription to Saint Mark of the Liturgy of the Church of Alexandria is of comparatively recent date: and our conclusion is confirmed by the fact that the Coptic Liturgies do not claim the same authority. The first translated by Renaudot is attributed to Saint Basil: the second to Saint Gregory: the third to Saint Cyril. The Anaphora of this last corresponds most closely to that of the Greek Saint Mark. Renaudot gives also an account of two MSS. in Greek and Arabic after the rite of Alexandria: of these the first resembles in some respects the well-known Greek Saint Basil, to whom indeed the Arabic is ascribed; the other, called the Liturgy of Gregory, has points of similarity with the Liturgy of Saint James.

I mentioned just now that Balsamon spoke of the services at Constantinople as celebrated according to the tradition of the holy John Chry-

¹ These are the words of Balsamon respecting the Liturgy of S. James; *παρ' ἡμῖν ἀγνοεῖται, παρὰ δὲ τοῖς Ἱεροσολυμίταις καὶ τοῖς Παλαιστινίαισι ἐνεργεῖται ἐν ταῖς μεγάλαις ἐορταῖς*. He proceeds; *οἱ δὲ Ἀλεξανδρεῖς λέγουσιν εἶναι καὶ τοῦ ἁγίου Μάρκου ἢ καὶ χρῶνται ὡς τὰ πολλά. ἐγὼ δὲ συνοδικῶς, μᾶλλον δὲ καὶ ἐνῷπιον Βασιλείου τοῦ ἁγίου, ἐλάλησα τοῦτο ὅτε ὁ πατριάρχης Ἀλεξανδρείας ἐνεδῆμει εἰς τὴν βασιλεύουσαν. μέλλων γὰρ λειτουργῆσαι μεθ' ἡμῶν καὶ τοῦ οἰκουμενικοῦ ἐν τῇ*

μεγάλῃ ἐκκλησίᾳ ὥρμησε κρατεῖν τὸ τῆς τοῦ Ἱακώβου λειτουργίας κοντάκιον, ἀλλ' ἐκωλύθη παρ' ἡμῶν καὶ ὑπέσχετο λειτουργεῖν καθὼς καὶ ἡμεῖς. A counterpart to the conduct of Balsamon may be seen in the history of S. Carlo Borromeo. (See Guéranger i. 221 after Le Brun iii. 192.) The Pope in this case attempted to force the Liturgy of Rome on the Church of Milan. The Cardinal resisted, and his letter on the subject was preserved as a relic at Milan.

sostom and the holy Basil. A short treatise attributed to Proclus, who was Patriarch of Constantinople from 434 to about 446, has often been quoted as authority for the statement that Chrysostom *reformed* the Liturgy of the Church of Constantinople. This treatise states that both Clement and James were authors of Liturgies, that Basil reduced the length of the services as he found them in his day, and then our father John of the golden mouth cut them down still more. The record has a controversial tone, and is now assigned to a much later writer¹. I have noticed the curious fact that the Barberini manuscript does not ascribe the Liturgy to Chrysostom, but only two of the prayers (see below, pp. 89, 90), whilst the Rossano Codex ascribes the whole of the Liturgy to him, but not specially any of its component parts. These facts seem to shew that the earlier date of the Proclus to whom the treatise is ascribed must be erroneous².

It remains for me to say a few words of the "Liturgy of Saint Peter." The editor, Bishop Linden, has laboured much to prove that it is possibly genuine. Renaudot and other liturgical scholars dismiss it with contempt. But these were not aware of the fact that it was transcribed by the writer of the Rossano Codex, upon whose sole authority the copy of the Liturgy of Saint Mark has hitherto rested. And now another copy, with variations, has been discovered at Paris. I have little doubt myself that it may be classed with the Liturgies of Saint Chrysostom and Saint Basil which Goar found in some of the convents of Southern Italy. In these we have clear proofs that attempts were made to adapt the services of the *Greek* Churches to the requirements of Greeks who lived within the sphere of the Roman communion. The "Liturgy of Saint Peter" was an attempt to draw near from the other side: the Canon of the *Roman* Church was translated, not very skilfully, into Greek. Only a few alterations were made in it: but prayers were prefixed which had their origin in the proanaphoral parts of distinctively Greek services.

¹ This tract may be seen on pages 1 and 2 of Morel's edition of the three Liturgies. Paris, 1560.

² It may have been observed that Balsa-

mon does not allude in any way to Proclus' notice of the Liturgy of S. James, which doubtless he would have done, if the treatise had been known in his day.

CHAPTER IV.

CHARACTER AND RESULTS OF THE PRESENT EDITION.

I. MY object has been in this work to reproduce, as nearly as I could without unnecessary repetitions, the manuscript authorities, still existing, for the various Liturgies of the Greek Churches. From the facts which I have already described it will have been seen that, since the original editions of Morel and Drouard were published, no attempt has been made to correct the text of the Liturgies of Saint James and Saint Mark by reference to the sources from which those editions were taken: still less (except by Monaldinus) to hunt up additional MSS. The Liturgies of Saint Chrysostom and Saint Basil have met with a different treatment: Goar threw a light upon their history for which every true student should be thankful: but his stores have been neglected, and the general tone of modern liturgical investigation is exhibited in the fact that, in the edition of "Ancient Liturgies," to which I have referred above as issuing from the University Press, Oxford, in 1878, only the modern uses of the Churches of Greece, with regard to Saint Chrysostom and Saint Basil were given; no notice being taken in the body of the work of the existence of the early copies in the Barberini Library, though these had been collated by Goar for his edition of 1647, and had been printed at length by Bunsen twice between 1851 and 1855. Yet the editor was fully aware of their existence. The mistake that the Liturgy of Saint James was printed by Demetrius Ducas in 1526, originally made in the margin of the *Bibliotheca Patrum* and accepted by Mr Palmer, by Dr Neale and by Dr Daniel, was repeated at the same time, even though a copy of the edition of Ducas is in the British Museum, if not in the Bodleian Library. A gratuitous statement was added that Ducas published this edition from a manuscript of the twelfth century.—Dr Daniel, without having seen the Messina Roll, stated that it was "*mutilus et oscitanter conscriptus*." Of course it is mutilated, but the latter charge, brought forward without any evidence, is simply contradicted

by the tracing in my possession. Even Bunsen asserted that Renaudot "primus edidit" the Liturgy of Saint Mark from a manuscript which "Joannes a S. Andrea" carried to Rome from a monastery of the Basilian monks in Calabria. The statement is entirely wrong; and indeed, if Bunsen meant by the word "edidit" what we generally understand by it, he contradicted himself by another assertion within nine lines of the former¹.

II. I have been very fortunate in obtaining without any extraordinary exertions copies of the "editiones principes" of Ducas, Drouard, Morel, and Plantin. I have been still more favoured by the success which has attended my efforts in the search for manuscripts; and, most of all, in the care and sympathy with which my friends at Rome, Messina, and Paris, have executed the work of copying and collating which they had most kindly undertaken. Nothing can exceed the beauty of the tracings made by the Reverend Papas Filippo Matrangas from the Messina Roll. The copy which he has sent me is a marvel of beautiful execution: and when I come to the marginal notes, which are reproduced in all the complexity of the original abbreviations, I can only wonder at the care, attention, and accuracy with which the Reverend Father has performed his self-imposed task. In Mr Joseph Stevenson who has transcribed for me at length the remains of the Rossano manuscript, and, as nearly as possible in facsimile, I have found an equally intelligent and accurate friend. He has collated also Bunsen's reprint of the Barberini Codex with the manuscript, and his notes and memoranda are patterns of accuracy and neatness. Of M. Henri Omont also I must speak in most grateful terms. His name is before the European world of Literature as the editor of the "Inventaire sommaire des manuscrits grecs conservés dans les Bibliothèques publiques" in Paris and in the Departments—and of the "Supplément Grec" of the National Library; and he has enabled me, almost at the last moment, to trace to its immediate source the edition of Morel, over which a cloud of uncertainty had hitherto rested.

In the last-named Catalogue (of which I received a copy on Nov. 3, 1883, after the earlier part of this Introduction was stereotyped) I found under the number 303 the following: "Liturgica Collectio a Constantino Palæocappa pro Card. Lotharingiæ scripta, præmitt. epistola et index: Procli patriarchæ Constantinop. de traditione missæ (16);—Divina missa S. Jacobi (19);—Missa Basilii magni (58);—Missa D. Joannis Chrysostomi (89);—Collectanea

¹ "Analecta Antenicæna," III. 103.

ex Conciliis, SS. Patribus, et scriptoribus ecclesiasticis de missa (108).—XVI s. Pap. peint. (Sorbonne)."

On receiving this, I recollected that the edition of Morel of 1560 contained some Greek documents corresponding to this description, and that the Latin translations of the same date were dedicated to Cardinal Charles of Lorraine. At once I wrote to M. Omont to draw his attention to these points, and his answer, dated November 7, was this: "Vos prévisions sont pleinement confirmées: vous avez retrouvé le MS. qui a servi à l'édition de Morel, 1560, et je suis heureux que mon Inventaire ait déjà eu ce résultat.

"Le MS. Suppl. 303 vient de l'ancienne bibliothèque de Sorbonne, où il a porté le no. 460; c'est un grand in-folio, de 378 sur 256 millimètres, composé de 151 feuillets en papier. Il a été copié au milieu du XVI^e siècle pour le Cardinal Charles de Lorraine (1554—1574) par Constantin Palæocappa, copiste grec, dont nous avons un grand nombre de manuscrits à Paris. C'est un volume exécuté avec le plus grand luxe; l'encre rouge, bleue, verte et pourpre y est fréquemment employé avec l'encre noire; le blason du Cardinal de Lorraine, avec plusieurs ornements, y est souvent reproduit."

I had requested M. Omont to test the MS. by some of the peculiar readings of Morel's edition, e.g. by the *ἡμῖν* in *ἡμῖν τοῖς αὐτοῦ μαθηταῖς* in the words of institution (below, p. 273, notes 1 and 4); a word on which an argument has been based for the extreme antiquity of this part of the Liturgy¹. M. Omont replied: "Les passages que vous m'avez envoyés sont exactement donnés par le MS."

In his preface, addressed to the Cardinal, Palæocappa stated that in consequence of the "conspiracy of the Lutherans" as to the sacrifice of the body of Christ in the Eucharist, "omni studio per literas conquirere per totam Græciam non desii fratris Christi *λειτουργίαν*, ut, quum in hanc regionem perlata esset, pii homines hanc velut medicinam animi haberent, impii vero et qui pervicaces sunt de peccato convincerentur et hac velut scutica cæderentur. Etenim quid antiquius, sanctius, majorisque auctoritatis divini illius sacri quam divi Jacobi testimonium esse potest?"

It seems hopeless to seek for the manuscript which Palæocappa² em-

¹ "The word *ἡμῖν* in this place seems emphatic and to shew that this part of the Canon was composed by one present at the Last Supper." (Note in Dr Neale's reprint, 1868, p. 79.)

² Constantine Palæocappa was a professional

copyist of the sixteenth century. He is mentioned by Gardthausen (p. 318). Eleven manuscripts copied out by him are in the "Supplément Grec" of the Library at Paris. Two of these (143, 148) were prepared for Cardinal Charles of Lorraine, the former containing a series

played to produce the copy of Saint James which he submitted to his patron; for on comparing this copy with the four authenticated versions reproduced below, it will be seen that everything distinctive, both as to the place where and as to the date when it was used, is missing. The Messina Roll was intended for some monastery (see p. 284, col. 1, line 13) in a diocese within the patriarchate of Antioch (p. 294, lines 15—22), and was written about the year 983 (pp. 300, 301): the original of the Rossano copy was used at Jerusalem itself (p. 294, col. 2, lines 11—17), apparently about the year 1054 (p. 297, note *a*): a patriarch John is mentioned in the Paris MS. 2509 (pp. 231 and 235, and above p. xxv): the Paris MS. Sup. 476 contains a prayer fixing its date at about 1050 and its home at Jerusalem (p. 295, note *c*). But of such marks there is no vestige in Morel's copy, and yet his edition has a strange resemblance throughout to the Paris 2509. Important clauses found in 2509 are indeed omitted, but I have noticed only two additions,—the invocations which I have printed on p. 295. The impression made on my mind is this, that Paris 2509 served Palæocappa for his original; and that he modified it (no doubt, in his view, slightly) so as to represent this Liturgy as absolutely dateless. Thus alone would it convey "*divi Jacobi testimonium*" on the subject of the Eucharistic Sacrifice, and on the cultus of the Virgin.

III. I need not recapitulate here the statements which I have made in the Introductions to the several Liturgies. I may, however, briefly enumerate some of the results to which the following pages seem to lead.

The Liturgy of Saint Mark on the Vatican Roll and the fragment of the same on the Messina Roll, the Liturgies of Saint Chrysostom and Saint Basil, &c. generally, and the four copies of the Liturgy of Saint James, as printed below, were all clearly intended for church purposes. The prayers for the bishops who are specified as living prove this as to the last-named Liturgy; the Arabic directions prove it as to the first. That is to say, these are not to be considered as literary works, handed down, as such,

of treatises or extracts bearing on the Eucharist. Five of these passages (i.e. from Samonas of Gaza, Nicolaus of Methone, John Damascenus, Gregory of Nyssa, and Dionysius the Areopagite) may have furnished the text published by Morel in 1560 (pp. 111—120: 123—138). This manuscript was copied at Aptera in Crete. It will be

remembered that the Liturgies of S. Chrysostom and S. Basil printed by Demetrius Ducas came from Crete. Hence, possibly, the strong similarity between them and those printed by Morel. And we may possibly conclude that the Liturgy of Saint James which Palæocappa took as his original came also from Crete.

unaltered by successive writers: but they are Liturgies of definite dates, used by Churches—whatever the Churches may have been—at the times when they were written. The Messina Roll of Saint James exhibits, in its margin, either the additions of a later epoch, or the variations of a sister Church for which the roll was adapted.

Of the Liturgies of Saint Chrysostom (so called) and Saint Basil we can now trace the growth. In the oldest copy of the former—that of the Barberini manuscript—the Liturgy is not attributed to the great patriarch. Two prayers only are stated to have been his (see pp. 89 and 90). A few years later and we have a Liturgy almost identical with this early copy, but assigned *en bloc* to Saint Chrysostom. I refer of course to the Rossano copy. Then we have the Liturgy of the eleventh century (pages 100—143), in which we find every prayer of the Barberini and Rossano copies (except that τῆς ἁνω καθέδρας, pages 77 and 89), and also have the proanaphoral portions augmented with the addition of six or seven prayers originally found in Saint Basil, of the invocations ἀντιλαβοῦ, σῶσον, and of the frequently repeated commemoration τῆς παναγίας. Thus we learn that it was in this interval that the combination of the proanaphoral parts of the two Liturgies was made. The momentous additions between the eleventh and the sixteenth centuries are sufficiently marked on the same pages, as also the alterations between the sixteenth century and the present date. Amongst the former are the extremely realistic piercing of the σφραγίς (p. 104), and the placing of the προσφοραὶ εἰς τιμὴν of the various persons named (p. 105): amongst the latter must be put the prayers at the commencement of the modern service which Mr Hammond abstained from printing, and the increased number of particles into which the Holy Bread is divided.

May we hope that one result of the care and labour bestowed upon this book may be the calling of the attention of some of the authorities of the Churches of the East to the simpler ritual of earlier years?

IV. Another result of this publication will be, that the dates of the introduction of some rites and phrases which have perplexed earlier commentators will be more accurately fixed. Thus the ἡμῖν τοῖς αὐτοῦ μαθηταῖς (referred to above) was regarded by Bunsen as inserted by the interpolator of the Apostolic Constitutions, i.e. the writer who attributed the several portions of the Liturgy of those Constitutions to various Apostles. It seems clear now that the word ἡμῖν is found only in the copy used by Morel: and a grave

question might be raised whether it may not have been inserted by Palæocappa to give Apostolic authority to the Liturgy he was engaged to copy.

Again, the hymns in Morel's copy of Saint James (see p. 295 below) addressed to the Virgin, "Ἀξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε and 'Επὶ σοὶ χαίρει, κεχαριτωμένη (which Mr Hammond, following Dr Daniel, placed in brackets), are not found in any one of the four copies which we must assign to the tenth and eleventh centuries. They seem to have been inserted in Palæocappa's sixteenth century copy from late Italian versions of the Liturgy of Saint Chrysostom (p. 131 n. *e* and p. 162 n. *b*).

V. But most marked of all is the history of the Invocation *Χαῖρε, κεχαριτωμένη*. It is found in the current editions both of S. James (Hammond, p. 45) and S. Mark (do. p. 183), and in both cases in connexions which are palpably "impossible." In the former it seems (*primâ facie*) to have been interpolated in a series of appeals to GOD to "remember" those who are suffering and those for whom we have a special need or call to pray; between a petition to "remember" all who have been perfected in the faith of His Christ, and a petition to "remember" those who from Abel downwards have been amongst true believers. In S. Mark the position is similar, though not exactly the same. One cannot be surprised that earlier editors have seen reason to suspect that the passages were insertions of a later date than the rest of the text. The following pages give the true solution. In the Liturgy of S. James (pages 290, 291), according to the Messina Roll and Rossano Manuscript, there were a series of appeals to GOD, not only to remember those for whom prayers were offered, but also to remember the actions of saints of old (compare, *Remember David and all his trouble*) and His own great mercies (compare Exod. ii. 24, *God remembered His covenant*; Neh. i. 8, *Remember Thy word*; Ps. xxiv. 6, *Remember Thy mercies*). Thus the appeals included "Remember especially the Virgin, mother of God: and remember John the Baptist, the Apostles, Prophets. Remember the Œcumenical Synods." (All these except the first are omitted by Palæocappa.) And among these came "Remember, Lord, the archangel's voice, which said, Hail, thou that art highly favoured: the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb¹." Some years passed, and the appeal to GOD to remember His message was omitted, whilst the message was retained; and by this simple

¹ To this a later generation added "because thou didst give birth to the Saviour of our souls."

process the Commemoration of the Annunciation became an Invocation of the Virgin. The appeal to GOD became an appeal to her¹.

All this comes out clearly on pages 290, 291. But it is strange that, although Assemani after Monaldinius had given the facts, and Dr Daniel was aware of the facts (see "Codex Liturgicus," vol. iv. p. 119), this account has not been previously worked out. Exactly the same process may be seen in the Liturgy of S. Mark (p. 40), where the *Μνήσθητι, Κύριε, τῆς ἀρχαγγελικῆς φωνῆς ἐπιλεγούσης* of the Vatican Roll was already omitted when the Liturgy was transcribed in the Rossano Codex.

VI. And this leads us to another consideration. We can scarcely conceive that these omissions of the introductory *μνήσθητι* in both Liturgies could have been effected independently of each other. The alteration in the one must have been consequent on the alteration of the other. In other words the two Liturgies must have affected each other at dates below the year 1000. From this it follows that we may be wrong in considering that everything else which is common to the two must have been introduced at an early date. Indeed it seems clear to me that the Liturgy of S. James is largely indebted to the other Liturgies². It would prolong

¹ Here again we have a lesson of caution. The controversies between the Greek and Latin Churches were violent enough in the eighth century: the Roman legato excommunicated the Greek Patriarch in 1054. Now, as we find the *Ave Maria* in the Latin services and the *χαῖρε κεχαρισμένη* in the Greek Liturgies, the tendency (apart from evidence) would be to attribute the custom of using the Invocation to a time when the Churches were united. But the absence of the invocation from Latin service books of an early date is matter of history. We are told (Gieseler A.D. 1073—1305, ch. v. § 78) that Odo Bishop of Paris (A.D. 1196—1208) was the first to urge that the people should be taught the Salutation, and that in the 13th century it became a regular prayer. Our manuscripts shew the history of its introduction into the East.—It will be noted too that the appeal "Remember" does not necessarily involve a prayer for the person mentioned: it may mean, Remember his life or his sufferings: Remember Thine own mercy shewn in him. Compare 2 Kings xix. 24, "I will defend

this city, to save it, for mine own sake, and for my servant David's sake."

² And this furnishes a comment upon the oft repeated statement that the Liturgy of Saint Basil is a recast of Saint James as Saint Chrysostom is an abbreviation and new edition of Saint Basil. The original suggestion as to this seems to have come from the notice printed in Morel's edition and elsewhere and attributed to Proclus the Patriarch of Constantinople 436. He is quoted as saying that Basil abbreviated the Liturgy of S. James because of the laziness of the Christians of his time; and that Chrysostom abbreviated this still more. We see how the Liturgies of S. Chrysostom and S. Basil grew from the seventh century onwards, and how their proanaphoral parts were cast in the same mould: and I think it is equally clear that the editions we have of S. James (when compared with the description of S. Cyril) exhibit that this Liturgy received accretions from the other two. The paper assigned to Proclus must certainly be of a much later date than the fifth century.

this Introduction too much to enter into details. A comparison of the Liturgy with the S. Chrysostom of the eleventh century will shew how much of similarity there is between the additions in the latter and the text of the former.

VII. The conviction is gaining ground that we shall never be able to understand these Liturgies thoroughly, until we have further knowledge than is as yet accessible of the Liturgies of the Jews at the time of our Lord. That the Greek Liturgies have been affected by Mosaic rites is evident from numerous phrases adopted. Thus we have the *εὐχή τῆς προθέσεως* in the Liturgy of S. Peter (p. 191), of S. Chrysostom (p. 108), and of S. Mark (pp. 2—26). In S. James when the priest brings in the offerings to present them in the *θυσιαστήριον* (p. 222), there is a prayer that “we may with a pure conscience offer to GOD, *δῶρα, δόματα, καρπώματα*, for the putting away of our sins and *εἰς ἰλασμόν* of all the people,” and the same terms are applied to the offerings on p. 305. We frequently meet with the language of the Epistle to the Hebrews as to the duty of the priest to offer “first for his own sins and then for the ignorances of the people” (see pp. 79, 126, 184, 256, 260, 262), but the question may reasonably be put whether such phrases, as used here, are of very early date. The term *εὐχή τῆς προθέσεως* is not found in S. James’ Liturgy, and it is not found in the earliest copy of S. Chrysostom: in fact the prayer so intitled in the S. Chrysostom and S. Basil of the eleventh century (pp. 108, 151) is intitled in the seventh century *εὐχή ἣν ποιεῖ ὁ ἱερεὺς ἐν τῷ σκευοφυλακίῳ ἀποτιθεμένου τοῦ ἄρτου ἐν τῷ δίσκῳ* (p. 76). I am inclined to doubt whether there was any table of *πρόθεσις* at the earlier date. Surely again when the word *καρπώματα* was used as we have seen it used, the knowledge must have died out that in the LXX. it almost invariably represents “offerings made by fire.” No doubt at a very early period Christians regarded their gifts as highly honoured when offered to GOD: but it is impossible to believe that the language of the Old Testament and the Epistle to the Hebrews as to the office of the Jewish priests could have thus been appropriated by Christians at a very early date¹.

¹ I think that an intimation of the late introduction of the term *πρόθεσις* in the Liturgy of Saint Mark is found, on comparing the difference between the Vatican Roll and the Rossano MS. The former (p. 2) describes

words from Isaiah liii. 7 as *εὐχή τῆς προθέσεως* and then designates the prayer *Δέσποτα Κύριε Ἰησοῦ Χριστέ*, by the same title. These are found at the commencement of the service. A prayer, almost identical, occurs with the same

But some passages must be noted as being of extreme antiquity. When the complete copies of the Letters of Clement of Rome were brought to England in the edition of Bryennius, Metropolitan of Serræ, my honoured predecessor in the chair of the Lady Margaret at once perceived that many clauses in the fifty-ninth chapter were of a liturgical character. Coincidences were speedily discovered in the Liturgy of Saint Mark. I will put the passages in parallel columns.

CLEMENS ROMANUS.

Ἀξιούμεν σε, δέσποτα, βοηθὸν γενέσθαι καὶ ἀντιλήπτορα ἡμῶν. τοὺς ἐν θλίψει ἡμῶν σώσον· τοὺς ταπεινοὺς ἐλέησον· τοὺς πεπτωκότας ἔγειρον· τοῖς δεομένοις ἐπιφάνηθι· τοὺς ἀσεβεῖς ἴασαι· τοὺς πλανωμένους τοῦ λαοῦ σου ἐπίστρεψον· χόρτασον τοὺς πεινῶντας· λύτρωσαι τοὺς δεσμίους ἡμῶν· ἐξανάστησον τοὺς ἀσθενούντας· παρακάλεσον τοὺς ὀλιγοψυχούντας.

S. MARK, p. 48.

Λύτρωσαι δεσμίους, ἐξελοῦ τοὺς ἐν ἀνάγκαις, πεινῶντας χόρτασον, ὀλιγοψυχούντας παρακάλεσον, πεπλανημένους ἐπίστρεψον, ἐσκοτισμένους φωταγώγησον, πεπτωκότας ἔγειρον, σαλευομένους στήριξον, νεοσηκώτας ἴασαι, πάντας ἄγαγε εἰς τὴν ὁδὸν τῆς σωτηρίας, σύναψον καὶ αὐτοὺς τῇ ἀγίᾳ σου ποίμνῃ· ἡμᾶς δὲ ῥῖσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν, φρουρὸς ἡμῶν καὶ ἀντιλήπτωρ κατὰ πάντα γενόμενος.

The Coptic Saint Cyril has, in addition, a clause rendered "*salva eos qui necessitatem patiuntur*," corresponding to the words *τοὺς ἐν θλίψει ἡμῶν σώσον*. As Dr Lightfoot remarked (Clement, p. 289), "the coincidences are far too numerous and close to be accidental!"

Another point is also worthy of notice here. Dr Westcott, in a note on 1 John ii. 2, has quoted a remarkable passage from Philo, "*De Monarchia*" II. 6, which suggests that the prayers *ὑπὲρ εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν κ.τ.λ.* (Saint Chrys. p. 111, Saint James, pp. 251, 287) may have originated in Jewish usage. For Philo "contrasts the special offerings of other forms of worship with the universal intercession of the Jewish High Priest. Ὁ τῶν Ἰουδαίων ἀρχιερεὺς οὐ μόνον ὑπὲρ ἅπαντος ἀνθρώπων γένους ἀλλὰ καὶ ὑπὲρ τῶν τῆς φύσεως μερῶν, γῆς, ὕδατος, ἀέρος, καὶ πυρός, τὰς τε εὐχὰς καὶ τὰς εὐχαριστίας ποιεῖται."

title in the Rossano MS. (p. 26) after all are excluded except the faithful. The discrepancy is noteworthy.

¹ It is a curious problem how some of these petitions found their way into the English Litany of 1545.

VIII. Much information as to the time and circumstances under which any particular prayer or rite was introduced will be gained from collating different versions of the same Liturgy. For example, the hymn, Ὁ μονογενὴς Υἱὸς καὶ Λόγος, is directed to be used in the Rossano but not in the other version of Saint Mark.—The Cherubic hymn, Οἱ τὰ χερουβίμ, is ordered or implied in both versions, although we know that it was first introduced into the Liturgy of Constantinople in the seventh century¹. The Coptic Liturgy does not contain it.—The Vatican Roll has the Ἡ χάρις τοῦ Κυρίου in S. Mark: the Rossano MS. omits all mention of it (p. 28).—The Liturgy of the Presanctified, according to all tradition, is late; and the language it uses respecting the consecrated elements (p. 96) is of a later character than any we meet with in the contemporaneous versions of S. Chrysostom or S. Basil. *They* preserve traces of an earlier date.—The manuscripts of Saint James shew how that Liturgy was altered. The Σιγησάτω πᾶσα σὰρξ βροτεία (pp. 240, 241), which seems to be contemporaneous with the prayer in the Liturgy of the Presanctified to which I have just referred, is absent from two of the MSS.; the prayer Τὸ φρικτὸν absent from one.—Of course I cannot attempt to pursue this investigation. Some time must elapse before it can be carried out with complete satisfaction. But I must note the language of some of the services. The incense is sometimes offered with the prayer that GOD will receive it and send down in return the gift of His Holy Spirit: at others it is offered “for remission of our sins and the propitiation of all Thy people”: (compare pp. 2, 16, 26, 221, 229, 243). So are the δῶρα, δόματα, καρπώματα, the offerings of the people. We read frequently of the θυσία ἀναίμακτος offered in the Eucharist: the earliest extant place where the words occur is found in Pliny (vol. I. p. 65 C and p. 70 F, edition of 1621), where the words “bloodless sacrifices” are used of the offerings of meal and wine which were prevalent in the time of Numa. We find frequent petitions that these gifts may be accepted. The prayers on behalf of these gifts—the honourable, heavenly, spotless, glorious, fearful, dread, divine gifts—would be perplexing unless we regarded them as equivalent to our petitions that GOD will receive our oblations, and conceived the epithets as justified by the use to which the offerings were to be applied and by the Person to Whom they were offered. They occur in two manuscripts of Saint James (p. 253) before the Consecration: in these again, as well as in the other two, after the Invocation (305).

¹ Palmer, I. 24.

IX. In the very beautiful prayer commencing Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις, found originally in the Barberini copy of Saint Basil (p. 78), but transferred from Saint Basil not only to the modern Saint Chrysostom (p. 122), but also to Saint Peter (p. 194) and Saint James (i.e. to three copies, not to the fourth, pp. 242, 243), occurs in its earlier form the phrase σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ ἀγιάζων καὶ ἀγιαζόμενος, Χριστέ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, with the conclusion (evidently incorrect), τῷ Πατρὶ καὶ τῷ Τίῳ. The participles here seem certainly to have referred to the earliest teaching, that the Saviour offered Himself without spot to God, and that for the sake of His followers He sanctified Himself. Thus was He the Offerer and the Offered; the Sanctifier and the Sanctified. But in process of time the language of this prayer was altered, and we can trace the progress of the alterations. In the prayer of the incense at the commencement of the service, we have in the Rossano manuscript (p. 248), "For Thou art alone holy, the sanctifier and sanctified, offerer and offered and imparted to the faithful." The Paris MS. 2509 (p. 249) omits the words "offerer and offered." In the Chrysostom of the eleventh century, as well as in two of the extant copies of Saint James of the same date we find the language further changed: the words ἀγιάζων καὶ ἀγιαζόμενος, which recall us to the time of the Redeemer's self-dedication, are omitted, and we read σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ προσδεχόμενος καὶ διαδιδόμενος, Χριστέ, ὁ Θεὸς ἡμῶν (pp. 123, 242, 243), transferring the epoch of the Offering of the Saviour to the epoch of the Reception by Himself of the Eucharistic Sacrifice and the distribution of Himself. Yet the alteration seems not to have been made without remonstrance. We read in Dr Neale's Introduction (p. 434, note), that a question was raised in the year 1155 by Soterichus Panteugenus¹ who had been elected Patriarch of Antioch, whether the Eucharistic Sacrifice could be said to be offered to Christ. A council was held at Constantinople in the succeeding year, when Soterichus was declared unworthy of the office. He would scarcely have raised the question if antiquity could have been pleaded on behalf of the phraseology. In its altered form, however, it continues to this day.

¹ More correctly the question was raised by a deacon at Constantinople, and his doubts were upheld by Soterichus. That question was

this: Taking the contemporaneous view of the Eucharistic Sacrifice, could that Sacrifice be said to be received by Christ?

X. A difficulty of another kind is connected with the invocation frequently met with in the later editions of the Liturgies, Ἐλεον εἰρήνης, θυσίαν αἰνέσεως. In the Barberini Saint Chrysostom (p. 90), we find the people responding ἔλεος, εἰρήνη. I do not find this phrase in the eleventh century MSS. In the more modern copies we have at the same point of the service ἔλεον εἰρήνης, &c. as above (see p. 127). A friend has suggested that ἔλεον must have been used for ἔλαιον, "the oil of peace, the sacrifice of praise," and a clause in the MS. 2509 of the prayer of the veil, ἵνα προσφέρωμέν σοι ἔλεον εἰρήνης, θυσίαν αἰνέσεως (p. 265) seems to confirm this. And it will be noticed (p. 331) that the Paris MS. Supp. 476 has ἔλαιον κατακαυχᾷται κρίσεως, where we have (the other way) ἔλαιον for ἔλεος; and so the confusion continues. For in the same prayer of the veil, the Rossano MS. has ἵνα προσφέρωμέν σοι ἔλεον εἰρήνης, θυσίαν αἰνέσεως, yet the people respond ἔλεον εἰρήνης, θυσίαν αἰνέσεως.

XI. One result seems to follow from the comparison between one copy of these Liturgies and another: it is this, that we must look to the Anaphora in each, commencing with the Apostolic Benediction and concluding with the Lord's Prayer, as containing the only ancient parts of the service. The variations in the Commemorations of the Living and the Dead correspond merely to the variations in the diptychs of early times. When we have the advantage of comparing with the Greek S. Mark the Liturgies of the Coptic Churches, and with the Greek S. James the Liturgies of the Syriac Jacobites, we may avail ourselves of the further tests of antiquity which this comparison will furnish. So shall we be able to discover the most ancient conceptions of the Eucharistic Sacrifice and of the benefits received by the faithful in it; so learn what benefits were looked for from the Sacrifice of Christ Himself, and what was commemorated in compliance with His direction τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. It would be beyond the object of this Introduction to enter further upon these subjects. The student must examine for himself what the Liturgies embody and what they do not embody. But I hope he will not content himself with these mere critical investigations. I hope he will draw in some of the spirit of deep reverence with which these ancient Liturgies are inspired, and will find many prayers which with but slight modification may be available for his own use when he approaches the Memories of his dying Saviour's love.

XII. I must add one more important statement. To enable my readers to compare with greater ease the Greek Liturgies and especially that of S. Mark with the Liturgy as used in the Coptic Church, I proposed, at an early date, to add at length a translation of some of the treasures of the British Museum which had as yet remained unused. In the first instance Dr Hörning undertook the task, but the accessions to the Library were such that he was compelled to desist. Dr Charles Bezold, of the University of Munich then undertook the work: and it was soon represented to me that Æthiopic scholars would consider it a great boon if the original were also printed. Of course it could only be printed under Dr Bezold's immediate superintendence, at Munich. Such is the origin of the 48 pages with which this volume closes. I feel confident that Dr Bezold's labour will meet with the approbation of many scholars. I have not thought it right for me to interfere with his translation. It will be seen that the Magdala MSS. do not proceed with the Anaphora proper. They both however contain the *Sursum corda* &c. which were omitted in the original of the copy translated by Renaudot i. 488.

XIII. It remains for me to express my obligations to those who have helped me in my work. I must again make mention of the kindness of Dr Wright, Mr Lewis, Signor Ignazio Guidi, the Papas Filippo Matrangas, Mr Henry Stevenson, and M. Henri Omont. The book would have been very deficient if I had not been favoured with the volumes from the library of Lady Burdett-Coutts, my knowledge of which I owe to Dr Scrivener. The Reverend Dr Atkinson, Master of Clare College, and the Reverend Albert Henry Wratislaw, my whilom colleague in the tutorship of my College, have taken the great trouble of examining my proofs throughout, have detected many errors which had escaped my notice, and have offered many valuable suggestions. I am most deeply indebted to them. To Dr Hörning of the British Museum, Mr Thompson, M. Delisle, I am also under great obligations. I must finally express the deep sense of my obligations to the Syndics of the Cambridge University Press for allowing this work to appear under their auspices and for undertaking the cost of the publication.

XIV. And now it remains only that I commend my work to Him who alone can make it useful to the promotion of His glory, the spread of His truth, and the strengthening of His Church and People.

CHRIST'S COLLEGE,
February 9, 1884.

POSTSCRIPT.

Inasmuch as I was unable to contribute any fresh information which would tend to the elucidation of the many difficulties connected with the liturgical fragments contained in the earlier Books of the so-called Apostolical Constitutions, or with the complete Liturgy contained in the Eighth Book of the same collection, it was not my intention to refer more pointedly to them. This Liturgy has been frequently reprinted, as by Dr Neale, Dr Daniel and Mr Hammond. But there appeared on Feb. 9, 1884 in the "Theologische Literaturzeitung" an article by Dr Harnack, of such a character that the Syndics of the Cambridge University Press at once authorized a delay in the publication of this work to enable me to use the materials referred to in that article. The learned PHILOTHEUS BRYENNIUS, Metropolitan, formerly of Serræ, now of Nicomedia, has, after years of careful preparation, given to the world the Book entitled *Διδαχὴ τῶν δώδεκα ἀποστόλων* which immediately follows the "Epistles of Clemens Romanus" in the celebrated Manuscript which is the treasure of the LIBRARY OF THE HOLY SEPULCHRE—now deposited in Constantinople.

This *Διδαχὴ* unquestionably contains an early document, out of which the Seventh Book of the Apostolic Constitutions grew. Dr Harnack considers that this Book bears to the *Διδαχὴ* a relation similar to that which the longer recension of the Ignatian letters bears to the shorter. The date of the *Διδαχὴ* he fixes as between the years 120 and 160. The date of the expanded work was certainly prior to the time of Epiphanius.

The *Διδαχὴ* commences with an account of the Two Ways, the good Way and the evil Way, the Way of Life and the Way of Death, with which must be compared the later chapters of the Epistle of Barnabas and the *Judicium Petri*. It then proceeds with the directions I have given below. I have given also the text of the Seventh Book of the Apostolic Constitutions chiefly from the text of Lagarde, that my readers may compare, the more easily, the directions in the two recensions. The comparison is most instructive. Dr Harnack draws attention to the fact that the word Apostles is used in the work to signify Missionary Evangelists, and that whilst we read of Apostles, Prophets and Teachers, of Bishops and Deacons, we never read of Presbyters. And I would draw attention to the interesting illustration of the well-known statement of S. Basil (that the words used in the Services of the Church were not committed to writing in the earliest years) which is furnished by the clause at the end of Section 10, allowing the Prophets to give thanks in the Eucharist to such extent as they may desire. It will be seen that this direction was entirely altered in the recension contained in the Apostolic Constitutions.

Ἡ ΔΙΔΑΧΗ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

Κεφ. 5'. Περὶ δὲ τοῦ βαπτίσματος οὕτω βαπτίσατε· ταῦτα πάντα προειπόντες¹, βαπτίσατε εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, ἐν ὕδατι ζῶντι. Ἐὰν δὲ μὴ ἔχῃς ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ. Ἐὰν δὲ ἀμφοτέρα μὴ ἔχῃς, ἔκχεον εἰς τὴν κεφαλὴν τρις ὕδωρ εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος. Πρὸ δὲ τοῦ βαπτίσματος προνηστευσάτω ὁ βαπτίζων καὶ ὁ βαπτιζόμενος καὶ εἴ τινες ἄλλοι δύνανται· κελεύσεις δὲ νηστεῦσαι τὸν βαπτιζόμενον πρὸ μιᾶς ἢ δύο.

¹ That is, having taught all concerning the way of life and the way of death.

APOSTOLIC CONSTITUTIONS, BOOK VII.

§ 22. Περὶ δὲ βαπτίσματος, ὃ ἐπίσκοπε ἢ πρεσβύτερε, ἤδη μὲν καὶ πρότερον διεταξάμεθα, καὶ νῦν δέ φαμεν ὅτι οὕτως βαπτίσεις, ὡς ὁ Κύριος διετάξατο ἡμῖν λέγων Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετείλάμην ὑμῖν· τοῦ ἀποστείλαντος Πατρὸς, τοῦ ἐλθόντος Χριστοῦ, τοῦ μαρτυρήσαντος Παρακλήτου. κρίσεις δὲ πρῶτον ἐλαίῳ ἁγίῳ, ἔπειτα βαπτίσεις ὕδατι καὶ τὸ τελευταῖον σφραγίσεις μύρῳ· ἵνα τὸ μὲν χρίσμα μετοχὴ ᾗ τοῦ ἁγίου Πνεύματος, τὸ δὲ ὕδωρ σύμβολον τοῦ θανάτου, τὸ δὲ μύρον σφραγὶς τῶν συνθηκῶν. εἰ δὲ μήτε ἔλαιον ἢ μήτε μύρον, ἀρκεῖ τὸ ὕδωρ καὶ πρὸς κρίσιν καὶ πρὸς σφραγίδα καὶ πρὸς ὁμολογίαν τοῦ ἀποθανόντος ἥτοι συναποθνήσκοντος. πρὸ δὲ τοῦ βαπτίσματος νηστευσάτω ὁ βαπτιζόμενος· καὶ γὰρ ὁ Κύριος ὑπὸ Ἰωάννου πρῶτον βαπτισθεὶς καὶ εἰς τὴν ἔρημον ἀνελθὼν, μετέπειτα ἐνήστευσε τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας. ἐβαπτίσθη δὲ καὶ ἐνήστευσεν, οὐκ αὐτὸς ἀπορυπώσεως ἢ νηστείας χρεῖαν ἔχων ἢ καθάρσεως ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα καὶ Ἰωάννη ἀλήθειαν προσμαρτυρήσῃ καὶ ἡμῖν ὑπογραμμὸν παράσχηται. οὐκοῦν ὁ μὲν Κύριος οὐκ εἰς ἑαυτοῦ πάθος ἐβαπτίσατο ἢ θάνατον ἢ ἀνάστασιν (οὐδέπω γὰρ οὐδὲν τούτων ἐγεγονέι), ἀλλ' εἰς διάταξιν ἐτέραν· διὸ καὶ ἀπ' ἐξουσίας μετὰ τὸ βάπτισμα νηστεύει ὡς κύριος Ἰωάννου· ὁ δὲ εἰς τὸν αὐτοῦ θάνατον μνούμενος πρότερον ὀφείλει νηστεῦσαι καὶ τότε βαπτισθῆναι (οὐ γὰρ δίκαιον τὸν συνταφέντα καὶ συναναστάντα παρ' αὐτὴν τὴν ἀνάστασιν κατηφεῖν), οὐ γὰρ κύριος ὁ ἄνθρωπος τῆς διατάξεως τῆς τοῦ Σωτῆρος· ἐπεὶ περ ὁ μὲν δεσπότης, ὁ δὲ ὑπήκοος.

Ἡ διδαχὴ τῶν ἀποστόλων.

η'. Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν· νηστεύουσι γὰρ δευτέρα σαββάτων καὶ πέμπτη· ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευὴν. Μηδὲ προσεύχεσθε ὡς οἱ ὑποκριταί, ἀλλ' ὡς ἐκέλευσεν ὁ Κύριος ἐν τῷ εὐαγγελίῳ αὐτοῦ. Οὕτω προσεύχεσθε· Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

Τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε.

APOSTOLIC CONSTITUTIONS, BOOK VII.

§ 23. αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν, νηστεύουσι γὰρ δευτέρα σαββάτων καὶ πέμπτην. ὑμεῖς δὲ ἢ τὰς πέντε νηστεύσατε ἡμέρας, ἢ τετράδα καὶ παρασκευὴν· ὅτι τῇ μὲν τετράδι ἡ κρίσις ἐξῆλθεν ἡ κατὰ τοῦ Κυρίου, Ἰούδα χρημασὶν ἐπαγγελιαμένου τὴν προδοσίαν· τῇ δὲ παρασκευῇ, ὅτι ἔπαθεν ὁ Κύριος ἐν αὐτῇ πάθος τὸ διὰ σταυροῦ ὑπὸ Ποντίου Πιλάτου. τὸ σάββατον μέντοι καὶ τὴν κυριακὴν ἐορτάζετε, ὅτι τὸ μὲν δημιουργίας ἐστὶν ὑπόμνημα, τὸ δὲ ἀναστάσεως. ἐν δὲ μόνον σάββατον ὑμῖν φυλακτέον ἐν ὅλῳ τῷ ἐνιαυτῷ, τὸ τῆς τοῦ Κυρίου ταφῆς, ὅπερ νηστεύειν προσῆκεν, ἀλλ' οὐχ ἐορτάζειν· ἐν ὅσῳ γὰρ ὁ Δημιουργὸς ὑπὸ γῆν τυγχάνει, ἰσχυρότερον τὸ περὶ αὐτοῦ πένθος τῆς κατὰ τὴν δημιουργίαν χαρᾶς, ὅτι ὁ Δημιουργὸς τῶν ἑαυτοῦ δημιουργημάτων φύσει τε καὶ ἀξία τιμιώτερος. § 24. ὅταν δὲ προσεύχησθε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, ἀλλ' ὡς ὁ Κύριος ἡμῖν ἐν τῷ εὐαγγελίῳ διετάξατο, οὕτως προσεύχεσθε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν. τρὶς τῆς ἡμέρας οὕτως προσεύχεσθε, προπαρασκευάζοντες ἑαυτοὺς ἀξίους τῆς υἰοθεσίας τοῦ Πατρὸς, ἵνα μὴ, ἀναξίως ὑμῶν αὐτὸν Πατέρα καλούντων, ὀνειδισθῇτε ὑπ' αὐτοῦ, ὡς καὶ ὁ Ἰσραὴλ ὁ ποτε πρωτότοκος υἱὸς ἠκούσεν ὅτι Εἰ πατὴρ εἰμι ἐγώ, ποῦ ἐστὶν ἡ δόξα μου; καὶ εἰ κύριός εἰμι, ποῦ ἐστὶν ὁ φόβος μου; δόξα γὰρ πατέρων ὁσιότης παίδων καὶ τιμὴ δεσποτῶν οἰκετῶν φόβος, ὥσπερ οὖν τὸ ἐναντίον ἀδοξία καὶ ἀναρχία· δι' ὑμᾶς γὰρ βλασφημεῖται τὸ ὄνομά μου ἐν τοῖς ἔθνεσιν.

Ἡ ΔΙΔΑΧΗ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

θ'. Περὶ δὲ τῆς εὐχαριστίας, οὕτως εὐχαριστήσατε. Πρῶτον περὶ τοῦ ποτηρίου· Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς ἁγίας ἀμπέλου Δαβὶδ τοῦ παιδός σου, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.

Περὶ δὲ τοῦ κλάσματος· Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς ζωῆς καὶ γνώσεως ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ὡςπερ ἦν τοῦτο κλάσμα διεσκορπισμένον ἐπάνω τῶν ὁρέων καὶ συναχθὲν ἐγένετο ἓν, οὕτω συναχθῆτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν· ὅτι σοῦ ἐστὶν ἡ δόξα καὶ ἡ δύναμις διὰ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰῶνας. Μηδεὶς δὲ φαγέτω μηδὲ πιέτω ἀπὸ τῆς εὐχαριστίας ὑμῶν, ἀλλ' οἱ βαπτισθέντες εἰς ὄνομα Κυρίου. Καὶ γὰρ περὶ τούτου εἶρηκεν ὁ Κύριος, Μὴ δώτε τὸ ἅγιον τοῖς κυσί.

APOSTOLIC CONSTITUTIONS, BOOK VII.

§ 25. γίνεσθε δὲ πάντοτε εὐχάριστοι ὡς πιστοὶ καὶ ἐνγνώμονες δοῦλοι, περὶ μὲν τῆς εὐχαριστίας οὕτω λέγοντες· Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς ζωῆς ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου, δι' οὗ καὶ τὰ πάντα ἐποίησας καὶ τῶν ὅλων προνοεῖς, ὃν καὶ ἀπέστειλας ἐπὶ σωτηρίᾳ τῇ ἡμετέρᾳ γενέσθαι ἄνθρωπον, ὃν καὶ συνεχώρησας παθεῖν καὶ ἀποθανεῖν· ὃν καὶ ἀναστήσας ἐδόκησας δοξάσαι καὶ ἐκάθισας ἐκ δεξιῶν σου, δι' οὗ καὶ ἐπηγγείλω ἡμῖν τὴν ἀνάστασιν τῶν νεκρῶν. σύ, Δέσποτα παντοκράτωρ, Θεὲ αἰώνιε, ὥςπερ ἦν τοῦτο διεσκορπισμένον καὶ συναχθὲν ἐγένετο εἰς ἄρτος, οὕτω συνάγαγέ σου τὴν ἐκκλησίαν ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν. ἔτι εὐχαριστοῦμεν, Πάτερ ἡμῶν, ὑπὲρ τοῦ τιμίου αἵματος Ἰησοῦ Χριστοῦ τοῦ ἐκχυθέντος ὑπὲρ ἡμῶν καὶ τοῦ τιμίου σώματος, οὗ καὶ ἀντίτυπα ταῦτα ἐπιτελοῦμεν, αὐτοῦ διαταξαμένου ἡμῖν καταγγέλλειν τὸν αὐτοῦ θάνατον· δι' αὐτοῦ γάρ σοι καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν. μηδεὶς δὲ ἐσθιέτω ἐξ αὐτῶν τῶν ἀμυήτων, ἀλλὰ μόνον οἱ βεβαπτισμένοι εἰς τὸν τοῦ Χριστοῦ θάνατον. εἰ δέ τις ἀμύητος κρύψας ἑαυτὸν μεταλάβοι, κρίμα αἰώνιον φάγεται, ὅτι μὴ ὦν τῆς εἰς Χριστὸν πίστεως μετέλαβεν ὦν οὐ θέμις, εἰς τιμωρίαν ἑαυτοῦ· εἰ δέ τις κατὰ ἄγνοιαν μεταλάβοι, τοῦτον τάχιον στοιχειάσαντες μνήσατε, ὅπως μὴ καταφρονήτης ἐξέλθοι.

Ἡ διδαχὴ τῶν ἀποστόλων.

ι'. Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε· Εὐχαριστοῦμέν σοι, Πάτερ ἄγιε, ὑπὲρ τοῦ ἁγίου ὀνόματός σου, οὐ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. Σὺ, Δέσποτα παντοκράτορ, ἔκτισας τὰ πάντα ἕνεκεν τοῦ ὀνόματός σου, τροφήν τε καὶ πότον ἔδωκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν ἵνα σοι εὐχαριστήσωμεν, ἡμῖν δὲ ἐχαρίσω πνευματικὴν τροφήν καὶ πότον καὶ ζωὴν αἰώνιον διὰ τοῦ παιδός σου. Πρὸ πάντων εὐχαριστοῦμέν σοι, ὅτι δυνατὸς εἶ· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. Μνήσθητι, Κύριε, τῆς ἐκκλησίας σου τοῦ ῥύσασθαι αὐτὴν ἀπὸ παντὸς πονηροῦ, καὶ τελειῶσαι αὐτὴν ἐν τῇ ἀγάπῃ σου, καὶ συναξον αὐτὴν ἀπὸ τῶν τεσσάρων ἀνέμων, τὴν ἁγιασθεῖσαν εἰς τὴν σὴν βασιλείαν, ἣν ἡτοίμασας αὐτῇ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος. Ὡσαννὰ τῷ υἱῷ Δαβίδ. Εἴ τις ἅγιός ἐστιν, ἐρχέσθω. Εἴ τις οὐκ ἐστι, μετανοεῖτω. Μαριναθά. Ἀμήν.

Τοῖς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν ὅσα θέλουσιν.

APOSTOLIC CONSTITUTIONS, Book VII.

§ 26. μετὰ δὲ τὴν μετάληψιν οὕτως εὐχαριστήσατε· Εὐχαριστοῦμέν σοι, ὁ Θεὸς καὶ Πατὴρ Ἰησοῦ τοῦ Σωτῆρος ἡμῶν, ὑπὲρ τοῦ ἁγίου ὀνόματος οὐ κατεσκήνωσας ἐν ἡμῖν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀγάπης καὶ ἀθανασίας ἧς ἔδωκας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου. Σὺ, Δέσποτα παντοκράτορ, ὁ Θεὸς τῶν ὅλων, ὁ κτίσας τὸν κόσμον καὶ τὰ ἐν αὐτῷ δι' αὐτοῦ, καὶ νόμον καταφυτεύσας ταῖς ψυχαῖς ἡμῶν καὶ τὰ πρὸς μετάληψιν εὐτρεπίσας ἀνθρώποις, ὁ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων πατέρων ἡμῶν, Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ, τῶν πιστῶν δούλων σου, ὁ δυνατὸς Θεός, ὁ πιστὸς καὶ ἀληθινὸς καὶ ἀψεύδης ἐν ταῖς ἐπαγγελίαις, ὁ ἀποστείλας ἐπὶ γῆς Ἰησοῦν τὸν Χριστόν σου ἀνθρώποις συναναστραφῆναι ὡς ἄνθρωπον, Θεὸν ὄντα Λόγον καὶ Ἄνθρωπον, καὶ τὴν πλάνην πρόρριζον ἀνελεῖν, αὐτὸς καὶ νῦν δι' αὐτοῦ μνήσθητι τῆς ἀγίας σου ἐκκλησίας ταύτης, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, καὶ ῥύσαι αὐτὴν ἀπὸ παντὸς πονηροῦ, καὶ τελείωσον αὐτὴν ἐν τῇ ἀγάπῃ σου καὶ τῇ ἀληθείᾳ σου, καὶ συνάγαγε πάντας ἡμᾶς εἰς τὴν βασιλείαν σου, ἣν ἡτοίμασας αὐτῇ. Μαριὰν ἀθά. Ὡσαννὰ τῷ υἱῷ Δαβίδ. εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Θεὸς Κύριος ὁ ἐπιφανείς ἡμῖν ἐν σαρκί. εἴ τις ἅγιος, προσερχέσθω· εἰ δὲ τις οὐκ ἐστι, γινέσθω διὰ μετανοίας. ἐπιτρέπετε δὲ καὶ τοῖς πρεσβυτέροις ὑμῶν εὐχαριστεῖν.

§ 27. περὶ δὲ τοῦ μύρου οὕτως εὐχαριστήσατε· Εὐχαριστοῦμέν σοι, Θεέ, Δημιουργέ τῶν ὅλων, καὶ ὑπὲρ τῆς εὐωδίας τοῦ μύρου, καὶ ὑπὲρ τοῦ ἀθανάτου αἰῶνος οὐ ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· ὅτι σοῦ ἐστὶν ἡ δόξα καὶ ἡ δύναμις εἰς τοὺς αἰῶνας· ἀμήν. ὃς ἐὰν ἐλθὼν οὕτως εὐχαριστῇ, προσδέξασθε αὐτὸν ὡς Χριστοῦ μαθητὴν· ἐὰν δὲ ἄλλῃ διδαχῇ κηρύσῃ παρ' ἣν ὑμῖν παρέδωκεν ὁ Χριστὸς δι' ἡμῶν, τῷ ποιούτῳ μὴ συγχωρεῖτε εὐχαριστεῖν· ὑβρίζει γὰρ ὁ τοιοῦτος τὸν Θεόν ἥπερ δοξάζει.

Ἡ ΔΙΔΑΧΗ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

ια'. Ὃς ἂν οὖν ἐλθὼν διδάξῃ ὑμᾶς ταῦτα πάντα, τὰ προειρημένα, δέξασθε αὐτόν.

[Then follow some instructions for discerning a true prophet from a false prophet, to which the more modern recension scarcely furnishes a parallel. I print however the latter, to exhibit the change of language. It is much shorter than the earlier text.]

APOSTOLIC CONSTITUTIONS, Book VII.

§ 28. πᾶς δὲ ὁ ἐρχόμενος πρὸς ὑμᾶς, δοκιμασθεὶς, οὕτως δεχέσθω· σύνεσιν γὰρ ἔχετε, καὶ δύνασθε διαγνῶναι δεξιὰν ἢ ἀριστεράν καὶ διακρίναι ψευδοδιδασκάλους διδασκάλων. ἐλθόντι μέντοι τῷ διδασκάλῳ ἐκ ψυχῆς ἐπιχορηγίσατε τὰ δέοντα· τῷ δὲ ψευδοδιδασκάλῳ δώσετε μὲν τὰ δέοντα πρὸς τὴν χρεῖαν, οὐ παραδέξεσθε δὲ αὐτοῦ τὴν πλάνην οὔτε μὴν συμ-προσεύξησθε αὐτῷ, ἵνα μὴ συμμιαθῇτε αὐτῷ. πᾶς προφήτης ἀληθινὸς ἢ διδάσκαλος ἐρχόμενος πρὸς ὑμᾶς ἄξιός ἐστι τῆς τροφῆς ὡς ἐργάτης λόγου δικαιοσύνης. § 29. πᾶσαν ἀπαρχὴν γεννημάτων ληνοῦ, ἄλωνος, βοῶν τε καὶ προβάτων δώσεις τοῖς ἱερεῦσιν, ἵνα εὐλογηθῶσιν αἱ ἀποθήκαι τῶν ταμείων σου καὶ τὰ ἐκφόρια τῆς γῆς σου, καὶ στηριχθῇς σίτῳ καὶ οἴνῳ καὶ ἐλαίῳ, καὶ αὐξηθῇ τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποίμνια τῶν προβάτων σου. πᾶσαν δεκάτην δώσεις τῷ ὀρφανῷ καὶ τῇ χήρᾳ, τῷ πτωχῷ καὶ τῷ προσηλύτῳ. πᾶσαν ἀπαρχὴν θερμῶν, ἄρων, κεράμιον οἴνου ἢ ἐλαίου ἢ μέλιτος ἢ ἀκροδρῶν, σταφυλῆς ἢ τῶν ἄλλων τὴν ἀπαρχὴν δώσεις τοῖς ἱερεῦσιν, ἀργυρίου δὲ ἢ ἱματισμοῦ καὶ παντὸς κτήματος τῷ ὀρφανῷ καὶ τῇ χήρᾳ.

Ἡ ΔΙΔΑΧΗ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

ιδ'. Κατὰ κυριακὴν δὲ Κυρίου συναχθέντες κλάσατε ἄρτον καὶ εὐχαριστήσατε, προσεξομολογησάμενοι τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ ἡ θυσία ὑμῶν ᾗ. Πᾶς δὲ ἔχων ἀμφιβολίαν μετὰ τοῦ ἐταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν, ἕως οὗ διαλλαγῶσιν, ἵνα μὴ κοινωθῇ ἡ θυσία ὑμῶν· αὕτη γάρ ἐστιν ἡ ῥηθεῖσα ὑπὸ Κυρίου· Ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθαρὰν· ὅτι βασιλεὺς μέγας εἰμί, λέγει Κύριος, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσιν.

✠ * *

APOSTOLIC CONSTITUTIONS, BOOK VII.

§ 30. τὴν ἀναστάσιμον τοῦ Κυρίου ἡμέραν, τὴν κυριακὴν φαμεν, συνέρχεσθε ἀδιαλείπτως, εὐχαριστοῦντες τῷ Θεῷ καὶ ἐξομολογούμενοι ἐφ' οἷς εὐηργέτησεν ἡμᾶς Θεὸς διὰ Χριστοῦ, ῥυσάμενος ἀγνοίας, πλάνης, δεσμῶν, ὅπως ἄμεμπτος ἡ θυσία ὑμῶν ᾗ καὶ εὐανάφορος Θεῷ τῷ εἰπόντι περὶ τῆς οἰκουμενικῆς αὐτοῦ ἐκκλησίας ὅτι Ἐν παντὶ τόπῳ προσενεχθήσεται μοι θυμίαμα καὶ θυσία καθαρὰ· ὅτι μέγας βασιλεὺς ἐγώ εἰμι, λέγει Κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσιν.

✠ * *

With reference to the Coptic Liturgy with which this work concludes, I may add here that Dr Hörning informed me in November, 1881, that the Æthiopic text of the Ordinary Canon, printed at Rome in 1548, was full of mistakes and differed materially from the text of the MS. copies in the British Museum. This printed copy furnished the text used by Renaudot, of which I have availed myself in one of the columns of the Liturgy of Alexandria (pp. 3—21): Tesfa Sion, mentioned on p. 11, was the editor of the work (Renaudot, I. p. 469, compare Scrivener's "Introduction," Index). The copy which Dr Hörning recommended to me and which Dr Bezold has so ably edited, is taken from one of the five hundred MSS. which were brought to England from the spoil of Magdala, of which 350 are in the British Museum. Dr Wright in his Catalogue of the Æthiopic MSS. 1877, describes it as of "Vellum, about 17 $\frac{1}{8}$ in. by 15 $\frac{1}{4}$, foll. 138, the first blank: 3 columns; 20 or 21 lines, written in a large elegant character, between 1670 and 1675. The Kēddāsē or Missal of the Æthiopic Church." The date is fixed by the mention of King John I. and his Queen (1667—1682), as well as of Matthew, Patriarch of Alexandria (1660—1675) and Sinōda, ābūnā of Æthiopia (1670—1693). The other MS. (Oriental 546) was written between 1730 and 1755. Thus they are both more recent than the edition printed at Rome. Both MSS., as well as one noted in Dr Dillmann's Catalogue, contain several Anaphoræ. "The Formulæ of Institution" of these have been translated by Dr Wright for the Appendix of Dr Littledale's editions of Dr Neale's translations of the Liturgies.

Dr Bezold informs me that, as a rule, the proper names Alexandria, Basilios, Cyrillos, are simply transliterated from Greek into Æthiopic. So are the words or expressions ἀναγνώστης, διάκονος, ἐπίσκοπος, εὐαγγέλιον (and evangelista, p. 20), Κύριε ἐλέησον, μυστήριον, Παράκλητος, πάππας. We have βῆτα Kerestijân = domus χριστιανῶν, a Church.

So too we have εὐλόγιος Κύριος, &c. on p. 10, and ἀληθινὸς on p. 12. Some Greek words are translated into Æthiopic: ὀρθόδοξος "right in faith": θεολόγος "who speaks about the Godhead": χρυσόστομος and Κωνσταντινούπολις "of the mouth of gold" and "city of Constantine."

March 8, 1884.

LITURGY OF ALEXANDRIA.

LITURGY OF ALEXANDRIA.

CODEX ROSSANENSIS.

fol. 39

✠ ἡ θεία λειτουργία τοῦ ἀγίου ἀπο-
στόλου καὶ εὐαγγελιστοῦ μάρκου μαθη-
τοῦ τοῦ ἀγίου πέτρου.

(1) Εὐχὴ λεγομένη ἐν τῷ διακονικῷ. Ὁ διάκονος.
Ἐπὶ προσευχὴν στήθητε.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε.

Ὁ λαός. Κύριε ἐλέησον. γ'

ROTULUS VATICANUS.

(a)

✠ ἡ θεία λειτουργία τοῦ ἀγίου ἀπο-
στόλου μάρκου.

p. 1

* Εὐχὴ τῆς προθέσεως.

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς
ἀμνὸς ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος,
οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ἐν τῇ
ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν
δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἶρεται
ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, τοῦ Πατρὸς καὶ
τοῦ Υἱοῦ καὶ τοῦ.

Εὐχὴ τοῦ θυμᾶματος.

Θυμίαμα προσφέρομεν ἐνώπιον τῆς ἀγίας
δόξης σου, Κύριε· ἀναληφθήτω δεόμεθα
εἰς τὸ ὑπερουράνιον σου θυσιαστήριον, εἰς
ὁσμὴν εὐωδίας, εἰς ἄφεισιν ἁμαρτιῶν ἡμῶν,
καὶ ἰλασμόν παντὸς τοῦ λαοῦ σου, χάριτι
καὶ οἰκτιρμοῖς καὶ τῇ φιλανθρωπίᾳ τοῦ Υἱοῦ
σου.

p. 2

Ὁ ἱερεὺς εὐχὴν τῆς προθέσεως.

Δέσποτα Κύριε Ἰησοῦ Χριστέ, ὁ συνάναρ-
χος Υἱὸς τοῦ ἀνάρχου Πατρὸς καὶ Πνεύματος
ἀγίου, ὁ μέγας ἀρχιερεὺς, ὁ προσθεὶς ἑαυτὸν
ἀμνὸν ἁμῶν ὑπὲρ τῆς τοῦ κοσμοῦ ζωῆς,

(b)

(1) The Paris edition of 1583 (Drouard) and
the rest omit these two lines.

(a) At the head of the Roll is an Arabic note
(partly mutilated) signifying, "Service of the
Mass: for the Mass of.....Mark the Evangelist."

(b) MS. ἀχράντου.

LITURGIA ALEXANDRINA.

ROTULUS MESSANENSIS.

[Ἡ θεία λειτουργία τοῦ ἀγίου μάρκου
τοῦ ἀποστ[όλου καὶ εὐαγγελιστοῦ.]

Ὁ διάκονος. Ἐπὶ π[ροσευχὴν] στάθῃτε.

Ὁ λαός. Κύριε ἐλέησον. γ'.

Ὁ διάκονος. Προσεύξασθε.

Ὁ λαός. Κύριε [ἐλέησον. γ'.] Ἐ[υχὰ-
ριστοῦμεν.....]

Plurima desunt.

[The few surviving letters are found
in the fragment of the Roll that contains
the end of the Liturgy of S. James.
The lacunæ are supplied from the Ros-
sano MS.]

CANON UNIVERSALIS ÆTHI- OPUM. [EXCERPTA.]

Diaconus dicit. Surgite ad orationem.

Sacerdos. Pax vobis omnibus.

Diaconus. Domine miserere mei.

Et cum spiritu tuo.

*Sacerdos dicit orationem gratiarum
actionis.* Gratias agamus benefactori
nostro Domino misericordii, Patri Domini
Dei et Salvatoris nostri Jesu Christi, quia
protexit nos, jovit, et custodivit, et mi-
sertus est nostri; ad se accedere fecit,
suscepit nos, roboravit, et multiplicavit
nos usque ad hanc horam: rogemus
ergo illum iterum, ut custodiat nos in
hoc die sancto omnibusque diebus vitæ
nostræ in pace omnipotens Dominus
Deus noster. Orate.

LITURGIA COPTITARUM SANCTI BASILII. [EXCERPTA.]

Sacerdos. Gratias agamus bonorum
autori misericordii, Deo, Patri Domini
Dei et Salvatoris nostri Jesu Christi,
quia ipse protexit nos, adjuvit et serva-
vit nos, suscepitque nos ad se, misertus
est nostri, perduxitque nos ad hanc
horam. Ipsum nunc precemur, ut cus-
todiat nos hoc sancto die et omnibus
diebus vitæ nostræ in omni pace om-
nipotens Dominus Deus noster.

Diaconus. Προσεύξασθε.

Renaudot,
l. 2

Renaudot,
l. 476

CODEX ROSSANENSIS.

ROTULUS VATICANUS.

δεόμεθα καὶ παρακαλοῦμέν σε, φιλάνθρωπε,
ἀγαθέ, ἐπίφανον, Κύριε, τὸ πρόσωπόν σου ἐπὶ
τὸν ἄρτον τοῦτον καὶ ἐπὶ τὸ ποτήριον τοῦτο,
εἰς μεταποίησιν τοῦ ἀχράντου σώματος καὶ
τοῦ τιμίου σου αἵματος, ἐν οἷς σε ὑποδέχεται
τράπεζα παναγία, ἱερυτικὴ ὑμνωδία, ἀγγελ-
λικὴ χοροστασία, εἰς μετάληψιν ψυχῶν καὶ
σωμάτων· χάριτι καὶ οἰκτιρμοῖς.

Εὐλόγησον, δέσποτα.

Ὁ ἱερεὺς. Εὐλογημένη ἡ βασιλεία τοῦ
Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ.

Ὁ διάκονος συνάπτει. Ἐν εἰρήνῃ τοῦ Κυρίου
δεηθώμεν.

(1) Ὁ δὲ ἱερεὺς εὐχεται τὴν εὐχὴν ταύτην.

Εὐχαριστοῦμεν καὶ ὑπερευχαριστοῦμέν
σοι, Κύριε ὁ Θεὸς ἡμῶν, ὁ Πατὴρ τοῦ
Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ
Χριστοῦ, κατὰ πάντα, καὶ διὰ πάντων, καὶ
ἐν πᾶσιν, ὅτι ἐσκέπασας, ἐβοήθησας, ἀντε-
λάβου παρήγαγες ἡμᾶς τὸν παρελθόντα
χρόνον τῆς ζωῆς ἡμῶν, καὶ ἤγαγες ἡμᾶς
ἕως τῆς ὥρας ταύτης, ἀξιώσας πάλιν παρα-
στήνα ἐνώπιόν σου ἐν τόπῳ ἁγίῳ σου
ἄφεςιν αἰτοῦντας τῶν ἁμαρτιῶν ἡμῶν, καὶ
ἰλασμόν παντὶ τῷ λαῷ σου. καὶ δεόμεθα
καὶ παρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθέ,
δὸς ἡμῖν τὴν ἁγίαν ἡμέραν ταύτην καὶ ἅ-
παντα τὸν χρόνον τῆς ζωῆς ἡμῶν ἐπιτελέσαι
ἀναμαρτήτως, μετὰ πάσης χαρᾶς, ὑγείας,
σωτηρίας, καὶ παντὸς ἀγιασμοῦ, καὶ τοῦ
σοῦ φόβου. πάντα δὲ φθόνον, πάντα φό-
βον, πάντα πειρασμόν, πᾶσαν σατανικὴν
ἐνέργειαν, πᾶσαν πονηρῶν ἀνθρώπων ἐπι-
βουλὴν, ἐκδίωξον ἀφ' ἡμῶν, ὁ Θεός, καὶ
ἀπὸ τῆς ἁγίας σου καθολικῆς καὶ ἀποστο-
λικῆς ἐκκλησίας. τὰ καλὰ καὶ τὰ συμ-

Ὁ ἱερεὺς: εὐχή. .'. .'. .

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ παντο-
κράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εὐχαριστοῦ-
μέν σοι κατὰ πάντα, καὶ διὰ πάντων, καὶ
ἐν πᾶσιν, ὅτι ἐσκέπασας, ἐβοήθησας, ἀντε-
λάβου ἡμῶν, μεχρὶ τῆς ἁγίας σου ὥρας
ταύτης. καὶ δεόμεθα καὶ παρακαλοῦμέν σε,
φιλάνθρωπε, ἀγαθέ, καὶ τὴν ἁγίαν σου ἡμέ-
ραν ταύτην καὶ πάσας τὰς ἡμέρας τῆς ζωῆς
ἡμῶν, ἐν εἰρήνῃ ἡμᾶς διαφύλαξον. πάντα
δὲ φθόνον, πάντα πειρασμόν, πᾶσαν σα-
τανικὴν ἐνέργειαν, καὶ ἀνθρώπων πονηρῶν
ἐπιβουλὴν, ἀποδίωξον ἀφ' ἡμῶν καὶ ἀπὸ
τοῦ ἁγίου τόπου τούτου. ὁ Θεός, τὰ ἀγαθὰ
καὶ τὰ συμφέροντα ἐπιχορήγησον ἡμῖν, καὶ

p. 2.

(1) Drouard: εὐχεται τὸ εὐχαριστοῦμεν. Dr Neale added μυστικῶς.

CANON UNIVERSALIS ÆTHIOPUM.

Sacerdos. Domine, Domine omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi, gratias agimus tibi de omnibus, pro omnibus et in omnibus, quia protexisti nos, juvisti nos, custodisti nos, et misertus es nostri, suscepisti, roborasti et multiplicasti nos usque ad hanc horam.

Diaconus. Petite et rogate ut misereatur nostri Dominus et parcat nobis: suscipiatque orationem et deprecationem quae fit pro nobis a sanctis suis, ut benignus erga nos semper efficiat nos dignos ut suscipiamus, participesque simus communionis mysterii benedicti, et dimittat nobis peccata nostra.

Dicetque omnis populus ter. Kyrie eleison.

Sacerdos. Ut ducamus hunc diem sanctum et omnes dies vitae nostrae in pace cum timore tuo: omnem invidiam, omnem dolum, omnemque operationem satanae, omnem machinationem hominum improborum, insultationemque inimici secretam et manifestam procul fac et depelle a me et ab omni populo tuo et ab hoc loco sancto tuo; quaecunque bona, quaecunque praestantia, mandato tuo praesta nobis: quia tu es qui dedisti nobis potestatem calcandi serpentes et scorpiones, omnemque virtutem inimici. Et ne nos inducas, Domine, in tentationem, sed libera et eripe nos ab omni malo; per gratiam, misericordiam, et amorem erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi: per quem, cum quo, et cum

LITURGIA COPTITARUM SANCTI BASILII.

Sacerdos. Domine Deus omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi, gratias agimus tibi de omnibus, et propter omnia, et in omnibus, quia protexisti nos, adjuvisti nos, conservasti nos, suscepisti nos ad te, et misertus es nostri, auxilium dedisti nobis, et ad hanc horam nos perduxisti.

Diaconus. Orate ut Deus misereatur nostri.

Sacerdos. Ea propter petimus et obsecramus bonitatem tuam, O amator hominum, ut concedas nobis hunc diem sanctum et omnes dies vitae nostrae in pace cum timore tuo transigere. Omnem invidiam, omnem tentationem, omnem operationem satanae, et consilium hominum improborum, impetumque hostium tam occultorum quam manifestorum depelle a nobis, ab omni populo tuo et ab hoc loco sancto: quae autem bona, quae placita sunt, nobis jube. Tu enim ipse es, qui dedisti nobis potestatem calcandi serpentes et scorpiones, omnemque virtutem inimici. Et ne nos inducas in tentationem, sed libera nos a malo, per gratiam et misericordiam amoremque erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi, per quem tibi debetur honor, gloria et imperium, cum ipso, et Spiritu sancto

CODEX ROSSANENSIS.

φέροντα ἡμῖν ἐπιχορήγησον· καὶ εἴ τι σοι
ἡμάρτομεν ἐν λόγῳ, ἢ ἔργῳ, ἢ κατὰ διὰ-
νοιαν, σὺ ὡς ἀγαθὸς καὶ φιλάνθρωπος παρι-
δεῖν καταξίωσον, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς,
ὁ Θεός, τοὺς ἐλπίζοντας ἐπὶ σοι, μὴδὲ εἰς-
ενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι
ἡμᾶς ἀπὸ τοῦ πονηροῦ καὶ ἐκ τῶν ἔργων
αὐτοῦ, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρω-
πία τοῦ μονογενοῦς σου Υἱοῦ,

Ἐκφώνως. Δὲ οὖν, μεθ' οὗ, σοὶ ἡ δόξα καὶ
τὸ κράτος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
ζωοποιῷ σου Πνεύματι, νῦν καὶ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεύς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ βα-
σιλέως.

Ὁ λαός. Κύριε ἐλέησον. γ'.

(1) Ὁ δὲ ἱερεὺς ἐπεύχεται.

(2) Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ,
ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακα-
λοῦμέν σε, τὸν βασιλέα ἡμῶν ἐν εἰρήνῃ καὶ
ἀνδρείᾳ καὶ δικαιοσύνῃ διαφύλαξον. καθυ-
πόταξον αὐτῷ, ὁ Θεός, πάντα ἐχθρὸν καὶ
πολέμιον· ἐπιλαβοῦ ὄπλον καὶ θυραίου, καὶ
ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ. δὸς αὐτῷ,
ὁ Θεός, νίκας, εἰρηνικὰ φρονεῖν [πρὸς] ἡμᾶς
καὶ πρὸς τὸ ὄνομά σου τὸ ἅγιον· ἵνα καὶ
ἡμεῖς ἐν τῇ γαληνότητι τῶν ἡμερῶν αὐτοῦ
ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ
εὐσεβείᾳ καὶ σεμνότητι, χάριτι καὶ οἰκτιρμοῖς
καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ·

(1) Dr Neale added *μυστικῶς*.

(2) Renaudot, and then Dr Neale, omitted ὁ
παντοκράτωρ.

ROTULUS VATICANUS.

τὴν ζωὴν ἡμῶν οἰκονόμησον· καὶ εἴ τι σοι
ἡμάρτομεν εἴτε ἐν λόγῳ, εἴτε ἐν ἔργῳ, εἴτε
ἐν γνώσει, εἴτε ἐν ἀγνοίᾳ, σὺ ὡς ἀγαθὸς καὶ
φιλάνθρωπος Θεὸς παριδεῖν καταξίωσον, καὶ
μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ὃν ὑπ-
ενεγκέιν οὐ δυνάμεθα· χάριτι καὶ οἰκτιρμοῖς.

Ἀντιλαβοῦ. Τῆς παναγίας.

Ὁ ἱερεὺς ἐκφών. Ὁτι πρέπει σοι πᾶσα δόξα,
τιμὴ καὶ προσ.

Ἀντίφω. δ'. Ὁ ἀρχιδιάκονος. Προσεύξασθε
ὑπὲρ τοῦ βασιλέως.

Ὁ λαός. Ἐτι καὶ ἔτι ἐν εἰρήνῃ.

Ὁ ἱερεὺς εὐχεται.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ,
ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ, βασιλεὺς τῶν βασι-
λευόντων καὶ κύριος τῶν κυριευόντων, τὴν
βασιλείαν τοῦ δούλου σου ὃν προώρισας
βασιλεύειν ἐπὶ τῆς γῆς ἐν εἰρήνῃ καὶ αἰδρίᾳ
διαφύλαξον. δὸς αὐτῷ, ὁ Θεός, νίκας, ἐν
εἰρήνῃ καὶ φρονήσει πρὸς ἡμᾶς καὶ πρὸς
τὸ ὄνομά σου τὸ ἅγιον· ἵνα καὶ ἡμεῖς ἐν
τῇ γαληνῇ αὐτοῦ ἡρεμον καὶ ἡσύχιον βίον
διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι
ταῖς εἰς σε καταληφθῶμεν, χάριτι καὶ οἰκ-
τιρμοῖς:—

Ὁ διάκονος. Ἀντιλαβοῦ. Τῆς παναγίας.

(a) These words will be found again below,
p. 27. The ms. has here *καταληφθῶμεν* and *τοῖς*.

CANON UNIVERSALIS ÆTHIOPUM.

Spiritu tuo sancto, te decet gloria et imperium, nunc et semper, et in saecula saeculorum. Amen.

* * *

Oratio Oblationis mysticae.

(1)

p. 477.

Princeps Jesu Christe, cujus substantia facta non est, Verbum purum Genitoris ... Patri et Spiritui sancto tu aequalis es; panis vivus qui descendit de caelo; qui prius fuisti in figura agni immaculati pro vita mundi: nunc rogamus et obsecramus benignitatem tuam, amator hominum, ostende faciem tuam super hunc panem et super hunc calicem, quos proposuimus super hoc altare spirituale tuum: benedic, sanctifica et purifica illos; et transmuta hunc panem, ut fiat corpus tuum purum: et quod mistum est in hoc calice sanguis tuus pretiosus; fiantque nobis omnibus oblatio ad medelam et ad salutem animae nostrae et corporis: quia tu es Rex omnium nostrum, Christe Deus noster, et mittimus tibi sursum sanctificationem, gloriam et adorationem, simulque Patri tuo bono caelesti, et Spiritui tuo sancto vivificanti, nunc et semper, et in saecula saeculorum. Amen.

* * *

LITURGIA COPTITARUM SANCTI BASILII.

vivificante, tibi que consubstantiali, nunc et semper, et in omnia saecula saeculorum. Amen.

Oratio Oblationis sive Propositionis Panis et Calicis.

p. 3

(1)

Domine Jesu Christe, Fili unigenite, Verbum Dei Patris, eique consubstantiale et coaeternum et Spiritui sancto; tu es panis vivus, qui descendisti de caelo, et praevenisti nos, impendistisque animam tuam perfectam et absque vitio, pro vita mundi: rogamus obsecramusque bonitatem tuam, O amator hominum, ostende faciem tuam super hunc panem et super hunc calicem, quos super mensam hanc tuam sacerdotalem posuimus: benedic eos ✠, sanctifica eos ✠, et consecra eos ✠: transfer eos, ita ut panis quidem hic fiat corpus tuum sanctum, et hoc mistum in hoc calice sanguis tuus pretiosus, ut sint nobis omnibus praesidium, medicina, salus animarum corporum spirituumque; quia tu es Deus noster, tibi que debetur laus et potestas, cum Patre tuo bono, et Spiritu vivificante tibi que consubstantiali, nunc et semper, et in omnia saecula saeculorum. Amen.

* * *

(1) The concluding portions of these prayers may be compared with the termination of the prayer *Δέσποτα Κύριε* in the Vatican Roll, pages 2 and 4.

CODEX ROSSANENSIS.

Ἐκφάνως. Δι' οὐ καὶ μεθ' οὐ σοὶ [ῆ] δόξα
καὶ τὸ κράτος, σὺν τῷ παιαγίῳ καὶ ἀγαθῷ
καὶ ζωποιοῦ σου.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ Πά-
πα καὶ τοῦ ἐπισκόπου.

Ὁ λαός. Κύριε ἐλέησον.

Ὁ ἱερεὺς.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ,
ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρα-
καλοῦμέν σε, φιλόανθρωπε, ἀγαθέ, τὸν ἀγίω-
(1) **τατον καὶ μακαριώτατον καὶ ἀρχιερέα ἡμῶν**
Πάπαν τὸν Δ. καὶ τὸν ὁσιώτατον ἐπίσκο-
πον τὸν Δ., συντηρῶν συντήρησον ἡμῖν
(2) αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς,
ἐκτελοῦντας τὴν ὑπὸ σοῦ ἐμπειπιστευμένην
sol. 41 **ἀγίαν ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μα-**
κάριόν σου θέλημα, ὀρθοτομοῦντας τὸν λό-
γον τῆς ἀληθείας· σὺν πᾶσιν ὀρθοδόξοις ἐπι-
σκόποις, πρεσβυτέροις, διακόνοις, ὑπο-
διακόνοις, ἀναγνώσταις, ψάλταις τε καὶ
λαϊκοῖς, σὺν παντὶ τῷ πληρώματι τῆς ἀγίας
καὶ μόνης καθολικῆς ἐκκλησίας, εἰρήνην καὶ
ὑγείαν καὶ σωτηρίαν αὐτοῖς χαριζόμενος.
τὰς δὲ εὐχὰς αὐτῶν, ἃς ποιοῦσιν ὑπὲρ ἡμῶν,
καὶ ἡμεῖς ὑπὲρ αὐτῶν, πρόσδεξαι, Κύριε, εἰς
τὸ ἅγιον καὶ ἐπουράνιον καὶ λογικόν σου
θυσιαστήριον. πάντα δὲ ἐχθρόν τῆς ἀγίας
σου ἐκκλησίας καθυπόταξον ὑπὸ τοῦς
πόδας αὐτῶν ἐν τάχει, χάριτι καὶ οἰκτιρμοῖς

ROTULUS VATICANUS.

Ὅτι σὺν τῷ κράτος καὶ σοῦ ἐστιν ἡ βασι-
λεία καὶ ἡ δύναμις.

Ἀντίφων. β'. Ὁ ἀρχidiaκονος. Προσεύξασθε
ὑπὲρ τοῦ ἀγιωτάτου ἡμῶν Πάπα.

Ὁ διάκονος. Ἔτι καὶ ἔτι ἐν εἰρήνῃ.

Ὁ ἱερεὺς εὐχεται.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ,
ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρα-
καλοῦμέν σε, φιλόανθρωπε, ἀγαθέ, τὸν ἀγίω-
τατον καὶ ἀρχιερέα ἡμῶν Πάπαν, συντηρῶν
συντήρησον αὐτόν, ἔτεσι πολλοῖς καὶ χρό-
νοις εἰρηνικοῖς ἐκτελοῦντα αὐτὸν τὴν ὑπὸ
σοῦ ἐμπειπιστευμένην ἀγίαν ἀρχιερωσύνην,
ὀρθοτομοῦντά τε τὸν λόγον τῆς σῆς ἀληθείας,
καὶ ποιμαίνοντα τὸ ποιμνίον σου ἐν ὁσιότητι
καὶ δικαιοσύνῃ· σὺν πᾶσιν ὀρθοδόξοις ἐπι-
σκόποις, πρεσβυτέροις, διακόνοις, καὶ παντὶ
τῷ πληρώματι τῆς ἀγίας καὶ μόνης καθο-
λικῆς καὶ ἀποστολικῆς ἐκκλησίας. τὰς δὲ
εὐχὰς αὐτῶν, ἃς ποιοῦσιν ὑπὲρ ἡμῶν, καὶ
ἡμεῖς ὑπὲρ αὐτῶν, καὶ ὑπὲρ παντὸς τοῦ λαοῦ
σου, πρόσδεξαι, Κύριε, ἐπὶ τὸ οὐράνιον καὶ
πνευματικόν σου θυσιαστήριον· πάντα δὲ
ἐχθρόν, ὁρατόν τε καὶ ἀόρατον, καθυπόταξον
ὑπὸ τοὺς πόδας αὐτοῦ ἐν τάχει· αὐτὸς δὲ ἐν
εἰρήνῃ διαφύλαξον τὴν ἐκκλησίαν σου, χάριτι
καὶ οἰκ.

p. 6

sic

(1) Drouard omitted both καὶ before ἀρχιερέα and τὸν Δ.

(2) Drouard printed εἰρηνικῶς for χρόνοις εἰρηνικοῖς.

LITURGY OF ALEXANDRIA.

9

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTITARUM SANCTI BASILII.

CODEx ROSSANENSIS.

καὶ φιλανθρωπία τοῦ μονογενοῦς σου
Υἱοῦ·

Ἐκφώνως. Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα
καὶ τὸ κράτος σὺν τῷ πανα[γίῳ].

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί.

Ὁ διάκονος. Ἐπὶ προσευχὴν σταθῆτε.

(1) Ὁ λαός. Κύριε ἐλέησον.

Ὁ δὲ ἱερεὺς ἐπέχεται· εὐχὴ τῆς εἰσόδου καὶ εἰς
τὸ θυμίαμα.

(fol. 41b)
(2) Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ τὴν
δωδεκάφωτον λαμπάδα τῶν δώδεκα ἀποστό-
λων ἐκλεξάμενος, καὶ ἐξαποστείλας αὐτοὺς
ἐν ὅλῳ τῷ κόσμῳ κηρύττει καὶ διδάξει τὸ
εὐαγγέλιον τῆς βασιλείας σου, καὶ θερα-
πεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
ἐν τῷ λαῷ, καὶ ἐμφυσήσας εἰς τὰ πρόσωπα
αὐτῶν, καὶ εἰπὼν αὐτοῖς, Λάβετε Πνεῦμα
(3) ἅγιον, τὸν παράκλητον· ἂν τινων ἀφίετε τὰς
ἁμαρτίας, ἀφένονται αὐτοῖς, ἂν τινων κρα-
τεῖτε, κεκράτηνται· οὕτως καὶ ἐφ' ἡμᾶς τοὺς
(4) παρεστηκότας δούλους σου, ἐν τῇ εἰσόδῳ
(5) τῆς ἱερουργίας ταύτης, ἐπισκόπους, πρεσβυ-
τέρους, διακόνους, ἀναγνώστας, ψάλτας τε
καὶ λαϊκοὺς, σὺν παντὶ τῷ πληρώματι τῆς
ἀγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλη-
σίας· ῥῦσαι ἡμᾶς, Κύριε, ἀπὸ ἁρᾶς καὶ
κατάρας, καὶ ἀπὸ ἀναθέματος καὶ δεσμοῦ
(fol. 42) καὶ ἀφορισμοῦ, καὶ ἐκ τῆς μερίδος τοῦ ἀντι-
κειμένου· καὶ καθάρισον ἡμῶν τὰ χεῖλη καὶ

ROTULUS VATICANUS.

Ὁ διάκονος. Ἀντιλαβοῦ. Τῆς παναγίας.

Ὁ ἱερεὺς ἐκφών.

Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπέρ-
χεις, καὶ σοὶ τὴν δ.

Ἀντίφων. γ'.

Ὁ ἱερεὺς τὴν εὐχὴν.

Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ τὴν
δωδεκάφωτον λαμπάδα τῶν δώδεκα ἀπο-
στόλων ἐκλεξάμενος, καὶ ἐξαποστείλας αὐ-
τοὺς ἐν ὅλῳ τῷ κόσμῳ κηρύττει καὶ διδάξει
τὸ εὐαγγέλιον τῆς βασιλείας σου, καὶ θερα-
πεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν
τῷ λαῷ, καὶ ἐμφυσήσας εἰς τὰ πρόσωπα
αὐτῶν, καὶ εἰπὼν αὐτοῖς, Λάβετε Πνεῦμα
ἅγιον, τὸν παράκλητον· ἂν τινων ἀφίετε τὰς
ἁμαρτίας, ἀφένονται, ἂν τινων κρατεῖτε, κε-
κράτηνται· οὕτως καὶ ἐφ' ἡμᾶς τοὺς παρε-
στηκότας δούλους σου, ἐν τῇ εἰσόδῳ τῆς
ἱερουργίας ταύτης, πρεσβυτέρους, διακόνους,
ὑποδιακόνους, ἀναγνώστας, ψάλτας τε καὶ
λαϊκοὺς, σὺν παντὶ τῷ πληρώματι τῆς ἀγίας
καθολικῆς καὶ ἀποστολικῆς ὁρθοδόξου τοῦ
Θεοῦ ἐκκλησίας· ῥῦσαι ἡμᾶς, Κύριε, ἀπὸ
κατάρας καὶ δεσμοῦ καὶ ἀφορισμοῦ, καὶ ἐκ
τῆς μερίδος τοῦ ἀντικειμένου· καὶ καθάρισον
ἡμῶν τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς

p. 7

(1) Drouard added τρίς.

(2) Drouard Κύριε for Χριστέ.

(3) Drouard τὸ παράκλητον and ἀφίεται.

(4) Drouard παρεστηκότας.

(5) MS. ταύτης ἐπισκόποις &c. Drouard τὰς τοῖς ἐπισκόποις. Neale σὺν τοῖς ἐπισκόποις.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTITARUM SANCTI BASILII.

*Sacerdos dicit Orationem Absolutionis ad
Filiū.*

p. 478

Domine Jesu Christe Fili unigenite, Verbum Dei Patris, qui rupisti a nobis omnia vincula peccatorum nostrorum, per passionem tuam salutarem et vivificantem: qui insufflavisti in discipulos tuos sanctos et Apostolos puros, dicens: Accipite Spiritum sanctum, quorum remiseritis peccata remittentur eis, et quorum non remiseritis retenta erunt: Tu, Domine, nunc per Apostolos tuos puros gratiam sacerdotibus dedisti, ut idem facerent in Ecclesia sancta tua, remitterentque peccata super terram, omni tempore, ligarentque et solverent omnia iniquitatis vincula. Igitur etiam nunc rogamus et obsecramus bonitatem tuam, amator hominum, omnibus servis tuis, patribus et fratribus meis, mihi quoque servo tuo Tesfa Sion, et omnibus qui inclinaverunt colla sua coram altari tuo sancto, planam fac viam misericordiae tuae: scinde et rumpe omne vinculum peccatorum nostrorum, quae commisimus coram te, Domine, scienter vel ignoranter: per malitiam cordis, aut imbecil-

Oratio Absolutionis ad Filiū.

p. 3

Domine Jesu Christe, Fili unigenite, et Verbum Dei Patris, qui dirupisti omnia vincula peccatorum nostrorum passione tua salutari et vivifica, qui inspiravisti in faciem discipulorum tuorum Apostolorumque sanctorum, dicens eis, Accipite Spiritum sanctum: quorum remiseritis peccata remittuntur eis, et quorum retinueritis retenta sunt; tu etiam nunc, Domine, per Apostolos tuos sanctos, eos elegisti qui sacerdotio semper in Ecclesia tua sancta fungerentur, ut relaxarent peccata super terram, ligarentque et solverent omnia iniquitatis vincula. Rogamus obsecramusque bonitatem tuam, O amator hominum, pro servis tuis patribus meis, fratribus meis, et infirmitate mea, qui capita sua coram gloria tua sancta inclinant; praesta nobis misericordiam tuam, et solve omnia vincula peccatorum nostrorum. Quod si adversum te peccaverimus, prudenter vel imprudenter vel cordis durtia, opere aut verbo aut pusillanimitate, tu, Domine, qui nosti humanam imbecillitatem, tan-

p. 4

CODEX ROSSANENSIS.

τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ καὶ ἀπὸ
πάσης ῥαδιουργίας· ἵνα ἐν καθαρᾷ καρδίᾳ
καὶ καθαρῷ συνειδότι προσφέρωμέν σοι τὸ
θυμίαμα τοῦτο, εἰς ὁσμὴν εὐωδίας καὶ εἰς
ἄφεσιν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ
σου, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία
τοῦ μονογενοῦς σου Υἱοῦ·

(1) Ἐκφώνως. Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα
καὶ [τὸ] κράτος σὺν τῷ παναγίῳ.

Ὁ διάκονος. Ὁρθοί.

Καὶ ψάλλουσιν τὸ

(2) Ὁ μονογενὴς Υἱὸς καὶ Λόγος.

Καὶ γίνεται ἡ εἰσοδος τοῦ εὐαγγελίου. Καὶ
λέγει ὁ διάκονος· Ἐπὶ προσευχήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἐπὶ προσευχήν.

(3) Ὁ λαός. Κύριε ἐλέησον.

(1) D (Drouard) adds ὁ λαός. Ἀμήν.

(2) Dr Neale completes the hymn. It is this:
Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος
ὑπάρχων, καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν
σαρκωθῆναι ἐκ τῆς ἁγίας Θεοτόκου καὶ ἀειπαρθένου
Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σταυρωθεὶς τε,
Χριστὸς ὁ Θεός, θανάτῳ θανάτου πατήσας, εἰς ὧν
τῆς ἁγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ
τῷ ἁγίῳ Πνεύματι, σῶσον ἡμᾶς.

(3) Dr Neale introduced here the Ἅγιος ὁ
Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

ROTULUS VATICANUS.

μολυσμοῦ καὶ ἀπὸ πάσης ῥαδιουργίας· ἵνα
ἐν καθαρᾷ καρδίᾳ καὶ καθαρῷ συνειδότι
προσφέρωμέν σοι τὸ θυμίαμα τοῦτο, εἰς
ὁσμὴν εὐωδίας καὶ εἰς ἄφεσιν τῶν ἁμαρ-
τιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, χάριτι
καὶ οἰκτιρμοῖς καὶ φιλανθρωπία.

p. 8

(4)

Ἄγιε, ὑψιστε, φοβερὲ, ὁ ἐν ἁγίοις ἀνα-
πανόμενος, Κύριε, αὐτὸς ἡμᾶς ἀγίασον, καὶ
ἀξίους ἡμᾶς ποιήσον τῆς φοβερᾶς σου ἱερω-
σύνης, καὶ προσάγαγε ἡμᾶς τῷ τιμίῳ σου
θυσιαστηρίῳ, μετὰ πάσης συνειδήσεως ἀγα-
θῆς· καθάρισον ἡμῶν τὰς καρδίας ἀπὸ παν-
τὸς μολυσμοῦ· πᾶσαν αἴσθησιν πονηρὰν
ἐκδίωξον ἀφ' ἡμῶν· ἀγίασον ἡμῶν τὸν νοῦν
καὶ τὴν ψυχὴν καὶ τὸ σῶμα καὶ τὸ πνεῦμα,
καὶ δὸς ἡμῖν τὴν τῶν ἁγίων πατέρων ἐπι-
τελεῖν λατρείαν, μετὰ τοῦ φόβου σου, ἐξι-
λασκομένοις τὸ πρόσωπόν σου διὰ παντός.
σὺ γὰρ εἶ ὁ εὐλογῶν καὶ ἀγιάζων τὰ σύμ-
παντα, καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν,
τιμὴν καὶ προσκύνῃσιν ἀναπέμπομεν, τῷ

p. 9

(5)

Π.

Ὁ διάκονος. Σοφία.

Ὁ λαός. Δεῦτε προσκ.

(a) (An Arabic note unintelligible.) In the
margin has been added εὐχή τῆς εἰσοδου.

(b) MS. ἐξιλασκομένοι.

CANON UNIVERSALIS ÆTHIOPUM.

litatem: per sermonem aut pusillanimitatem, aut per fallaciam: quia tu Deus nosti fragilitatem humanam. O bone amator humani generis et omnium Domine, concede nobis remissionem peccatorum nostrorum: benedic nobis, sanctifica nos, munda nos, bonum odorem da nobis, libera nos et fac nos absolutos.

* * *

LITURGIA COPTITARUM SANCTI BASILII.

quam bonus et hominum amator Deus, concede nobis remissionem peccatorum nostrorum; benedic nos, et purifica nos, absolveque nos et omnem populum tuum: imple nos timore tuo, et dirige nos ad voluntatem tuam sanctam et bonam quia tu es Deus noster et tibi debetur gloria honor et potestas cum Patre tuo bono et Spiritu tuo Sancto nunc, etc.

* * *

p. 479

Sacerdos dicit Orationem incensi.

* * *

CODEX ROSSANENSIS.

ἽΟ ἱερεὺς εὐχεται· εὐχή τοῦ τρισαγίου.

Δέσποτα Κύριε, Ἰησοῦ Χριστέ, ὁ συναϊ-
διος Λόγος τοῦ ἀνάρχου Πατρός, ὁ καθ' ἡμᾶς
γενόμενος κατὰ πάντα χωρὶς ἁμαρτίας ἐπὶ
σωτηρίᾳ τοῦ γένους ἡμῶν· ὁ ἐξαποστείλας
τοὺς ἁγίους σου μαθητὰς καὶ ἀποστόλους
κηρύττειν καὶ διδάξει τὸ εὐαγγέλιον τῆς βασι-
λείας σου, καὶ θεραπεύειν πᾶσαν νόσον καὶ
πᾶσαν μαλακίαν ἐν τῷ λαῷ σου, αὐτὸς καὶ νῦν,
Δέσποτα, ἐξαπόστειλον τὸ φῶς σου
καὶ τὴν ἀλήθειάν σου· καὶ καταύγασον τοὺς
ὀφθαλμοὺς τῆς διανοίας ἡμῶν εἰς κατανόησιν
τῶν θείων σου λογίων· καὶ ἰκάνωσον ἡμᾶς
ἀκροατὰς αὐτῶν γενέσθαι· καὶ μὴ μόνον
ἀκροατὰς, ἀλλὰ καὶ ποιητὰς λόγου γενο-
μένους εἰς τὸ καρποφορῆσαι καὶ ποιῆσαι

(1) καρποὺς ἀγαθοῦ, ἀνὰ τριάκοντα καὶ ἐξή-
(2) κοντα καὶ ἑκατόν, ὅπως καταξιωθῶμεν τῆς
βασιλείας τῶν οὐρανῶν·

(3) Ἐκφώνως. Καὶ ταχὺ προκαταλαβέτωσαν
ἡμᾶς οἱ οἰκτιρμοὶ σου, Κύριε· ἐκφώνως.

(4) Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς, σωτὴρ καὶ
φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν,
Κύριε ὁ Θεός, καὶ σοὶ τὴν δόξαν καὶ τὴν
εὐχαριστίαν καὶ τὸν τρισάγιον ὕμνον ἀνα-
πέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ
ἁγίῳ Πνεύματι, νῦν.

fol. 43

(5) Ὁ λαός. Ἀμήν. Ἅγιος ὁ Θεός, ἅγιος
ἰσχυρός.

(1) D omitted καὶ ἐξήκοντα.

(2) MS. ἐν ἑκατόν.

(3) Dr Neale omitted the earlier ἐκφώνως.

(4) Renaudot omitted ὁ.

(5) D added ἅγιος ἀθάνατος. Dr Neale omit-
ted the hymn here.

ROTULUS VATICANUS.

ἽΟ ἱερεὺς εὐχὴν μετὰ τὴν εἴσοδον εἰς ἐμπροσθὲν
ἐν τῷ θυσιαστηρίῳ.

(7)

Δέσποτα Κύριε, Ἰησοῦ Χριστέ, δεόμεθα
καὶ παρακαλοῦμέν σε, φιλόανθρωπε, ἀγαθέ,
ὁ ἐξαποστείλας τοὺς ἁγίους μαθητὰς καὶ
ἀποστόλους κηρύττειν καὶ διδάξει τὰ ἅγια
εὐαγγέλια, καὶ θεραπεύειν πᾶσαν νόσον καὶ
πᾶσαν μαλακίαν ἐν τῷ λαῷ, αὐτὸς καὶ νῦν,
Δέσποτα, ἐξαπόστειλον τὸ φῶς σου καὶ τὴν
ἀλήθειάν σου· καὶ φώτισον τοὺς ὀφθαλμοὺς
τῆς διανοίας ἡμῶν καὶ ἄνοιξον τὰ ὄτια τῆς
καρδίας ἡμῶν· καὶ ἀξίωσον ἡμᾶς ἀκροατὰς
γενέσθαι τῶν ἁγίων σου εὐαγγελίων, καὶ
μὴ μόνον ἀκροατὰς, ἀλλὰ καὶ ποιητὰς λό-
γου γενομένους εἰς τὸ καρποφορῆσαι καὶ
ποιῆσαι καρποὺς ἀγαθοῦ, ἀνὰ τριάκοντα
καὶ ἐξήκοντα καὶ ἑκατόν, ὅπως καταξιωθῶ-
μεν τῆς βασιλείας τῶν οὐρανῶν·

p. 10

ἽΟ ἱερεὺς ἐκφών. Καὶ ταχὺ προκαταλα-
βέτωσαν ἡμᾶς οἱ οἰκτιρμοί.

ἽΟ λαός· Κύριε ἐλέησον. γ'.

Ὅτι σὺ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμὸς,
σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμά-
των ἡμῶν, Κύριε ὁ Θεός, καὶ σοὶ τὴν δόξαν
καὶ τὴν εὐχαριστίαν καὶ τὸν τρισάγιον ὕμνον
ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ
ἁγίῳ Πνεύματι, νῦν.

(a) Sic. The latter part of the Rubric seems
to have been added by a later hand.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTITARUM SANCTI BASILII.

[Compare

Oratio post Evangelium secreto dicenda.

p. 8

Longanimis, multae misericordiae et verax, suscipe orationes, deprecationes et supplicationes nostras, poenitentiamque et confessionem nostram super altare tuum sanctum, purum et caeleste, ut digni efficiamur auditores Evangeliorum tuorum sanctorum, et praecepta et mandata tua observemus, et in iis centesimum, sexagesimum, et trigesimum fructum proferamus, in Christo Jesu Domino nostro.]

p. 479

Deus noster in aeternum, primus et novissimus, absque initio et absque fine, magnus in consiliis tuis, potens in operibus tuis, et sapiens in operatione tua, qui es ubique; rogamus et deprecamur te, Domine, ut sis nobiscum in hac hora: ostende faciem tuam super nos: esto nobiscum et in medio nostri: purifica corda nostra et sanctifica animas nostras: dele nequitiam nostram, et dimitte peccata nostra quae commisimus voluntarie aut involuntarie: et praesta nobis ut offeramus tibi oblationem rationalem, sacrificiumque gratiarum actionis et spirituale, ut introeamus in penetrale Sancti Sanctorum.

p. 480

Memento, Domine, unius sanctae Ecclesiae Apostolicae, quae est a finibus usque ad fines mundi.

Memento, Domine, Patriarchae nostri Abba N. et sancti beatique Metropolitae nostri Abba N. omniumque Patriar-

Oratio Thuris.

p. 4

Deus aeternus, absque principio et fine, magnus in praeceptis tuis et potens in operibus tuis: qui es ubicumque, et in omnibus: esto nobiscum peccatoribus, Domine, in hac hora: consiste in medio omnium nostrum: purifica corda nostra, et sanctifica animas nostras: munda nos ab omnibus peccatis quae commisimus voluntarie aut involuntarie. Concede nobis, ut offeramus coram te sacrificia rationabilia, sacrificia benedictionis, et incensum spirituale. Ingrediatur intra velum, in locum Sancti Sanctorum.

Rogamus te, Deus noster, memento, Domine, pacis unius tuae et uniceae Catholicae et Apostolicae Ecclesiae.

Memento, Domine, Beati Patris nostri et venerandi Archiepiscopi Papae Anba N. et Patris nostri Episcopi Anba N.

p. 5

CODEX ROSSANENSIS.

ROTULUS VATICANUS.

- (1) Καὶ μετὰ τὸν τρισάγιον, σφραγίζει ὁ ἱερεὺς
τὸν λαόν, λέγων·
Εἰρήνη παῖσιν.
'Ο λαός. Καὶ τῷ πνεύματί σου.
Εἴτα τὸ Πρόσχωμεν· ὁ Ἀπόστολος· ὁ πρό-
λογος του ἀλληλουϊᾶ.
Οἱ διάκονοι κατὰ ῥητὸν λέγουσι· Κύριε εὐλό-
γησον.
- (2) 'Ο ἱερεὺς λέγει· 'Ο Κύριος εὐλογήσει καὶ
συνδιακονήσῃ ὑμῖν τῇ αὐτοῦ χάριτι, νῦν καὶ
αἰεὶ, καὶ εἰς τοὺς.
- 'Ο ἱερεὺς πρὸ τοῦ εὐαγγελίου βάλλει θυμίαμα,
λέγων οὕτως·
- (3) Θυμίαμα προσφέρωμεν ἐνώπιον τῆς ἁγίας
- (4) δόξης σου, ὁ Θεός, ὁ προσδεξάμενος εἰς τὸ
ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θι-
σαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν
τοῦ ἁγίου σου Πνεύματος, ὅτι εὐλογημένος
- (5) ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπ.
'Ο διάκονος ὅτε μέλλει εἰπεῖν τὸ εὐαγγέλιον
λέγει, Κύριε εὐλόγησον.
- (6) 'Ο ἱερεὺς. 'Ο Κύριος εὐλογήσει καὶ ἐνισχύ-
σει, καὶ ἀκροατὰς ἡμᾶς ποιήσει τοῦ ἁγίου αὐ-
τοῦ εὐαγγελίου, ὁ ὢν εὐλογητὸς Θεός, νῦν καὶ
αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
'Ο διάκονος. Στάθῃτε· ἀκούσωμεν τοῦ
ἁγίου εὐαγγελίου.
'Ο ἱερεὺς. Εἰρήνη παῖσιν.
'Ο λαός. Καὶ τῷ πνεύματί σου. Καὶ λέγει
τὸ εὐαγγέλιον.

Εὐχὴ τοῦ θυμιάματος.

(a)

'Ο Θεός, ὁ προσδεξάμενος Ἀβὲλ τὰ δῶρα,
Νῶε καὶ Ἀβραὰμ τὴν θυσίαν, Ἀαρὼν καὶ
Ζαχαρίου τὸ θυμίαμα, οὕτως καὶ ἐκ χειρὸς
ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι τὸ θυμίαμα
τοῦτο, εἰς ὁσμὴν εὐωδίας καὶ εἰς ἄφεσιν τῶν
ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου·
ὅτι εὐλογημένος ὑπάρχεις καὶ πρέπει σοὶ ἡ
δόξα, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι νῦν.

p. 11

(1) Renaudot omitted τὸν.

(2) D. εὐλόγησῃ, &c.

(3) MS. προσφέρωμεν.

(4) MS. ὁ: D omitted it.

(5) D σὺ τὴν δόξαν ἀνάπεμψον.

(6) D. εὐλόγησῃ, &c.

(a) τοῦ θυμιάματος seems to have been added
by a later hand. (Arabic, "Prayer of In-
cense.")

CANON UNIVERSALIS ÆTHIOPUM.

charum, Metropolitanum, Episcoporum,
Sacerdotum et Diaconorum.

Memento, Domine, etiam Regis nostri
N.

Memento, Domine, patrum et fratrum
nostrorum, qui dormierunt et quieverunt
in fide orthodoxa.

Memento, Domine, congregationis nos-
trae et benedic iis qui in illa sunt usque
in finem.

Sacerdos. Adoremus Patrem, et Fili-
um, et Spiritum Sanctum, unum in Trini-
tate. *Et dicitur ter.*

* * *

*Coadjutor Sacerdotis dicit antequam
legatur Epistola Pauli.*

* * *

*Sacerdos ter incensat Evangelium et
tunc annuntiat illud populo dicens,
Evangelium sanctum quod praedicavit
aut annuntiavit N., verbum Filii Dei.*

Populus. Gloria tibi sit semper
Christe Domine et Deus noster.....

*Post lectionem Evangelii populus dicit,
Cherubim et Seraphim sursum mittunt
ei gloriam.*

Tunc dicent. Sanctus, Sanctus, Sanc-
tus Omnipotens: pleni sunt caeli et terra
sanctitate gloriae ejus.

Diaconus. Surgite ad orationem.

LITURGIA COPTITARUM SANCTI BASILII.

Memento, Domine, congregationum
nostrarum et eis benedic: fac ut sint
absque impedimento et perturbatione, ut
celebremus eas juxta sanctam et beatam
voluntatem tuam. Domos orationis, do-
mos mundationis, domos sanctitatis, do-
mos benedictionis concede ut illas pos-
sideamus, Domine, nos et servi tui qui
nobis usque in aeternum successuri sunt.
Exsurge, Domine Deus, et dissipentur
inimici tui, et fugiant a facie tua omnes
qui oderunt nomen tuum sanctum. Et
populus tuus fruatur benedictionibus
millies millenis et decies millies millenis,
perficiatque voluntatem tuam, per gra-
tiam, clementiam, amoremque erga ho-
mines Filii tui unigeniti Domini Dei et
Salvatoris nostri Jesu Christi, per quem,
etc.

* * *

*Oratio post Apostoli seu Paulinae
Epistolae lectionem.*

* * *

Oratio post Catholicon.

* * *

Oratio Actuum Apostolorum.

* * *

Oratio Evangelii Sancti.

CODEX ROSSANENSIS.

- (1) Ὁ διάκονος τὴν συναπτὴν. Ὁ ἱερεὺς ἐπεύχεται.
 Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου
 ἐπισκεψάμενος, ἐν ἐλέει καὶ οἰκτιρμοῖς ἴα-
 σαι. τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς,
 ἢ μέλλοντας ἀποδημεῖν, ἐν παντὶ τόπῳ κα-
 τευώδωσον.

- (2) Ἐκαστον εἰς τὸν καιρόν.
 Τοὺς ἀγαθοὺς ὑετοὺς κατὰπεμψον ἐπὶ τοὺς
 χρῆζοντας καὶ ἐπιδεομένους τόπους.

Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ μέτρον
 αὐτῶν, κατὰ τὴν σὴν χάριν.

Τοὺς καρποὺς τῆς γῆς αὐξήσον εἰς σπέρμα
 καὶ εἰς θερισμόν.

Τὴν βασιλείαν τοῦ δούλου σου, ὃν ἐδι-
 καίωσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ
 καὶ ἀνδρείᾳ καὶ δικαιοσύνῃ καὶ γαληνότητι
 διαφύλαξον.

Τὴν ταπεινὴν καὶ ἐλεεινὴν καὶ φιλό-
 χριστον πόλιν ταύτην, ῥῦσαι αὐτήν, ὁ Θεός,
 ἀφ' ἡμερῶν πονηρῶν, ἀπὸ λιμοῦ, λοιμοῦ,
 καὶ ἐπαναστάσεως ἐθνῶν, ὡς καὶ Νινευὶ τῆς
 πόλεως ἐφείσω· ὅτι ἐλεήμων καὶ οἰκτίρμων
 εἶ, καὶ ἀμνηστικός ἐπὶ κακίας ἀνθρώπων.
 σὺ διὰ τοῦ προφήτου σου Ἡσαΐου εἶπας,
 Ὑπερασπῖω ὑπὲρ τῆς πόλεως ταύτης, τοῦ
 σῶσαι αὐτήν δι' ἐμέ καὶ διὰ Δαυεὶδ τὸν
 παῖδά μου. διὸ δεόμεθα καὶ παρακαλοῦμέν
 σε, φιλάνθρωπε, ἀγαθέ, ὑπεράσπισαι τῆς
 πόλεως ταύτης, διὰ τὸν μάρτυρα καὶ εὐαγγε-
 λιστὴν Μάρκον, τὸν ὑποδείξαντα ἡμῖν ὁδὸν
 τῆς σωτηρίας, χάριτι καὶ οἰκτιρμοῖς καὶ
 φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ,

ROTULUS VATICANUS.

Καὶ μετὰ τὸ εὐαγγέλιον ὁ διάκονος. Σοφία·
 ὁρθοὶ εἰπωμεν.

Ὁ ἱερεὺς τὴν εὐχὴν.

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου
 ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς ἴασαι.
 ἀπόστησον ἀπάντων πᾶσαν νόσον καὶ πᾶσαν
 μαλακίαν· τὸ πνεῦμα τῆς ἀσθενίας ἐξέλασον
 ἀπ' αὐτῶν.

Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἢ
 μέλλοντας ἀποδημεῖν, ἐν παντὶ τόπῳ κα-
 τευώδωσον.

Τοὺς καρποὺς τῆς γῆς, Κύριε, εὐλόγησον,
 αὐξήσον, τελεσφόρησον, σώους καὶ ἀβλα-
 βεῖς ἡμῖν αὐτοὺς διαφύλαξον.

Τὴν βασιλείαν τοῦ δούλου σου, ὃν προώ-
 ρισας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ
 ἀνδρείᾳ διαφύλαξον.

Τὴν ταπεινὴν καὶ ἐλεεινὴν καὶ φιλόχρι-
 στον πόλιν ταύτην, ῥῦσαι αὐτήν, ὁ Θεός, ἀφ'
 ἡμερῶν πονηρῶν,

Ἀπὸ λιμοῦ, λοιμοῦ, σεισμοῦ, καταπον-
 τισμοῦ, καὶ ἐπαναστάσεως ἐθνῶν, ὡς καὶ
 Νινευὶ τῆς πόλεως ἐφείσω· ὅτι ἐλεήμων καὶ
 οἰκτίρμων εἶ, καὶ ἀμνηστικός ἐπὶ κακίας
 ἀνθρώπων. σὺ καὶ διὰ τοῦ προφήτου σου
 Ἡσαΐου εἶπας, Ὑπερασπῖω τῆς πόλεως ταύ-
 της, τοῦ σῶσαι αὐτήν δι' ἐμέ καὶ διὰ Δαυεὶδ
 τὸν παῖδά μου. διὸ δεόμεθα καὶ παρακαλοῦ-
 μέν σε, φιλάνθρωπε, ἀγαθέ, ὑπεράσπισαι
 τῆς πόλεως ταύτης, διὰ τὸν μάρτυρα καὶ
 εὐαγγελιστὴν Μάρκον, τὸν ὑποδείξαντα ἡμῖν
 ὁδὸν σωτηρίας, χάριτι καὶ οἰκτιρμοῖς.

(1) Thus in the MS. D. prints thus: καὶ λέγει τὸ εὐ. ὁ διάκονος, τὴν συναπτὴν ὁ ἱ. ἐπεύχεται.

(2) This is a rubrical direction affecting the next three petitions. Drouard and the rest have printed it as part of the prayer.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTITARUM SANCTI BASILII.

p. 434

Sacerdos. Pax vobis omnibus. Iterum rogemus omnipotentem Dominum, Patrem Domini Dei et Salvatoris nostri Jesu Christi. Oramus et obsecramus bonitatem tuam, Amator hominum: memento, Domine, pacis Ecclesiae sanctae, unicae, Catholicae et Apostolicae,

(*Diaconus.* Orate pro hac Ecclesia sancta, unica, Catholica et Apostolica, Orthodoxa, in Domino.

Populus. Domine Deus noster, da nobis pacem: Christe Rex noster, miserere nobis.)

Sacerdos. Quae est a finibus usque ad fines mundi, totius populi et totius gregis, benedicque illis: pacem de caelis mitte super omnes animas nostras; pacem vitae nostrae concede nobis benigne in ea. Benignus esto, Domine, Regi nostro Claudio, proceribus, iudicibus, et exercitibus ejus, et circa nos congregatis, tam intra quam extra. Orna eos omni pace, Rex pacis: pacem da nobis, quia omnia nobis dedisti. Conserva nos, Domine, quia praeter te alium non novimus: nomen tuum sanctum pronunciamus et invocamus, ut vivat anima nostra in Spiritu Sancto, neque praevaleat mors peccati super nos servos tuos, et omnem populum tuum.

Oratio pro pace.

Sacerdos. Iterum oremus Deum omnipotentem, Patrem Domini Dei et Salvatoris nostri Jesu Christi. Rogamus et obsecramus bonitatem tuam, Amator hominum; memento, Domine, pacis unicae illius tuae, sanctae, Catholicae et Apostolicae Ecclesiae, quae a finibus ad fines usque terrae diffunditur: omni populo et terris benedic. Pacem illam caelestem cordibus nostris immitte, sed et pacem istius vitae nobis benigne concede.

Reges orthodoxos, exercitum, duces, consiliarios, vulgus promiscuum, et vicinos nostros, ingressum et exitum nostrum omni pace exorna. O Rex pacis, da nobis pacem tuam, qui omnia dedisti nobis. Posside nos, Deus Salvator noster; nam praeter te alium non novimus, et nomen tuum sanctum invocamus. Vivant itaque animae nostrae per Spiritum tuum Sanctum, neque mors peccati dominetur super nos servos tuos, nec super omnem populum tuum. Domine miserere.

p. 8

(1)

p. 18

(1) In the margin, παρακαλοῦμέν σε φιλόανθρωπε, ἀγαθέ, κύριε.

CODEx ROSSANENSIS.

Ἐκφώνως. Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα
καὶ τὸ κράτος, σὺν τῷ π.

fol. 41 b

Ὁ διάκονος. Ἄρξαι.

Καὶ λέγουσι τὸν στίχον.

Ὁ διάκονος λέγει τὰς γ'.

Ὁ ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε, ὁ Θεός, ὁ παντοκράτωρ,
ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
δεόμεθα καὶ παρακαλοῦμέν σε, τὴν ἐξ οὐ-
ρανοῦ εἰρήνην βράβευσον ταῖς ἀπάντων
ἡμῶν καρδίαις· ἀλλὰ καὶ τοῦ βίου τούτου
τὴν εἰρήνην ἡμῖν δώρησαι. τὸν ἀγιώτατον
καὶ μακαριώτατον ἡμῶν Πάπαν τὸν Δ. καὶ
τὸν ὁσιώτατον ἡμῶν ἐπίσκοπον τὸν Δ.
συντηρῶν, συντήρησον ἡμῖν αὐτοὺς ἔτι
πολλοῖς, χρόνις εἰρηνικοῖς ἐκτελοῦντας
τὴν ὑπὸ σου ἐμπειστευμένην ἀγίαν ἀρχιε-
ρωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου
θέλημα, ὀρθοτομοῦντας τὸν λόγον τῆς ἀλη-
θείας, σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις,
πρεσβυτέροις, διακόνοις, ὑποδιακόνοις, ἀνα-
γνώσταις, ψάλταις, σὺν παντὶ τῷ πληρώματι
τῆς ἀγίας καθολικῆς καὶ ἀποστολικῆς ἐκ-
κλησίας. τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε,

fol. 45

εὐλόγησον· δὸς αὐτὰς ἀκωλύτως καὶ ἀνεμπο-
δίστως γενέσθαι κατὰ τὸ ἅγιόν σου θέλημα.
οἴκους εὐχῶν, οἴκους εὐλογιῶν, ἡμῖν τε καὶ
τοῖς μεθ' ἡμᾶς δούλοις σου, εἰς τὸν αἰῶνα
δώρησαι.

Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθή-
τωσαν οἱ ἐχθροί σου· φυγέτωσαν πάντες
οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. τὸν
δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον εὐλό-

(1) D. for χρόνις εἰρηνικοῖς had εἰρηνικῶς.

(2) MS. ἐκτελοῦντων.

ROTULUS VATICANUS.

Ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς
ὑπάρχεις.

Ὁ διάκονος. Εὐξασθε οἱ κατηχούμενοι.

Ὁ ἱερεὺς ἐκφών.

Ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσιν τὸν Π.

Ὁ ἀρχιδιάκονος. Προσεύξασθε ὑπὲρ τῆς
εἰρήνης. Προσεύξασθε ὑπὲρ τοῦ ἁγ.

Ὁ λαός. Κύριε ἐλέησον.

Ὁ διάκονος. Ἐπι καὶ ἔτι ἐν εἰρήνῃ.

Ὁ ἱερεὺς τὴν εὐχὴν·}

(a)

Τὴν ἐξ οὐρανοῦ εἰρήνην βράβευσον ταῖς
ἀπάντων ἡμῶν καρδίαις· ἀλλὰ καὶ τοῦ βίου
τούτου τὴν εἰρήνην ἡμῖν δώρησαι. τὸν
ἱσιώτατον ἀρχιερέα ἡμῶν Πάπαν τὸν Δ.
συντηρῶν, συντήρησον ἡμῖν αὐτὸν ἔτι
πολλοῖς καὶ χρόνις εἰρηνικοῖς· τὰς ἐπισυνα-
γωγὰς ἡμῶν, Κύριε, εὐλόγησον.

(b)

Δὸς ἡμῖν αὐτὰς ἀκωλύτως καὶ ἀνεμπο-
δίστως γενέσθαι κατὰ τὸ ἅγιον καὶ μακάριον
σου θέλημα. ἐξεγέρθητι, Κύριε, καὶ δια-
σκορπισθήτωσαν οἱ ἐχθροί σου· καὶ φυγέ-
τωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες
τὸ ὄνομά σου τὸ ἅγιον. τὸν δὲ λαόν σου

p. 14

(a) The words in brackets appear to have
been written by a later hand over an erasure.

(b) MS. συντηρῶν συντήρησον ἡμῖν τε καὶ
αὐτὸν· ἔτι σὺν πολλοῖς καὶ χρόνις εἰρηνικῆς τὰς
ἐπὶ | συναγωγὰς ἡμῶν κύριε εὐλόγησον : | Δὸς
ἡμῖν... (sic.)

CANON UNIVERSALIS ÆTHIOPUM.

Oratio pro Pontificibus.

Iterum deprecemur omnipotentem Deum, Patrem Domini Dei, et Salvatoris nostri Jesu Christi. Rogamus et obsecramus bonitatem tuam, Amator hominum: memento, Domine, Patris nostri venerandi Patriarchae nostri Abba Gabrielis: sanctique et beati Metropolitae nostri N.;

(*Diaconus.* Orate pro Pontificibus, Patriarcha nostro Abba N., Domino Archiepiscopo magnae urbis Alexandriae, et Metropolitae nostro Abba N., omnibusque Episcopis, Sacerdotibus et Diaconis Orthodoxis.)

Sacerdos. Servans conserva eos nobis, annis multis diebusque tranquillis in justitia et pace: ut perficiant sacrificium quod illis commisisti cum ordine sacerdotali, secundum voluntatem tuam sanctam et beatam: ut judicent in justitia et aequitate, et pascant populum tuum in justitia: omnes etiam Episcopos, Sacerdotes et Diaconos Orthodoxos, omnesque pariter unius sanctae Ecclesiae Apostolicae: orationesque quas faciunt pro nobis et pro omni populo tuo suscipe ad altare tuum supernum, in odorem suavitatis: omnes hostes et adversarios eorum subijce et contere sub pedibus eorum velociter: illos vero nobis conserva in justitia et pace in Ecclesia tua sancta.

LITURGIA COPTITARUM SANCTI BASILII.

Rursus precamur te, Domine omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi: rogamus et obsecramus bonitatem tuam, O Amator hominum;

Memento, Domine, beati Patris nostri et venerandi Archiepiscopi Papae N., ejusque in ministerio Apostolico consortis venerandi Patris Episcopi N.; custodi et conserva nobis illos annis multis et tranquillis temporibus, ut opere impleant et perficiant sanctitatem Episcopatus; quae ipsis a te concredita est, secundum voluntatem tuam sanctam et beatam; verbumque veritatis recte dispensent, plebem tuam cum sanctitate et justitia regant, simul cum reliquis Episcopis Orthodoxis, Hegumenis, Presbyteris, et Diaconis, omnique plenitudine uniae tuae, unius, sanctae, Catholicae et Apostolicae Ecclesiae. Da nobis et ipsis pacem et salutem in omni loco, precesque omnes, quas fundunt pro nobis et omni populo tuo, ad te suscipe, ut etiam eas quae a nobis pro ipsis fiunt,

Hic Sacerdos semel adolet incensum, dicens ea quae supra declarata sunt: quod si socium Sacerdotem habuerit, id ipsius vice faciet.

Super altare tuum sanctum, spirituale, caeleste, ut etiam thuris odoramenta: universos eorum hostes visibiles et invisibiles contere et deprime sub vestigiis eorum velociter: eos autem in pace ac justitia custodi in Ecclesia tua sancta. Domine miserere.

CODEX ROSSANENSIS.

- (1) γήσον· ποιήσον αὐτοὺς εἰς χιλιάδας καὶ μυριάδας, καὶ μὴ κατισχύσῃ θάνατος ἀμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ,

Ἐκφώνως. Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Βλέπετε μὴ τις τῶν κατηχουμένων.

(2) Καὶ ψάλλουσιν. Οἱ τὰ χερουβιμ μυστικῶς.

fol. 45 b
(3)

Ὁ ἱερεὺς βάλλει θυμίαμα εἰς τὴν εἴσοδον, καὶ εὔχεται.

Κύριε ὁ Θεὸς ἡμῶν, ὁ πάντων ἀπροσδεγὴς καὶ δεσπότης πάσης κτίσεως, πρόσδεξαι τὸ θυμίαμα τοῦτο, ἐξ ἀναξίου χειρὸς προσφερόμενον, καὶ τῆς παρὰ σοῦ εὐλογίας πάντας ἡμᾶς ἀξίωσον. σὺ γὰρ εἶ ὁ ἁγιασμός ἡμῶν, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν.

(4)

Καὶ εἰσέρχονται τὰ ἅγια εἰς τὸ θυσιαστήριον.

(1) D. αὐτὸν.

(2) Dr Neale Καὶ ψάλλουσιν τὸν χερουβικόν which he printed at length thus: Οἱ τὰ χερουβιμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ᾄδοντες, πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν, ὡς τὸν Βασιλέα τῶν ὅλων ὑποδεξάμενοι ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν, ἀλληλούϊα.

(3) D. εἰς τὸ εἶσοδον, Renaudot εἰς τὸ εἰσόδιον.

(1) D. omitted καὶ τὴν εὐχαριστίαν.

ROTULUS VATICANUS.

τὸν πιστὸν ποιήσον ἐπ' εὐλογίαις χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιούντας τὸ θέλημά σου τὸ ἅγιον· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία.

{Ὁ ἱερεὺς ἐκφών.}

(a)

Ὅπως ὑπὸ τὸ κράτος σου πάντοτε φυλαττ.

Ὁ ἀρχιδιάκονος. Βλέπετε μὴ τις τῶν κατηχουμένων. {Τὰς θύρας, ὑποδιάκονε.}

(b)

Ὁ ἱερεὺς εὔχεται · · · τοῦ χερουβικοῦ.

Ὁ Θεός, ὁ παντοκράτωρ, ὁ μεγαλάνυμος Κύριος, ὁ δοὺς ἡμῖν εἴσοδον εἰς τὰ ἅγια τῶν ἁγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ ἔμφοβοί ἐσμεν καὶ ἔντρομοι μέλλοντες παρίστασθαι τῷ φοβερῷ καὶ ἐνδόξῳ σου θυσιαστηρίῳ, ἐξάπóστειλον ἐφ' ἡμᾶς τὴν χάριν τοῦ παναγίου σου Πνεύματος, καὶ ἁγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἐν καθαρᾷ καρδίᾳ προσενέγκωμέν σοι δῶρα, δόματα, καρπώματα, εἰς ἄφεσιν τῶν ἡμετέρων ἀμαρτημάτων καὶ ἰλασμόν παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς.

p. 15

Καὶ μετὰ τὸ τελεῖναι τὰ ἅγια δῶρα λέγει ὁ διάκονος

(a) These words are added in the margin.

(b) These words seem to have been written on an erasure. They extend into the margin.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTITARUM SANCTI BASILII.

Oratio pro congregatione.

Iterum deprecemur omnipotentem Deum, Patrem Domini Dei et Salvatoris nostri Jesu Christi. Rogamus et obsecramus bonitatem tuam, Amator hominum: memento, Domine, congregationis nostrae, et benedic illis qui in ea sunt.

Diaconus. Orate pro hac Ecclesia sancta et congregatione nostra quae in ea est.

[The following is brought forward for comparison. See too p. 17 above.

p. 485 *Sacerdos.* Fac ut congregationes nostrae sint nobis absque impedimento et intermissione: fiantque per voluntatem tuam sanctam et beatam domus orationis, domus puritatis, domus benedictionis. Benigne concede illas nobis servis tuis, et illis qui post nos venturi sunt, usque in saeculum. Exsurge, Domine Deus noster, et dissipentur inimici tui, et fugiant a facie tua omnes qui oderunt nomen tuum sanctum et benedictum. Plebesque tuae benedictae sint benedictionibus millenis et decies millies millenis, ut faciant omnem voluntatem tuam, per gratiam, misericordiam, et amorem erga homines unigeniti Filii tui, Domini Dei et Salvatoris nostri Jesu Christi, per quem tibi, et cum eo, et cum Spiritu Sancto sit gloria et imperium, nunc et semper, et in saecula saeculorum. Amen.]

p. 486

Pro congregatione.

Iterum etiam oramus te, Deus omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi: petimus et obsecramus bonitatem tuam, O Amator hominum; memento, Domine, congregationum nostrarum, et benedic illis. Da ut sint nobis absque turbatione et impedimento, ut eas celebremus secundum voluntatem tuam sanctam et beatam. Domos orationis, domos benedictionis, domos sanctitatis concede nobis in illis esse, Domine, et servis tuis qui post nos in saeculum usque futuri sunt.

p. 11

Cultum idolorum ab omni orbe procul remove. Satanam et omnem virtutem ejus contere.

* * *

Exsurge, Domine Deus, dissipentur omnes inimici tui, et fugiant a facie tua omnes qui oderunt nomen sanctum tuum;

Conversus ad Occidentem, Sacerdotes Diaconos et populum incensabit.

Et populus tuus millies millenis benedictionibus et decem millies millibus cumulatus adimpleat omnes voluntates tuas;

Tum conversus ad Orientem dicet

Per gratiam, clementiam et amorem erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi, etc.

CODEX ROSSANENSIS.

Καὶ ὁ ἱερεὺς εὐχεται οὕτως·

(1) "Αγιε, ὕψιστε, φοβερέ, ὁ ἐν ἁγίοις ἀνα-
πανόμενος, Κύριε, αὐτὸς ἡμᾶς ἁγιάσον· καὶ
ἀξιώσον ἡμᾶς τῆς φοβερᾶς ἱερωσύνης, καὶ
προσάγαγε ἡμᾶς τῷ τιμίῳ σου θυσιαστηρίῳ,
μετὰ πάσης συνειδήσεως ἀγαθῆς· καὶ καθά-
ρισον ἡμῶν τὰς καρδίας ἀπὸ παντὸς μολυσ-
μοῦ· πᾶσαν αἵσθησιν πονηρὰν ἐκδίωξον ἀφ'
ἡμῶν· ἁγιάσον τὸν νοῦν καὶ τὴν ψυχὴν·
(fol. 46) καὶ δὸς ἡμῖν τὴν τῶν ἁγίων πατέρων ἡμῶν
ἐπιτελεῖν λατρείαν, μετὰ φόβου σου, ἐξ-
λασκομένοις τὸ πρόσωπόν σου διὰ παντός.
σὺ γὰρ εἶ ὁ εὐλογῶν καὶ ἁγιάζων τὰ σύμ-
παντα, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχα-
ριστίαν ἀναπέμπομεν.

ἽΟ διάκονος. Ἀσπάσασθε ἀλλήλους.

(2) ώΟ ἱερεὺς εὐχὴν τοῦ ἀσπασμοῦ.

(3) Δέσποτα Κύριε παντοκράτωρ, οὐρανόθεν
ἐπίβλεψον ἐπὶ τὴν ἐκκλησίαν σου, καὶ ἐπὶ
πάντα τὸν λαόν σου, καὶ πᾶν τὸ ποιμνιόν
σου· καὶ σῶσον πάντας ἡμᾶς τοὺς ἀναξίους
δούλους σου, τὰ θρέμματα τῆς σῆς ἀγέλης·
καὶ δώρησαι ἡμῖν τὴν σὴν εἰρήνην καὶ τὴν
σὴν ἀγάπην καὶ τὴν σὴν βοήθειαν· καὶ κατέ-
πεμψον ἡμῖν τὴν δωρεὰν τοῦ παναγίου σου
Πνεύματος, ὅπως ἐν καθαρᾷ καρδίᾳ καὶ συν-
ειδήσει ἀγαθῇ ἀσπασώμεθα ἀλλήλους ἐν
(4) φιλήματι ἀγίῳ, μὴ ἐν δόλῳ, μὴ ἐν ὑπο-
(fol. 49 b) κρίσει, μὴ τὴν τοῦ ἀλλοτρίου κεκτημένοι
προαίρεσιν ἀλλὰ ἄμωμον καὶ ἄσπιλον, ἐν
ἐνὶ πνεύματι, ἐν τῷ συνδέσμῳ τῆς εἰρήνης
καὶ τῆς ἀγάπης, ἐν σῶμα καὶ ἐν πνεῦμα,

(1) D. φοβερᾶς σου ἱερωσύνης.

(2) D. εὐχεται τὸν ἀσπασμόν.

(3) MS. παντὶ τῷ ποιμνίῳ.

(4) D. omitted μὴ ἐν δόλῳ.

ROTULUS VATICANUS.

Πληρώσωμεν τὴν δέησιν ἡμῶν.

ώΟ ἱερεὺς ἐκφών.

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου.

ώΟ ἱερεὺς. Εἰρήνη πᾶσιν.

ώΟ διάκονος. Ἀγαπήσωμεν ἀλλήλους.

ώΟ ἱερεὺς εὐχὴν τοῦ ἀσπασμοῦ, ἐκφών.

Δέσποτα Κύριε παντοκράτωρ, οὐρανόθεν
ἐπίβλεψον ἐπὶ τὴν ἐκκλησίαν σου, καὶ ἐπὶ
πάντα τὸν λαόν σου, καὶ πᾶν τὸ ποιμνιόν
σου, καὶ σῶσον πάντας ἡμᾶς τοὺς ἀναξίους
δούλους σου, τὰ θρέμματα τῆς σῆς ἀγέλης·
καὶ δώρησαι ἡμῖν τὴν σὴν εἰρήνην καὶ τὴν
σὴν ἀγάπην καὶ τὴν σὴν βοήθειαν, καὶ
κατάπεμψον ἡμῖν τὴν δωρεὰν τοῦ ἁγίου
σου Πνεύματος, ὅπως ἐν καθαρᾷ καρδίᾳ
καὶ συνειδήσει ἀγαθῇ ἀσπασώμεθα ἀλλή-
λους ἐν φιλήματι ἀγίῳ,

p. 16

Καὶ εὐθὺς ὁ ἀσπασμός.

(a)

Καὶ μετὰ τὸν ἀσπασμόν {λέγει ὁ ἱερεὺς τὴν αὐ-
τὴν καὶ εἰς τὴν πρώτην εἴσοδον}.

(b)

Μὴ ἐν δόλῳ, μὴ ἐν ὑποκρίσει, μὴ τὴν
τοῦ ἀλλοτρίου κεκτημένοι προαίρεσιν ἀλλὰ
ἄμωμον καὶ ἄσπιλον ἐν ἐνὶ πνεύματι, ἐν τῷ
συνδέσμῳ τῆς εἰρήνης καὶ τῆς ἀγάπης, ἐν
σῶμα καὶ ἐν πνεῦμα, ἐν μιᾷ πίστει, καθὼς

(a) MS. seems to add ὁ διάκονος νῦν.

(b) These words apparently by the more recent hand.

[The following prayer is brought up
for comparison with the Greek :

Oratio Pacis Jacobi Apostoli.

p. 12

Sacerdos. Deus, omnium Domine,
dignos effice hac salute nos peccatores
indignissimos, ut ab omni labe omnique
hypocrisi purgemur, amplectamurque
invicem in osculo sancto ; et unum corpus

CODEX ROSSANENSIS.

ἐν μιᾷ πίστει, καθὼς καὶ ἐκλήθημεν ἐν μιᾷ ἐλπίδι τῆς κλήσεως ἡμῶν, ὅπως καταντήσωμεν οἱ πάντες εἰς τὴν θείαν καὶ ἀπέραντον στοργήν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ.

Εἶτα ὁ ἱερεὺς βάλλει θυμίαμα, λέγων·

Θυμίαμα προσφέρεται τῷ ὀνόματί σου· ἀναληφθήτω δὴ δεόμεθα ἐκ τῶν πενιχρῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν εἰς τὸ ὑπερ-
ράνιον σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, εἰς ἰλασμόν παντὸς τοῦ λαοῦ σου. ὅτι σοὶ πρέπει πᾶσα δόξα, τιμὴ, προσκύνησις, καὶ εὐχαριστία, τῷ Πατρὶ καὶ τῷ Χίῳ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ.

Καὶ μετὰ τὸν ἀσπασμὸν ἐκφωνεῖ ὁ διάκονος·

Προσφέρειν κατὰ τρόπους στάθητε.

Ὁ ἱερεὺς σφραγίζων τοὺς δίσκους καὶ τὰ ποτήρια

fol. 47 ἐκφωνεῖ

Πιστεύω εἰς ἕνα Θεόν.

Ὁ διάκονος. Ἐπὶ προσευχὴν στάθητε.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τῶν προσ-
φερόντων.

Ὁ ἱερεὺς λέγει εὐχὴν τῆς προθέσεως.

- (1) Δέσποτα Ἰησοῦ Χριστέ, Κύριε, ὁ συνάν-
αρχος Λόγος τοῦ ἀνάρχου Πατρὸς καὶ τοῦ
ἁγίου Πνεύματος, ὁ μέγας ἀρχιερεὺς, ὁ ἄρτος
ὁ ἐκ τοῦ οὐρανοῦ καταβὰς καὶ ἀναγαγὼν ἐκ
φθορᾶς τὴν ζωὴν ἡμῶν, ὁ δοὺς ἑαυτὸν ἄμω-
νον ὑπὲρ τῆς τοῦ κοσμοῦ ζωῆς, δεόμεθα
καὶ παρακαλοῦμέν σε, Κύριε φιλόανθρωπε,
ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν ἄρτον

(1) D. and the rest σύναρχος.

ROTULUS VATICANUS.

καὶ ἐκλήθημεν ἐν μιᾷ ἐλπίδι τῆς κλήσεως ἡμῶν, ὅπως καταντήσωμεν οἱ πάντες εἰς τὴν θείαν καὶ ἀπέραντον στοργήν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, δι' οὗ καὶ μεθ' οὗ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι νῦν.

p. 17

Θυμίαμα προσφέρομεν ἐνώπιόν σου Κύριε, εἰς ὁσμὴν εὐωδίας· ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου Πνεύματος πάντοτε νῦν καὶ αἰεὶ καὶ εἰς τοὺς.

Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ ἱερεὺς ἐκφωνῶν.

Μεγαλύνετε τὸν Κύριον σὺν ἑμοί.

Ὁ λαός. Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ
σε καὶ δύναμις ὑψίστου ἐπισκιάσει σε.

Ὁ λαός. Ἀμήν.

(a)

Τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου
Πνεύματος νῦν.

Ὁ ἀρχιδιάκονος. Προσφέρειν κατὰ τ.

Ὁ λαός. Πιστεύω εἰς.

(a) This seems to have been added.

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p. 485

Populus. Benedic congregationi nostrae, et conserva eam in pace: *mozque dicunt Symbolum fidei.*

Diaconus. In sapientia Dei, dicite Symbolum fidei et canite.

Credimus in unum Deum, Patrem Omnipotentem, Factorem caeli et terrae, visibilium et invisibilium. Credimus etiam in unum Dominum Jesum Christum, Filium Patris unicum: qui erat cum eo antequam crearetur mundus: Lumen de Lumine, Deum de Deo vero: genitum non factum, aequalem Patri secundum divinitatem suam: per quem omnia facta sunt, et sine ipso factum est nihil quidquam, in caelo et in terra. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto, et ex Maria Virgine sancta, et homo factus est. Crucifixus est tempore Pontii Pilati, passus, mortuus, et sepultus est. Et resurrexit a mortuis tertia die, sicut scriptum erat in sacris scripturis: ascendit cum gloria in caelos, sedetque ad dexteram Patris sui; iterumque venturus est cum gloria iudicaturus vivos et mortuos, cujus regni non erit finis. Credimus etiam in Spiritum Sanctum, Dominum et Vivificantem, qui ex Patre procedit: quem adoramus et glorificamus cum Patre et Filio: qui locutus est per Prophetas. Credimus etiam in unam sanctam Ecclesiam, Catholicam et Apostolicam. Credimus unum Baptisma in remissionem peccatorum: et

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unusque spiritus efficiamur in vinculo caritatis et pacis Domini nostri Jesu Christi, cum quo benedictus es et cum Spiritu tuo Vivificante tibi que Consubstantiali, nunc et semper et in omnia saecula saeculorum. Amen.]

Populus dicet Symbolum fidei Orthodoxae. Adolebit Sacerdos ter incensum ad Orientem, dabitque thuribulum illi qui deferre solet; tum dicent Symbolum: quo tempore lavabit Sacerdos ter manus suas, et antequam eas abstergat, convertetur ad populum, educetque manus ex aqua coram eo, et a sordibus diligenter purgabit.

p. 11

Post recitationem Symboli dicet. Pax omnibus.

Respondebitque populus. Et cum spiritu tuo.

Oratio Pacis Jacobi Apostoli.

p. 12

Sacerdos. Deus, omnium Domine [as on p. 25].

[The Coptic S. Basil proceeds, Renaudot, p. 12:]

Diaconus. Accedite, adstate, O viri, cum tremore et ad orientem aspice. Attendamus.

Populus. Misericordia, pax et sacrificium laudis.

p. 13

Or, apparently in Greek:

Προσφέρειν κατὰ τρόπον στάθῃτε.

Εἰς ἀνατολὰς βλέπετε.

Πρόσχωμεν.

*Ἐλεος εἰρήνης, θυσία αἰνέσεως.

*Ὁ Κύριος μετὰ πάντων ὑμῶν.

Καὶ μετὰ τοῦ πνεύματός σου.

*Ἀνω ἡμῶν τὰς καρδίας.

CODEX ROSSANENSIS.

ROTULUS VATICANUS.

fol. 47 b τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα, ἃ ἡ παν-
αγία τράπεζα ὑποδέχεται, δι' ἀγγελικῆς λει-
τουργίας καὶ ἀρχαγγελικῆς χοροστασίας καὶ
ἱερατικῆς ἱερουργίας, εἰς σὴν δόξαν καὶ ἀνα-
καινισμὸν τῶν ἡμετέρων ψυχῶν, χάριτι καὶ
οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς
σου Υἱοῦ, δι' οὗ καὶ μεθ' οὗ σοὶ [ἡ] δόξα
καὶ τὸ κράτος.

Καὶ ὅταν λέγῃ ὁ λαός, Καὶ σαρκωθέντα ἐκ
Πνεύματος ἁγίου, ποιεῖ σταυρόν·

Καὶ σταυρωθέντα ὑπὲρ ἡμῶν,—καὶ πάλιν
σφραγίζει·

Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον.

Ὁμοίως καὶ μετὰ τὴν πίστιν σφραγίζει ὁ ἱερεὺς
τὸν λαόν, ἐκφωνῶν

Ὁ Κύριος μετὰ πάντων.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

(1) Ὁ ἱερεὺς. Ἄνω ἡμῶν τὰς καρδίας.

Ὁ λαός. Ἐρχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ λαός. Ἄξιον καὶ δίκαιον.

(2) Ὁ διάκονος. Πετάσατε.

Ὁ ἱερεὺς ἀρχεται τῆς ἀναφορᾶς.

Ἀληθῶς γὰρ ἄξιόν ἐστιν καὶ δίκαιον,
ὅστιόν τε καὶ πρέπον, καὶ ταῖς ἡμετέραις
ψυχαῖς ἐπωφελές, ὁ Ὡν, Δέσποτα Κύριε
Θεέ, Πάτερ παντοκράτωρ, σὲ αἰνεῖν, σὲ

Ὁ ἀρχιδιάκονος. Στῶμεν καλῶς· στῶμεν
μετὰ.

Ὁ ἱερεὺς ἐκφωνῶν.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
καὶ ἡ ἀγάπῃ τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ
κοινωνία καὶ ἡ δωρεὰ τοῦ ἁγίου Πνεύματος
εἴη μετὰ πάντων.

Ἄνω σχῶμεν τὰς καρδίας.

Ὁ λαός. Ἐρχομεν π.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ λαός. Ἄξιον καὶ δ.

Ὁ ἱερεὺς εὐχ.

Ἀληθῶς ἄξιόν ἐστιν, καὶ ταῖς ἡμετέραις
ψυχαῖς, ὁ Ὡν, Δέσποτα Κύριε Θεέ, Πάτερ
παντοκράτωρ, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλο-
γεῖν, σὲ προσκυνεῖν, σοὶ ἀνθομολογεῖσθαι

p. 18

(1) Both MSS. have ἔρχομεν.

(2) D. omitted πετάσατε, marking the omission thus * * *. In the margin of his translation he noted "Fortè. Stemus decenter." Renaudot simply printed ὁ διάκονος * * *. Dr Neale omitted the ὁ διάκονος.

(3) This is in the margin.

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expectamus resurrectionem mortuorum,
et vitam venturam in saeculum. Amen.

Sacerdos. Fac ut, &c. [as on p. 23].

LITURGIA COPTITARUM SANCTI BASILII.

Ἐχομεν πρὸς τὸν Κύριον.

Εὐχαριστήσωμεν τὸν Κύριον.

*Ἄξιον καὶ δίκαιον.

The *Vere dignum* resembles in some degree the Greek S. Basil. The remainder of this Liturgy is unlike the Greek "S. Mark," but the Coptic S. Cyril has strong resemblance to "S. Mark." The translation which I follow will be found in Renaudot i., p. 39, &c.]

LITURGIA COPTITARUM
SANCTI CYRILLI.

Anaphora S. Cyrilli.

Sacerdos. Dominus vobiscum.

p. 39

Populus. Et cum spiritu tuo.

Sacerdos. Sursum corda.

Populus. Habemus ad Dominum.

Sacerdos. Gratias agamus Domino.

Populus. Dignum et justum est.

Sacerdos. Dignum et justum est, quia
tu vere dignus es: justum et sanctum,
conveniens et necessarium animabus
corporibus spiritibusque nostris, aeterne
Domine, Domine Deus Pater omnipotens,
semper et in omni loco dominationis tuae,
ut laudem te, psallam tibi, benedicam
tibi, serviam tibi, adorem te, gratias agam
tibi, celebrem te et confitear tibi die ac
nocte, labiis indesinentibus, corde nun-
quam silenti, et laude non interrupta.
Tu creasti caelos et quae in caelis sunt,
terram et omnia quae in ea sunt, maria,
flumina, fontes, et paludes, et quaecum-

p. 40

CODEX ROSSANENSIS.

ROTULUS VATICANUS.

ὕμνεῖν, σοὶ εὐχαριστεῖν, σοὶ ἀνθομολογεῖ-
 σθαι νύκτωρ τε καὶ καθ' ἡμέραν ἀκατα-
 παύστῳ στόματι καὶ ἀσιγήτοις χεῖλεσι καὶ
 fol. 43 ἀσιωπήτῳ καρδίᾳ· σοὶ τῷ ποιήσαντι τὸν
 οὐρανὸν καὶ τὰ ἐν τῷ οὐρανῷ, γῆν καὶ τὰ ἐν
 τῇ γῇ, θαλάσσας, πηγάς, ποταμούς, λίμνας,
 καὶ πάντα τὰ ἐν αὐτοῖς· σοὶ τῷ ποιήσαντι
 τὸν ἄνθρωπον κατ' ἰδίαν εἰκόνα καὶ καθ'
 ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τὴν ἐν παραδείσῳ
 τρυφήν· παραβάнта δὲ αὐτὸν οὐχ ὑπερεῖδες,
 (1) οὐδὲ ἐγκατέλιπες, ἀγαθέ, ἀλλὰ πάλιν ἀνε-
 καλέσω διὰ νόμου, ἐπαιδαγώγησας διὰ προ-
 φητῶν, ἀνέπλασας καὶ ἀνεκαίνισας διὰ τοῦ
 φρικτοῦ καὶ ζωοποιοῦ καὶ οὐρανοῦ μυστη-
 ρίου τούτου· πάντα δὲ ἐποίησας διὰ τῆς σῆς
 σοφίας, τοῦ φωτὸς τοῦ ἀληθινοῦ, τοῦ μονο-
 γενεοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ
 Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ σοὶ
 σὺν αὐτῷ καὶ ἀγίῳ Πνεύματι εὐχαριστοῦντες
 προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον
 λατρείαν ταύτην, ἣν προσφέρει σοι, Κύριε,
 fol. 43 b πάντα τὰ ἔθνη ἀπὸ ἀνατολῶν ἡλίου καὶ
 μέχρι δυσμῶν, ἀπὸ ἄρκτου καὶ μεσημβρίας·
 ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι,
 καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ
 (2) ὀνόματι τῷ ἀγίῳ σου καὶ θυσία καθαρά,
 ἐπιθυσία καὶ προσφορά.

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλ-
 ἄνθρωπε, ἀγαθέ, μνήσθητι, Κύριε, τῆς ἀγίας
 καὶ μόνης καθολικῆς καὶ ἀποστολικῆς ἐκκλη-
 σίας, τῆς ἀπὸ γῆς περάτων μέχρι τῶν περά-
 των αὐτῆς, πάντων τῶν λαῶν καὶ πάντων τῶν

νύκτωρ τε καὶ μεθ' ἡμέρας ἀκαταπαύστῳ
 στόματι καὶ ἀσιγήτοις χεῖλεσιν καὶ ἀσιω-
 πήτῳ καρδίᾳ· σοὶ τῷ ποιήσαντι τὸν οὐρανόν,
 γῆν καὶ τὰ ἐν τῇ γῇ, θαλάσσας, πηγάς,
 ποταμούς, λίμνας, καὶ πάντα τὰ ἐν αὐτοῖς·
 σοὶ τῷ ποιήσαντι τὸν ἄνθρωπον κατ' ἰδίαν
 εἰκόνα καὶ καθ' ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τὴν
 ἐν παραδείσῳ τρυφήν· παραβάнта δὲ αὐτὸν
 οὐχ ὑπερεῖδες, οὐδὲ ἐγκατέλιπες, ἀγαθέ, ἀλλὰ
 πάλιν ἀνεκαλέσω διὰ νόμου, ἐπαιδαγώγησας
 διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνισας
 διὰ τοῦ φοβεροῦ καὶ φρικτοῦ καὶ ζωοποιοῦ
 καὶ οὐρανοῦ τούτου μυστηρίου· πάντα δὲ
 ταῦτα ἐποίησας διὰ τῆς σῆς σοφίας, τοῦ
 φωτὸς τοῦ ἀληθινοῦ, τοῦ μονογενεοῦς σου
 Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
 ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ σὺν αὐτῷ καὶ
 ἀγίῳ Πνεύματι εὐχαριστοῦντες προσφέρο-
 μέν σοι τὴν λογικὴν καὶ ἀναίμακτον λατρείαν
 ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ
 ἔθνη τῶν πιστῶν ἀπὸ ἀνατολῶν ἡλίου μέχρι
 δυσμῶν, ἀπὸ ἄρκτου καὶ μέχρι μεσημβρίας·
 ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι,
 καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ
 (a) ὀνόματι σου τῷ ἀγίῳ καὶ θυσία καθαρά, ἐπι-
 θυσία καὶ προσφορά. διὸ δεόμεθα καὶ πα-
 ρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθέ, Κύριε
 ὁ Θεὸς ἡμῶν, μνήσθητι, Κύριε, τῆς ἀγίας
 σου καὶ μόνης καθολικῆς καὶ ἀποστολικῆς
 ἐκκλησίας, τῆς ἀπὸ γῆς περάτων μέχρι τῶν
 περάτων αὐτῆς, καὶ πάντων τῶν λαῶν, καὶ

(1) The punctuation here seems to be deter-
 mined by a corresponding passage in the
 Liturgy of S. James.

(2) D. omitted καθαρά, ἐπιθυσία.

(a) A single Arabic word "incense" inter-
 lined.

(b) In the margin, in Arabic, "Remember
 thy servant Joseph."

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIT. SANCTI CYRILLI.

que in eis sunt. Tu creasti hominem ad imaginem et similitudinem tuam, et omnia creasti in Sapientia tua, in Lumine tuo vero, unigenito Filio tuo, Domino, Deo, Salvatore et Rege nostro Jesu Christo: propter quod gratias agimus tibi et offerimus tibi, eique simul et Spiritui Sancto, Trinitati Sanctae, Consubstantiali et Indivisae, hoc sacrificium rationabile et hoc ministerium incruentum, quod offerunt tibi omnes populi ab ortu solis usque ad occasum, a septentrione ad austrum; quia nomen tuum, Domine, magnum est in omnibus gentibus et in omni loco offerunt incensum nomini tuo sancto, et sacrificium purum, simul cum hoc sacrificio et hac oblatione.

Sacerdos accipit thuribulum et adolet incensum.

p. 40

Domine miserere. Rogamus et obsecramus bonitatem tuam, Amator hominum. Memento, Domine, pacis unius, unice, sanctae, Catholicae, et Apostolicae Ecclesiae,

(*Diaconus.* Orate pro pace unius, sanctae, Catholicae et Apostolicae Ecclesiae, pro salute populorum, et securitate cujuscumque loci, et ut dimittantur nobis peccata nostra.)

Sacerdos. quae est a finibus ad fines terrae, etc. *ut in Missa Basilii.*

(1)

(1) I conceive that this means the Greek S. Basil. The words in the Greek S. Mark are almost the same.

CODEX ROSSANENSIS.

(1) ποιμνίων σου. τὴν ἐξ οὐρανοῦ εἰρήνην βρά-
βευσον ταῖς ἀπάντων ἡμῶν καρδίαις· ἀλλὰ
καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώ-
ρησαι. τὸν βασιλέα, τὰ στρατιωτικά, τοὺς
ἄρχοντας, βουλὰς, δῆμους, γειτονίας, εἰσό-
δους καὶ ἐξόδους ἡμῶν, ἐν πάσῃ εἰρήνῃ κατα-
κόσμησον.

fol. 40

Βασιλεῦ τῆς εἰρήνης, τὴν σὴν εἰ-
ρήνην δὸς ἡμῖν· ἐν ὁμοιοίᾳ καὶ ἀγάπῃ κτῆσαι
ἡμᾶς, ὁ Θεός· ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν·
τὸ ὄνομά σου ὀνομάζομεν· ζωοποιήσον τὰς
ἀπάντων ἡμῶν ψυχὰς, καὶ μὴ κατισχύσει
θάνατος ἁμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παν-
τὸς τοῦ λαοῦ σου.

sic

(2)

(3)
fol. 40 b

- (1) Ren., &c., read τὴν βίον.
(2) D. and the rest read ἐξάλωσον.
(3) D. omitted τοὺς before πεπεδημένους.

ROTULUS VATICANUS.

πάντων τῶν ποιμνίων σου. τὴν ἐξ οὐρανοῦ
εἰρήνην βράβευσον ταῖς ἀπάντων ἡμῶν καρ-
δίαις· ἀλλὰ καὶ τοῦ βίου τούτου τὴν εἰρήνην
ἡμῖν δώρησαι. τὸν βασιλέα, τὰ στρατιω-
τικά, τοὺς ἄρχοντας, βουλὰς, δῆμους, γει-
τονίας ἡμῶν, εἰσόδους καὶ ἐξόδους ἡμῶν, ἐν
πάσῃ εἰρήνῃ κατακόσμησον.

Ὁ ἱερεὺς. Βασιλεῦ τῆς εἰρήνης, {Γ'. Κύ-
ριε ἐλέησον Γ'.

καὶ πληροῖ μυστικῇ. (sic)

(a)

τὴν σὴν εἰρήνην δὸς ἡμῖν, πάντα γὰρ
ἀπέδωκας ἡμῖν· κτῆσαι ἡμᾶς, ὁ Θεός, ἐν
ὁμοιοίᾳ καὶ ἀγάπῃ·

r. 21

ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν· τὸ ὄνομά
σου ὀνομάζομεν· ζωοποιήσον τὰς ἀπάντων
καρδίας, καὶ μὴ κατισχύσει θάνατος ἁμαρ-
τίας καθ' ἡμῶν, μηδὲ κατὰ παντὸς τοῦ
λαοῦ σου.

sic

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου

Ὁ λαός. Ἐπισκέψαι καὶ ἴασαι, Κύριε·

(b)

ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς
ἴασαι. ἀπόστησον ἀπ' αὐτῶν καὶ ἀφ' ἡμῶν
πᾶσαν νόσον καὶ πᾶσαν μαλακίαν· τὸ πνεῦμα
τῆς ἀσθενείας ἐξέλασον ἀπ' αὐτῶν. τοὺς
ἐν μακροῖς ἀρρώσθημασιν προκατακειμένους
ἐξανάστησον. τοὺς ὑπὸ πνευμάτων ἀκα-
θάρτων ἐνοχλουμένους ἴασαι. τοὺς ἐν φυ-
λακαῖς, ἢ ἐν μετάλλοις, ἢ δίκαις, ἢ καταδίκαις,
ἢ ἐν ἐξορίαις, ἢ πικρᾷ δουλείᾳ, ἢ φόροις
κατεχομένους πάντας ἐλέησον, πάντας ἐλευ-
θέρωσον· ὅτι σὺ εἶ ὁ Θεός ἡμῶν, ὁ λύων
τοὺς πεπεδημένους, ὁ ἀνορθῶν τοὺς κατεβράγ-

(a) Arabic note =, apparently, "soft voices."
The words written in the brackets are ap-
parently more recent.

(b) This line in the margin.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIC. SANCTI CYRILLI.

CODEX ROSSANENSIS.

τοὺς κατεργαζομένους, ἡ ἐλπὶς τῶν ἀπελπισμένων, ἡ βοήθεια τῶν ἀβοηθήτων, ἡ αἰάστασις τῶν πεπτωκότων, ὁ λιμὴν τῶν χειμαζομένων, ὁ ἔκδικος τῶν καταπονουμένων· πάσῃ ψυχῇ χριστιανῇ θλιβομένη καὶ περιεχομένη δὸς ἔλεος, δὸς ἄνεσιν, δὸς ἀνάψυξιν. ἀλλὰ καὶ ἡμῶν, Κύριε, τὰς κατὰ ψυχὴν νόσους ἴασαι, τὰς σωματικὰς ἀσθενείας θεράπευσον, ἱατρὲ ψυχῶν καὶ σωματῶν. ἐπίσκοπε πάσης σαρκός, ἐπίσκεψαι καὶ ἴασαι ἡμᾶς διὰ τοῦ σωτηρίου σου.

τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἡ μέλλοντας ἀποδημεῖν, ἐν παντὶ τόπῳ κατενόδωσον, εἴτε διὰ γῆς, ἡ ποταμῶν, ἡ λιμνῶν, ἡ ὁδοποριῶν, ἡ οἰουδήποτε τρόπου τὴν πορείαν ποιοῦντας, πάντας πανταχοῦ ἀποκατάστησον εἰς λιμένα εὐδίων, εἰς λιμένα σωτηρίου· σύμπλους καὶ συνοδοιπόρος αὐτῶν γενέσθαι καταξίωσον· ἀπόδος τοῖς οἰκείοις αὐτῶν, χαίροντας χαίρουσιν, ὑγιαίνοντας ὑγιαίνουν· ἀλλὰ καὶ ἡμῶν, Κύριε, τὴν παρεπιδημίαν τὴν ἐν τῷ βίῳ τούτῳ ἀβλαβῇ καὶ ἀχείμαστον μέχρι τέλους διαφύλαξον. τοὺς ὑετοὺς ἀγαθοὺς πλουσίως κατέπεμψον ἐπὶ τοὺς χρήζοντας καὶ ἐπιδεομένους τόπους· εὐφρανον καὶ ἀνακαίνισον τῇ καταβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς, ἵνα ἐν ταῖς σταγόσιν αὐτῆς εὐφρανθῇσεται ἀνατέλλουσα. τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ ἴδιον μέτρον αὐτῶν· εὐφρανον καὶ ἀνακαίνισον τῇ ἀναβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς. τοὺς αὐλακας αὐτῆς μέθυσον· πλήθυνον τὰ γεννήματα αὐτῆς.

(1) D. read ἐπὶ τοὺς δεομένους.

(2) Dr Neale read εὐφρανθῇ.

ROTULUS VATICANUS.

μένους, ἡ ἐλπὶς τῶν ἀπελπισμένων, ἡ βοήθεια τῶν ἀβοηθήτων, ἡ ἀνάστασις τῶν πεπτωκότων. ἀλλὰ καὶ ἡμῖν, Κύριε ὁ Θεός, ἰσχὺν καὶ δύναμιν παρασχεῖν ἀξίωσον.

{Ὁ διάκονος. Ἐπιστρέψατε εἰς ἀνατολάς.}

Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἡ μέλλοντας ἀποδημεῖν, ἐν παντὶ τόπῳ κατενόδωσον, ἀλλὰ καὶ ἡμῖν, Δέσποτα Κύριε, τὴν παρεπιδημίαν τὴν ἐν τῷ βίῳ τούτῳ ἀβλαβῇ καὶ ἀχείμαστον καὶ ἀτάραχον διαφύλαξον.

{Ὁ ἀρχidiaκονος. Προσεύξασθε ὑπὲρ τῶν ἀγαθῶν ὑετῶν.

{Ὁ ἱερεὺς εὐχ. μυστικῶς.}

Τοὺς ἀγαθοὺς ὑετοὺς κατέπεμψον ἐπὶ τοὺς χρήζοντας καὶ ἐπιδεομένους τόπους· εὐφρανον καὶ ἀνακαίνισον τὸ πρόσωπον τῆς γῆς· τοὺς αὐλακας αὐτῆς μέθυσον· πλήθυνον τὰ γεννήματα αὐτῆς, ἵνα ἐν ταῖς σταγόσιν αὐτῆς εὐφρανθῇσεται ἀνατέλλουσα.

{Ὁ διάκονος. Κλίνωμεν γόνυ. {Ὁ ἱερεὺς ἐκφών.}

Μὴ μνησθῆς Κύριε ἀνομιῶν ἡμῶν ἀρχαίων, καὶ ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί.

{Ὁ διάκονος. Κύριε ἐλέησον ἡμᾶς. {Ὁ ἱερεὺς ἐκφών.

(a) This has been added in the margin.

(b) An Arabic note.

(c) Added in the margin.

(d) Apparently added. There is also an Arabic note.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIT. SANCTI BASILII.

[*Tempore Nili exundationis et pluviae dicetur.*

p. 8

Memento, Domine, aquarum fluminis et benedic illis, augens illas juxta mensuram suam.

Tempore sementis dicetur a prima Paophi ad primam Baini.

Memento, Domine, seminum plantarumque, ut crescant et multiplicentur.

Ab Epiphania ad primam ejusdem mensis.

Memento, Domine, aëris caeli et fructuum terrae, eisque benedic. Memento, Domine, salutis loci hujus sancti tui, omniumque locorum et Monasteriorum sanctorum, patrum nostrorum Orthodoxorum. Memento, Domine, salutis hominum et animalium. Memento, Domine, servi tui Regis terrae nostrae, atque illum in pace et dignitate conserva. Memento, Domine, patrum fratrumque nostrorum, qui obdormierunt quieveruntque in fide Orthodoxa. Memento, Domine, sacrificiorum oblationumque, et iis retribue mercedem qui has tibi oblationes obtulerunt, easque ad te suscipe. Memento, Domine, captivorum qui in servitutem abducti sunt, reducque captivitatem eorum. Memento, Domine, eorum qui calamitatibus et angustiis opprimuntur. Memento, Domine, Catechumenorum populi tui, miserere eorum, confirma eos in fide tua, et reliquias omnes cultus idolorum aufer ab eorum cordibus: legem tuam, timorem tuum, praecepta tua, veritates tuas et mandata tua statue in cordibus eorum: da illis firmam cognitionem verbi quo per catechesin instituti sunt: utque statuto tempore digni evadant lavaero regenerationis in remissionem peccatorum suorum, praepara eos habitaculum Spiritui sancto tuo per gratiam.]

p. 9

(1)

(1) These prayers are found in the Coptic Saint Basil. They are introduced there after the reading of the Gospel (p. 15, above).

CODEx ROSSANENSIS.

ROTULUS VATICANUS.

Εὐλόγησον καὶ νῦν, Κύριε, τὸν στέφανον
τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου.

Ὁ λαός. Ἀμήν. Γ'.

Ὁ ἀρχιεπίσκοπος. Προσεύξασθε ὑπὲρ ἀγαθῶν
ὑετῶν.

Ὁ λαός. Κύριε ἐλέησον. Γ'.

* μηνὶ Ἀπριλίῳ εὐχ. λεγ. Ὁ ἱερεὺς (a)
μυστικῶς.

τοὺς καρποὺς τῆς γῆς, Κύριε, εὐλόγησον,
sol. 50 b
(1) σῶους καὶ ἀκεραίους ἡμῖν διατήρησον· πα-
ράστησον ἡμῖν αὐτοὺς εἰς σπέρμα καὶ εἰς
θερισμόν· ἵνα ἐν ταῖς σταγόσιν αὐτῆς εὐ-
φρανθῇται ἀνατέλλουσα. εὐλόγησον καὶ
νῦν, Κύριε, τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς

Τοὺς καρποὺς τῆς γῆς, Κύριε, εὐλόγησον·
σῶους καὶ ἀβλαβεῖς ἡμῖν αὐτοὺς διαφύλαξον.
εὐφρανον καὶ ἀνακαίνισον τὸ πρόσωπον τῆς
γῆς. τοὺς αὐλακας αὐτῆς μέθυσον, πλήθυνον
τὰ γεννήματα αὐτῆς, ἵνα ἐν ταῖς σταγόσιν
αὐτῆς εὐφρανθῇται ἀνατέλλουσα.

Ὁ ἱερεὺς ἐκφών.

Εὐλόγησον καὶ νῦν, Κύριε, τὸν στέφανον
τοῦ ἐνιαυτοῦ.

Ὁ λαός. Ἀμήν.

Μηνὶ Ἰουνίῳ.

Ὁ ἀρχιεπίσκοπος. Προσεύξασθε ὑπὲρ ἀναβά-
σεως τῶν ποταμίων ὑδάτων.

Κύριε ἐλέησον.

Ὁ ἱερεὺς τὴν εὐχὴν μυστικῶς.

Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ μέτρον
αὐτῶν κατὰ τὴν σὴν χρηστότητα· εὐφρανον
τῇ ἀναβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς.
τοὺς αὐλακας αὐτῆς μέθυσον, πλήθυνον τὰ
γεννήματα αὐτῆς, ἵνα ἐν ταῖς σταγόσιν αὐ-
τῆς εὐφρανθῇται ἀνατέλλουσα.

Ὁ ἱερεὺς ἐκφών. Εὐλόγησον καὶ νῦν, Κύ-
ριε, τὸν στέφανον τοῦ ἐνιαυτοῦ

Ὁ λαός. Ἀμήν. Γ'.

(1) This clause (repeated in the MS., ap-
parently by mistake) is omitted in D.

(a) An Arabic note, "harvest." Several of
the rubrics seem to have been added.

(b) An Arabic note, "Nile rising." See
previous note.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIT. SANCTI BASILII.

[*Dicet in tempore exundationis Nili a duodecima Baini ad nonam Paophi.*

Dignare, Domine, implere aquas fluminum hoc anno, et illis benedicere.

Tempore sementis, nempe a decima Paophi ad vigesimam Tybi.

Memento, Domine, seminis herbarum, et viroris agri hoc anno: fac ut crescant, quantum fieri potest, per gratiam tuam. Laetifica faciem terrae, ut appareat foecunditas ejus, et fructus ipsius multiplicentur: praepara ei sementem et messem: vitam nostram prout expedit gubernare: benedic coronae anni per benignitatem tuam, propter egenos populi tui, propter viduas et orphanos, propter peregrinos et necessitatem patientes, et propter nos omnes qui in te confidimus et nomen sanctum tuum ardentem quaerimus; quia oculi omnium in te sperant, quod in tempore suo sis ipsis bonum largiturus. Age nobiscum juxta bonitatem tuam, tu qui das escam omni carni: imple corda nostra laetitia et suavitate, ut nobis semper in omnibus rebus suppetant necessaria, et abundemus in omni opere bono.]

(1)

(1) The above are also from the Coptic Saint Basil. Renaudot, p. 16. They occur after the words of Institution.

CODEX ROSSANENSIS.

- (1) χρηστότητός σου, διὰ τοὺς πτωχοὺς τοῦ λαοῦ σου, διὰ τὴν χήραν καὶ διὰ τὸν ὀρφανόν, διὰ τὸν ξένον καὶ διὰ τὸν προσήλυτον, εἰ ἡμᾶς πάντας τοὺς ἐλπίζοντας ἐπὶ σέ καὶ ἐπικαλουμένους τὸ ὄνομά σου τὸ ἅγιον. οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σε ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ. ὁ διδούς τροφήν πάσῃ σαρκί, πληρώσων χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Βασιλεῦ τῶν βασιλευόντων καὶ Κύριε τῶν κυριευόντων, τὴν βασιλείαν τοῦ δούλου σου τοῦ ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν βασιλέως, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ ἀνδρείᾳ καὶ δικαιοσύνῃ διαφύλαξον. καθυπόταξον αὐτῷ, ὁ Θεός, πάντα ἐχθρὸν καὶ πολέμιον, ἐνφύλιόν τε καὶ ἀλλόφυλον· ἐπιλαβοῦ ὄπλου καὶ θυραίου, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ· καὶ ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξ ἐναντίας τῶν καταδιωκόντων αὐτόν· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐν ἡμέρᾳ πολέμου· κάθισον ἐκ τῆς ὀσφύος αὐτοῦ ἐπὶ τὸν θρόνον αὐτοῦ. λάλησον εἰς τὴν καρδίαν αὐτοῦ ἀγαθὰ ὑπὲρ τῆς ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ, ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι αὐτοῦ ἡρε-

(1) D. omitted τὸν ξένον καὶ.

(2) D. omitted διαφύλαξον. καθυπόταξον αὐτῷ, and thus occasioned confusion.

(3) MS. σύγκλεισον.

(4) D. again omitted ἐπὶ τὸν θρόνον αὐτοῦ. λάλησον εἰς τὴν καρδίαν αὐτοῦ with the same result.

ROTULUS VATICANUS.

Εὐχὴν.

Διὰ τοὺς πτωχοὺς τοῦ λαοῦ σου, διὰ τὴν χήραν καὶ τὸν ὀρφανόν, διὰ τὸν ξένον καὶ τὸν προσήλυτον, εἰ ἡμᾶς πάντας τοὺς ἐλπίζοντας καὶ ἐπικαλουμένους τὸ ὄνομά σου τὸ ἅγιον. οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σε ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ. ὁ διδούς τροφήν πάσῃ σαρκί, πληρώσων χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν σχόντες περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Ὁ ἱερεὺς ἐκφών. Τὴν βασιλείαν τοῦ δούλου σου

{Ὁ λαός. Δόξα τῷ βασιλεῖ.} τοῦ εὐσεβεστάτου ἡμῶν βασιλέως, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ ἀνδρείᾳ καὶ γαληνότητι διαφύλαξον. καθυπόταξον αὐτῷ, ὁ Θεός, πάντα ἐχθρὸν καὶ πολέμιον, ἐμφύλιόν τε καὶ ἀλλόφυλον· ἐπιλαβοῦ ὄπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ· ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξ ἐναντίας τῶν διωκόντων αὐτόν· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐν ἡμέρᾳ πολέμου· κάθισον ἐκ τῆς ὀσφύος αὐτοῦ ἐπὶ τὸν θρόνον αὐτοῦ· λάλησον εἰς τὴν καρδίαν αὐτοῦ ἀγαθὰ ὑπὲρ τῆς ἀγίας μόνης καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ, ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι

p. 23

(a)

(b)

(c)

(d)

(e)

p. 29

(a) Arabic note: "raising of voice."

(b) Added in the margin.

(c) MS. γαλῆν | ὁ τῆς ἐκτὸς διαφύλαξον.

(d) MS. ἐμφυλιῶν τε καὶ ἀλλ | οφύλων.

(e) The reader must here have gone to the verso of the MS.

Domine miserere. Infirmos populi tui
sana. p. 40

Diaconus. Orate pro patribus et fratribus nostris.

Sacerdos. Visita eos in misericordia.
Et perficitur ex oratione incensi diluculo diei.

Patres fratresque nostros peregre profectos.

Diaconus. Orate pro patribus fratribusque nostris peregre profectis.

Sacerdos. Et pro illis qui designaverunt ad quemcumque locum proficisci,
etc. *Perficitur ex eadem oratione incensi.*

Serenum et salubrem praesta, Domine,
aërem caeli, et fructibus terrae benedic. p. 41

Diaconus. Orate pro aëre caeli et fructibus.

Sacerdos. Fac ut crescant juxta virtutem suam, etc. *ut in Missa Basilii.*

Domine, miserere Regis terrae, famuli tui.

Diaconus. Orate ut Christus Deus noster, etc.

Sacerdos. Conserva illum in pace et justitia et potentia, ut subjiciantur illi omnes barbari, et gentes quae bella volunt: da nobis bonorum affluentiam: loquere ad cor ejus pro pace unice tuae Catholicae et Apostolicae Ecclesiae: fac ut cogitet ea quae pacis sunt erga nos et erga nomen tuum sanctum, ut vitam tranquillam et placidam ducamus, atque

CODEx ROSSANENSIS.

(1) μον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ
εὐσεβείᾳ καὶ σεμνότητι τῇ εἰς σε κατα-
ληφθῶμεν. τῶν ἐν πίστει Χριστοῦ προ-
κεκοιμημένων πατέρων τε καὶ ἀδελφῶν τὰς
ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν,

fol. 51b μνηστῆς τῶν ἀπ' αἰῶνος προπατόρων, πατέ-
ρων, πατριαρχῶν, προφητῶν, ἀποστόλων,
μαρτύρων, ὁμολογητῶν, ἐπισκόπων, ὁσίων,
δικαίων, παντὸς πνεύματος ἐν πίστει Χριστοῦ
τετελειωμένων· καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ
τὴν ὑπόμνησιν ποιούμεθα, καὶ τοῦ ἁγίου
πατρὸς ἡμῶν Μάρκου τοῦ ἀποστόλου καὶ
εὐαγγελιστοῦ, τοῦ ὑποδείξαντος ἡμῖν ὁδὸν
σωτηρίας.

Χαίρε κεχαριτωμένη, ὁ Κύριος μετὰ σου·
εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος
ὁ καρπὸς τῆς κοιλίας σου, ὅτι ἔτεκες σωτῆρα
τῶν ψυχῶν ἡμῶν.

Ἐκφώνως. Ἐξαιρέτως τῆς παναγίας, ἀχράν-
του, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου
καὶ ἀειπαρθένου Μαρίας.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσει σε τῇ
αὐτοῦ χάριτι, ἵνῃ καὶ ἀεί, καὶ εἰς.

Ὁ διάκονος τὰ δίπτυχα τῶν κεκοιμημένων. Ὁ
δὲ ἱερεὺς κλινόμενος ἐπεύχεται.

Καὶ τούτων πάντων τὰς ψυχὰς ἀνάπαυσον,
Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ἐν ταῖς τῶν
ἀγίων σου σκηναῖς, ἐν τῇ βασιλείᾳ σου,

(1) MS. τῆς εἰς σε καταληφθωμεν. D. omitted
the words. (See above, p. 6.)

ROTULUS VATICANUS.

αὐτοῦ ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν
πάσῃ εὐσεβείᾳ καὶ σεμνότητι τῇ εἰς σε κατα-
ληφθῶμεν.

Ὁ ἱερεὺς. Τῶν ἐν πίστει Χριστοῦ

{Ὁ λαός. Τὰς ψυχὰς ἀνάπαυσον.}

προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν
ἡμῶν τὰς ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς
ἡμῶν.

Μνησθητι, Κύριε, τῶν ἁγίων ἀπ' αἰῶνος
προπατόρων, πατέρων, πατριαρχῶν, προ-
φητῶν, ἀποστόλων, μαρτύρων, ὁμολογη-
τῶν, διδασκάλων, ἐπισκόπων, ὁσίων, δικαίων,
παντὸς πνεύματος ἐν πίστει τετελειωμένων·
καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ τὴν ὑπόμνησιν
ποιούμεθα· καὶ τοῦ ἁγίου πατρὸς ἡμῶν
Μάρκου τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ,
τοῦ ὑποδείξαντος ἡμῖν ὁδὸν σωτηρίας.

Μνησθητι, Κύριε, τῆς ἀρχαγγελικῆς
φωνῆς ἐπιλεγούσης,

Ὁ ἱερεὺς. Χαίρε κεχαριτωμένη, Μαρία, ὁ
Κύριος μετὰ σου· εὐλογημένη σὺ ἐν γυναι-
ξίν, καὶ εὐλογημένος ὁ καρπὸς.

Ὁ ἱερεὺς ἐκφών. Ἐξαιρέτως τῆς παναγίας,
ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν.

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Ἡ χάρις τοῦ παναγίου Πνεύ-
ματος μετὰ πάντων ἡμῶν, ἀδελφοί. Ἀμήν.

Ὁ διάκονος τὰ δίπτυχα.

Ὁ ἱερεὺς εὐχ.

Καὶ τούτων καὶ πάντων τὰς ψυχὰς ἀνά-
παυσον, Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ἐν
ταῖς τῶν ἁγίων σκηναῖς, ἐν τῇ βασιλείᾳ

(a) MS. τῇ εἰσσε κατὰ | λήφθωμεν.

(b) Added in the margin.

(c) The MS. seems to have ὁ ἱερεὺς, or οἱ.....
Then an Arabic note, "The priest blesses."

(a)

(b)

p. 27

(c)

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIT. SANCTI CYRILLI.

in omni pietate et honestate confirmati inveniamur apud te.

Domine miserere. Patribus, fratribusque nostris, qui obdormierunt et quorum animas suscepisti, quietem prae-
sta. Memento etiam omnium sanctorum qui a saeculo tibi placuerunt, Patrum nostrorum sanctorum, Patriarcharum, Prophetarum, Apostolorum, Evangelistarum, Martyrum, Confessorum, Praedicatorum, et omnium spirituum justorum qui in fide perfecti fuerunt, praecipue autem sanctae gloriosissimae, Deiparae, semper Virginis, purae et illibatae sanctae Mariae, etc. (*ex Missa Basilii*), et omnis chori sanctorum tuorum. (1)

Sacerdos. (*Tono Jobi*) Et nos, Domine, digni non sumus qui pro beatis illis supplicemus: sed quoniam illi stant coram solio Filii tui unigeniti, ipsi intercedant loco nostro pro paupertate et infirmitate nostra. Dimitte iniquitates nostras, propter deprecationes eorum et propter Nomen tuum benedictum quod invocatum est super nos.

Diaconus. Orate pro patribus, etc.

Sacerdos. Memento, Domine, Patrum nostrorum Orthodoxorum Archiepiscoporum, quorum obitus praecessit, eorum qui verbum veritatis recte dispensaverunt, et da nobis partem et haereditatem cum eis. Rursus eorum memento quorum hodie memoriam facimus.

Sacerdos post Diptycha. Et illorum

(1) This seems again to refer to the Greek S. Basil, but compare the Greek of S. Mark.

CODEX ROSSANENSIS.

χαριζόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν σου ἀγαθά, ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὓς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἃ ἡτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσι τὸ ὄνομά σου τὸ ἅγιον. αὐτῶν μὲν τὰς ψυχὰς αἰάπανσον, καὶ βασιλείας οὐρανῶν καταξίωσον· ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα δώρησαι· καὶ δὸς ἡμῖν μερίδα καὶ κληρὸν ἔχειν μετὰ πάντων τῶν ἁγίων σου. τῶν προσφερόντων τὰς θυσίας, τὰς προσφοράς, τὰ εὐχαριστήρια πρόσδεξαι ὁ Θεὸς εἰς τὸ ἅγιον καὶ ἐπουράνιον καὶ νοερὸν σου θυσιαστήριον, εἰς τὰ μεγέθη τῶν οὐρανῶν, διὰ τῆς ἀρχαγγελικῆς σου λειτουργίας, τῶν τὸ πολὺ καὶ ὀλίγον, κρύφα καὶ παῖρησί, βουλομένων καὶ οὐκ ἐχόντων· καὶ τῶν ἐν τῇ σήμερον ἡμέρᾳ τὰς προσφορὰς προσενεγκάντων, ὡς προσεδέξω τὰ δῶρα τοῦ δικαίου σου Ἀβελ,

καὶ βάλλει θυμίαμα ὁ ἱερεὺς καὶ λέγει,

τὴν θυσίαν τοῦ πατρὸς ἡμῶν Ἀβραάμ, Ζαχαρίου τὸ θυμίαμα, Κορνηλίου τὰς ἐλεημοσύνας, καὶ τῆς χήρας τὰ δύο λεπτά, πρόσδεξαι καὶ αὐτῶν τὰ εὐχαριστήρια, καὶ ἀντιδὸς αὐτοῖς ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα, ἀντὶ τῶν ἐπιγείων τὰ οὐράνια, ἀντὶ τῶν προσκαίρων τὰ αἰώνια. τὸν ἀγιώτατον καὶ μακαριώτατον Πάπαν τὸν Δ. ὃν προέγνω καὶ προχειρίσασθαι τὴν ἁγίαν σου

ROTULUS VATICANUS.

σου, χαριζόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν σου ἀνεκλάλητα ἀγαθά, ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὓς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσι τὸ ὄνομά σου τὸ ἅγιον. αὐτῶν μὲν τὰς ψυχὰς ἀνάπανσον, Κύριε, καὶ βασιλείας οὐρανῶν καταξίωσον· ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα δώρησαι· καὶ δὸς ἡμῖν μερίδα καὶ κληρὸν ἔχειν μετὰ πάντων τῶν ἁγίων σου. τῶν προσφερόντων τὰς θυσίας, τὰς προσφοράς, τὰ εὐχαριστήρια πρόσδεξαι ὁ Θεὸς εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν σου θυσιαστήριον, εἰς τὰ μεγέθη τῶν οὐρανῶν, διὰ τῆς ἀρχαγγελικῆς σου λειτουργίας, τῶν τὸ πολὺ καὶ τὸ ὀλίγον, κρύφα καὶ παῖρησί, βουλομένων καὶ οὐκ ἐχόντων· καὶ τῶν ἐν τῇ σήμερον ἡμέρᾳ τὰς προσφορὰς προσενεγκάντων, ὡς προσεδέξω τὰ δῶρα τοῦ δικαίου Ἀβελ, τὴν θυσίαν τοῦ πατρὸς ἡμῶν Ἀβραάμ, Ζαχαρίου τὸ θυμίαμα, Κορνηλίου τὰς προσευχὰς καὶ ἐλεημοσύνας, καὶ τῆς χήρας τὰ δύο λεπτά, πρόσδεξαι καὶ αὐτῶν τὰ εὐχαριστήρια, καὶ ἀντιδὸς αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ οὐράνια, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα.

Ἐν πρώτοις μνήσθητι, Κύριε, τῶν ὁσίων πατέρων ἡμῶν τοῦ Δ. τοῦ πατριάρχου, καὶ τοῦ Δ. ἀρχιεπισκόπου, οὓς χάρισαι ταῖς ἀγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σώους, ἐντίμους, ὑγιείς, μακ.

(1) D. omitted ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα.

(2) There is a mark (a cross) opposite to this in the manuscript.

(a) MS. κατα των επαγγελιων σου.

(b) An Arabic interlineation: "incensens."

LITURGIA COPTIT. SANCTI CYRILLI.

omniumque, Domine, quorum nomina recitamus et quorum non recitamus: quos unusquisque nostrum in mente habet, et eorum quorum memoria non occurrit nobis, qui dormierunt et quieverunt in fide Christi. Dignare, Domine, praestare, ut requiescant animae illorum omnes in sinu patrum nostrorum sanctorum Abraham, Isaac et Jacob, etc.

p. 42

Domine miserere.

Sacerdos. Sacrificia oblationesque in gratiarum actionem, eorum qui offerunt laudem et gloriam nomini tuo sancto,

(*Diaconus.* Orate pro illis qui de suo sacrificia et oblationes fecerunt.)

Sacerdos. suscipe ea super altare tuum spirituale, caeleste, cum odore thuris, ad maiestatem tuam caelestem, per ministerium Angelorum et Archangelorum tuorum sanctorum, sicut ad te suscepisti munera iusti Abel, et sacrificium patris nostri Abrahami, et minuta duo viduae. Ita quoque vota servorum tuorum accepta habe, sive multum sive parum sit, secreto aut manifeste: et illis qui voluerunt offerre nec unde facerent habuerunt, ut etiam illis qui hodie haec tibi munera obtulerunt, da incorruptibilia pro corruptibilibus, caelestia pro terrenis, aeterna pro temporalibus; domos eorum et cellas penuarias reple bonis omnibus. Circumda eos, Domine, potestate Angelorum et Archangelorum tuorum sanctorum: et sicut

LITURGIA COPTIT. SANCTI CYRILLI.

memores fuerunt Nominis tui sancti super terram, memento illorum in regno tuo, et in hoc saeculo ne derelinquas eos.

Domine miserere.

Diaconus. Orate pro vita et incolunitate Patriarchae et Patris nostri venerabilis, Archiepiscopi Patris N., ut Christus Deus noster conservet vitam ejus ad multos annos ac temporibus tranquillis.

Sacerdos. Patriarcham nostrum venerabilem Patrem Anba N. custodiendo conserva nobis ad multos annos, et per tranquilla tempora, ut adimpleat perfecte officium sancti pontificatus qui illi a te collatus est, secundum voluntatem tuam sanctam et beatam, recte dispensans verbum veritatis et pascens populum tuum in sanctitate et justitia. Concede illi et nobis pacem et salutem ex quacumque parte: et preces ejus quas facit pro nobis et pro omni populo tuo, ut eas quae pro illo a nobis fiunt, suscipe ad te super altare tuum rationabile, caeleste, cum odore thuris. Inimicos quoque ejus omnes, visibiles et invisibiles, contere et dejice sub pedibus ejus velociter: illum quoque conserva in pace et justitia, in Ecclesia tua sancta.

Domine miserere.

Diaconus. Orate pro patribus nostris Episcopis ubicumque sint, ut Christus Deus noster conservet vitam eorum ad multos annos per tempora tranquilla, et parcat nobis.

CODEX ROSSANENSIS.

ROTULUS VATICANUS.

καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ τὸν ὀσιώτατον ἐπίσκοπον τὸν Δ. τὸν ἡμέτερον συντηρῶν, συντηρήσον αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς, ἐκτελοῦντας αὐτοὺς τὴν ὑπὸ σοῦ ἐμπειπιστευμένην ἀγίαν σου ἀρχιερωσύνην, κατὰ τὸ ἄγιον καὶ μακάριόν σου θέλημα ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας. μνήσθητι δὲ καὶ τῶν ἀπανταχοῦ ὀρθοδόξων ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, λαϊκῶν. μνήσθητι, Κύριε, τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευούσης, καὶ τῆς πόλεως ἡμῶν ταύτης, πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους Θεοῦ καὶ βοηθείας ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων. μνήσθητι, Κύριε, τῶν ἐν αἰχμαλωσίᾳ ὄντων ἀδελφῶν ἡμῶν· δὸς αὐτοῖς εἰς οἰκτιρμούς ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς. μνήσθητι, Κύριε, ἐν ἐλέει καὶ οἰκτιρμοῖς καὶ ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀναξίων δούλων σου, καὶ τὰς ἁμαρτίας ἡμῶν ἐξάλειψον, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεός. μνήσθητι, Κύριε, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ

(1) D. had τῶν for ὄντων and ἐν ἐλέει καὶ οἰκτιρμοῖς εἶναι for εἰς οἰκτιρμούς, and omitted the words before καὶ ἡμῶν.

Ὁ λαός. Γένοιτο, Γένοιτο.

Ὁ ἱερεὺς εὐχ. Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν, τοῦ ἁγιωτάτου καὶ μακαριωτάτου ἀρχιερέως ἡμῶν τοῦ Δ. Πάπας καὶ πατριάρχου ὄν καὶ προέγνως καὶ προώρισας προχειρίσασθαι τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, συντηρῶν συντηρήσον αὐτὸν ἔτεσιν πολλοῖς καὶ χρόνοις εἰρηνικοῖς, ἐκτελοῦντα τὴν ὑπὸ σοῦ ἐμπειπιστευμένην αὐτῷ ἀγίαν σου ἀρχιερωσύνην, κατὰ τὸ ἄγιον καὶ μακάριόν σου θέλημα, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. Μνήσθητι, Κύριε, καὶ τῶν ἀπανταχοῦ ὀρθοδόξων ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, ὀρφανῶν, λαϊκῶν. μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης. μνήσθητι, Κύριε, τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευούσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης, ἐλέους Θεοῦ, βοηθείας ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, καὶ σωτηρίας τῶν ψυχῶν ἡμῶν καὶ τῶν ἐν φυλακαῖς.

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν· καὶ τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις καὶ ἐπὶ ξέναις καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν· δὸς αὐτοῖς εἰς οἰκτιρμούς ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς. μνήσθητι, Κύριε, ἐν ἐλέει καὶ οἰκτιρμοῖς καὶ ἡμῶν τῶν

(a) An Arabic note in the margin, "Prayers for individuals."

(b) Another Arabic note.

LITURGIA COPTIT. SANCTI CYRILLI.

p. 43

Sacerdos. Memento, Domine, Episcoporum Orthodoxorum in quocumque loco sint: Sacerdotum, Diaconorum, Subdiaconorum, Lectorum, Cantorum, Exorcistarum, Monachorum, Virginum, Viduarum, Orphanorum, continentiam exercentium, et Laïcorum: illorum qui matrimonio juncti sunt, et illorum qui educant filios: qui dixerunt nobis Mementote nostri, et qui non dixerunt: quos novimus et quos non novimus: inimicorum et amicorum nostrorum: Domine, eorum miserere.

Domine miserere. Memento, Domine, reliquorum Orthodoxorum qui sunt ubicumque terrarum.

Diaconus. Orate pro reliquis Orthodoxis qui sunt ubicumque terrarum: ut Christus Deus noster sit illis propitius, et misereatur eorum, et parcat nobis.

Sacerdos. Domine miserere. Memento, Domine, hujus loci sancti tui et omnium habitationum Patrum nostrorum Orthodoxorum.

Diaconus. Orate pro securitate hujus loci et omnium locorum Patrum nostrorum Orthodoxorum, Eremitarum et Anachoretarum, illorumque qui habitant in eis, et pro securitate totius mundi, ut Christus Deus noster conservet eos ab omni malo, et parcat nobis.

Sacerdos. Omnes urbes, regiones, et provincias, et omnes domos fidelium conserva, et nos omnes in fide Orthodoxa usque ad extremum spiritum: haec enim unica spes nostra est.

LITURGIA COPTIT. SANCTI CYRILLI.

Domine miserere. Memento, Domine, circumstantium, qui nobiscum deprecationis participes sunt.

Diaconus. Orate pro circumstantibus.

* * *

Sacerdos. Patres et fratres nostros, et reliquos ubicumque terrarum sint, conserva nobiscum, praesidio exercitus potestatum sanctarum: et libera nos a telis igneis diaboli, et ab omnibus insidiis diabolicis, et ab omni laqueo vanae gloriae.

Domine miserere.

Sacerdos. Memento, Domine, eorum omnium qui nobis praeceperunt ut eorum memores essemus in orationibus et supplicationibus ad te nostris,

* * *

Sacerdos. quas offerimus tibi, Christo Deus noster, praesertim hoc tempore hujus oblationis sanctae: quorum memoriam semper agimus, et quos unusquisque nostrum in mente habet; et eorum commemoratio, quae hodie agitur, sit ipsis tanquam murus firmus, superans omnes daemoniorum insultus et consilia hominum improborum.

p. 44

Sacerdos. Memento, Domine, tenuitatis meae et miseriae animae meae, et largire mihi ut intelligam quantae dignitatis sit adstare me ad altare tuum sanctum. Aufer a me omnia desideria insipientiae et juventutis: neque hoc mihi grave sit cum respondendum erit in die illo terribili. Libera me etiam ab

CODEX ROSSANENSIS.

ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου, καὶ τὰς ἁμαρτίας μου ἐξάλειψον, ὡς φιλόανθρωπος Θεός. συμπάρεσο δὲ ἡμῖν λειτουργοῦσι τῷ παναγίῳ σου ὀνόματι. τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον. τὴν εἰδωλολατρείαν τέλεον ἐκρίζωσον ἀπὸ τοῦ κόσμου. τὸν σαταῖαν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρίαν σύντριψον ὑπὸ τοὺς πόδας ἡμῶν. τοὺς ἐχθροὺς τῆς ἐκκλησίας σου, Κύριε, ὡς πάντοτε, καὶ νῦν ταπεινῶσον. γύμνωσον αὐτῶν τὴν ὑπερηφανίαν· δείξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν· τὰς ἐπιβουλάς αὐτῶν καὶ τὰς μαγανίας καὶ τὰς πανουργίας ἃς ποιοῦσι καθ' ἡμῶν ἀπράκτους ποιήσον.

(1)

fol. 54

ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου, καὶ φυγέτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον ἐπ' εὐλογίαις χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιοῦντας τὸ θέλημά σου τὸ ἅγιον.

(2)

ἽΟ διάκονος. Οἱ καθήμενοι ἀνάστ.

ἽΟ ἱερεὺς λέγει εὐχὴν.

ROTULUS VATICANUS.

ἁμαρτωλῶν καὶ ἀναξίων δούλων σου, καὶ τὰς ἁμαρτίας ἡμῶν ἐξάλειψον, ὡς ἀγαθὸς καὶ φιλόανθρωπος. συμπάρεσο ἡμῖν λειτουργοῦσι τῷ παναγίῳ σου Πνεύματι. τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον. τὴν εἰδωλολατρείαν τέλεον ἐκρίζωσον ἀπὸ τοῦ κόσμου. τὸν σαταῖαν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρὰν δύναμιν σύντριψον ὑπὸ [τοὺς πόδας ἡμῶν]. τοὺς ἐχθροὺς τῆς ἐκκλησίας σου, Κύριε, καὶ νῦν ταπεινῶσον. γύμνωσον αὐτῶν τὴν ὑπερηφανίαν· δείξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν· τὸν φθόνον αὐτῶν κατάργησον· τὰς ἐπιβουλάς αὐτῶν καὶ τὰς μαγανίας καὶ τὰς πανουργίας ἃς ποιοῦσιν καθ' ἡμῶν ἀπράκτους ποιήσον.

(a)

p. 32

ἽΟ διάκονος. Καὶ ὑπὲρ εἰρήνης.

ἽΟ λαός. Καὶ τοῦτ. καὶ πάντ. ἀναφ.}

(sic)

ἽΟ ἀρχιδιάκονος. Οἱ καθήμενοι ἀνάστητε.

ἽΟ ἱερεὺς τὴν εὐχὴν ταύτην.}

(b)

Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου, καὶ φυγέτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον ποιήσον ἐπ' εὐλογίαις χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιοῦντας τὸ θέλημά σου τὸ ἅγιον.

ἽΟ ἀρχιδιάκονος. Εἰς ἀνατολὰς βλέψατε.

ἽΟ ἱερεὺς ἐκφών. {μικρ.}

(c)

(a) An Arabic note.

(b) The words in brackets seem to have been added. There is also an erasure.

(c) Added.

(1) D. omitted καὶ τὰς μαγανίας.

(2) Supply ποιήσον from the other copies.

ROTULUS MESSANENSIS.

LITURGIA COPTIT. SANCTI CYRILLI.

(1) [Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον. τὴν εἰδωλολατρείαν τέλεον ἐκρίζωσον ἀπὸ τοῦ κόσμου. τὸν σατ[ανᾶν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρίαν σύντριψον ὑπὸ τοὺς πόδας [ἡμῶν. τοὺς ἐχθροὺς] τῆς ἐκκλησίας σου καὶ νῦν ταπείνωσον. γύμνωσον αὐτῶν τὴν ὑπερη[φανίαν·] δεῖξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν· τὰς ἐπιβουλάς, τὰς μαγανίας ἃς ποιοῦσιν καθ' ἡμῶν ἀπράκτους ποίησον.

(2) Ὁ διάκονος. Οἱ καθήμενοι ἀναστήτωσαν.

Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου, καὶ φυγέτωσάν πάντες οἱ μισοῦντες τὸ ὄνομά σου. τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον εὐλογήσας, ποίησον αὐτὸν εἰς χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιοῦντας τὸ θέλημά σου τὸ ἅγιον, εὐσπλαγχνον, εὐάρεστον καὶ τέλειον.

(1) I have filled up the intervals in the Manuscript by words taken from the other copies.

(2) The words of the Deacon are written in uncials. So too are the Rubrics, generally, and the words uttered by the Priest ἐκφώνως.

omnibus operationibus potestatis adversarii : neque me perdas propter iniquitates meas, neque irascaris mihi usque in aeternum, neque serves mihi mala mea, sed ostende mihi bonitatem erga me tuam, et libera me indignum secundum multitudinem misericordiae tuae super me ; (*Tono Genesis*) ut benedicam tibi semper omnibus diebus vitae meae.

* * *

Domine miserere. Benedic congregationibus nostris.

Sacerdos. Cultum idolorum prorsus ex mundo extermina : satanam et omnes potestates ejus pessimas contere et deprime sub pedibus nostris velociter : scandala et eorum autores compesce, ut finiantur divisiones perniciosae haeresion : hostium Ecclesiae tuae sanctae, Domine, ut semper ita etiam nunc, destrue superbiam cordis : fac illis notam velociter imbecillitatem suam : reprime eorum invidiam, fraudes et machinationes, et calumnias quibus nos impugnant, easque redde omnes inutiles : dissipa consilia eorum, Deus, qui dissipasti consilium Achitophel.

Exsurge Domine Deus et dissipentur omnes inimici tui, et fugiant a facie tua omnes qui oderunt nomen tuum sanctum ; et populus tuus in benedictionibus millies millenis et decies millies decies millenis faciat voluntatem tuam.

Diaconus. Qui sedetis, surgite.

(a) This rubric is also in the "Canon Universalis Æthiopum."

CODEX ROSSANENSIS.

(1) Λύτρωσαι δεσμίους, ἐξέλου τοὺς ἐν ἀνάγκαις, πεινῶντας χόρτασον, ὀλιγοψυχούντας παρακάλεσον, πεπλανημένους ἐπίστρεψον, ἐσκοτισμένους φωταγώγησον, πεπτωκότας ἔγειρον, σαλευομένους στήριξον, νεοσηκώ-
 (1) τας ἴασαι· πάντας ἄγαγε εἰς τὴν ὁδὸν τῆς σωτηρίας, σύναψον καὶ αὐτοὺς τῇ ἀγίᾳ σου ποιμνῇ· ἡμᾶς δὲ ῥύσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν, φρουρὸς ἡμῶν καὶ ἀντιλήπτωρ κατὰ πάντα γενόμενος.

Ὁ διάκονος. Εἰς ἀνατολ.

Καὶ κλίνει ὁ ἱερεὺς καὶ εὐχεται.

fol. 54 b

Σὺ γὰρ εἶ ὁ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. σοὶ παραστήκουσι χίλιαι χιλιάδες καὶ μύριαι μυριάδες ἀγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί. σοὶ παραστήκουσι τὰ δύο τιμιώτατά σου ζῶα, τὰ πολυόμματα χερουβίμ, καὶ τὰ ἐξαπτέρυγα σεραφίμ, ἃ δυσὶ μὲν πτέρυξι τὰ πρόσωπα καλύπτοντα καὶ δυσὶ τοὺς πόδας, καὶ δυσὶν ἰπτάμενα, καὶ
 (sic) κέκραγεν ἕτερος πρὸς τὸν ἕτερον ἀκαταπαύστοις στόμασι καὶ ἀσιγήτοις θεολογίαις, τὸν ἐπινίκιον καὶ τρισάγιον ὕμνον ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγόντα, καὶ λέγοντα τῇ μεγαλοπρεπεῖ σου δόξῃ· Ἄγιος, ἄγιος, ἄγιος, Κύριος σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης.

ROTULUS VATICANUS.

Λύτρωσαι δεσμίους, ἐξέλου τοὺς ἐν ἀνάγκαις, πεινῶντας χόρτασον, διψῶντας πότισον, ὀλιγοψυχούντας παρακάλεσον, πεπλανημένους ἐπίστρεψον, ἐσκοτισμένους φωταγώγησον, πεπτωκότας ἔγειρον, σαλευομένους στήριξον, νεοσηκώ-
 (a) τας ἴασαι· πάντας ἄγαγε εἰς τὴν [ὁδὸν] ἡμῶν σωτηρίας, σύναψον αὐτοὺς τῇ ἀγίᾳ σου ποιμνῇ· ἡμᾶς δὲ ῥύσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν, φρουρὸς ἡμῶν καὶ ἀντιλήπτωρ κατὰ πάντα γενόμενος.

p. 33

(a)

Σὺ γὰρ εἶ ὁ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. σοὶ παραστήκουσι χίλιαι χιλιάδες καὶ μύριαι μυριάδες ἀγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί. σοὶ παραστήκουσι τὰ δύο τιμιώ-
 (b) τατά σου ζῶα, τὰ πολυόμματα χερουβίμ, καὶ τὰ ἐξαπτέρυγα σεραφίμ, ἃ δυσὶ μὲν πτέρυξι τὰ πρόσωπα κατακαλύπτοντα καὶ δυσὶ τοὺς πόδας, καὶ δυσὶν ἰπτάμενα, κέκραγεν ἕτερος πρὸς τὸν ἕτερον ἀκαταπαύστοις στόμασι καὶ ἀσιγήτοις χεῖλεσιν, τὸν ἐπινίκιον καὶ τρισάγιον ὕμνον ᾄδοντα, βοῶντα, δοξολογοῦντα, τῇ μεγαλοπρεπεῖ σου δόξῃ, λαμπρᾷ τῇ φωνῇ· Ἄγιος, ἄγιος, ἄγιος, Κύριος σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης.

p. 24

(b)

{Ὁ ἀρχιδιάκονος. Παύσασθε τῇ ἰδίᾳ φωνῇ.

(b)

Ὁ ἱερεὺς ἐκφύ.

(1) The Rossano MS. has ἀγαθῆ.

(a) Perhaps ἡμῶν was an error for ὁδὸν.

(b) MS. παύσασθαι τῇ ἡδιάφω, apparently recent.

ROTULUS MESSANENSIS.

(1) Λύτρωσαι δεσμίους, ἐξέλον τοὺς ἐν ἀνάγκαις, πεινῶντας χόρτασον, ὀλιγοψυχοῦντας παρακάλεσον, πεπλανημένους ἐπίστρεψον, ἐσκοτισμένους φωταγώγησον, σαλευομένους στήριξον, πεπτωκότας ἔγειρον, νενοσηκότας ἴασαι· πάντας ἄγαγε εἰς τὴν ὁδὸν τῆς σωτηρίας· σίναψον [καὶ αὐ] τοὺς τῇ ἀγίᾳ σου ποίμνῃ· καὶ ἡμᾶς ῥῦσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν.

Ὁ διάκονος. Εἰς ἀνατολὰς [βλέψ]ατε.

Καὶ ὑποκλίνει ὁ ἱερεὺς λέγων μυστικῶς,

(2) Σὺ γὰρ εἶ ὁ ὑπεράνω πάσης [ἀρχῆς] καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος [ὄνομ]αζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. σοὶ παραστήκουσιν [χιλίας] χιλιάδες καὶ μύρια μυριάδες ἁγίων ἀγγέλων στρατιαί. σοὶ παραστήκουσιν τὰ πολυ[ύμμη]τα χερουβίμ, καὶ τὰ ἐξαπτέρυγα σεραφίμ. ταῖς μὲν δυὸς πτέρυξι καλύπτοντα τὰ ἑαυτῶν πρόσωπα καὶ ταῖς δυὸς τοὺς πόδας, καὶ ταῖς δυὸς ἱπτάμενα, κέκραγεν ἕτερος πρὸς τὸν ἕτερον ἀκαταπαύστοις στόμασιν, ἀσιγήτοις ὕμνολογίαις, τὸν ἐπινίκιον καὶ τρισάγιον ὕμνον, ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα, καὶ λέγοντα τῇ μεγαλοπρεπεῖ σου δόξῃ

Ἄγιος ὁ Θεός, ἄγιος ἰσχυρός, ἄγιος θάνατος, Κύριος σαβῶθ· πλήρης [ὁ οὐρανός] καὶ ἡ γῆ τῆς ἀγίας σου δόξης.

(1) πεπτωκότας ἔγειρον have been interlined.

(2) ὀνόματος repeated.

LITURGIA COPTIT. SANCTI CYRILLI.

Sacerdos. Solve captivos: salve eos qui necessitatem patiuntur: esurientes satia: conforta pusillanimes: lap-ο-ο erige: stantes confirma: errantes converte: perduc eos omnes ad viam salutis tuae: numera illos omnes cum populo tuo: libera nos a peccatis nostris: esto, Domine, nobis custos et protector in omnibus.

Diaconus. Ad Orientem aspice. (a)

Sacerdos. Tu es Deus excelsus super omnes principatus et potestates, dignitates et dominationes, et super omne nomen, quod nominari potest, non solum in hoc saeculo, sed etiam in futuro. Tu es coram quo assistunt mille milleni et decies millies, decies mille milleni Angeli et Archangeli sancti, tibi ministrantes. Tibi assistunt duo animalia gloriosissima sex alis instructa, plena oculis, Seraphim et Cherubim: duabus alis tegunt facies suas, propter divinitatem tuam invisibilem nec mente comprehensibilem: duabus tegunt pedes suos et duabus volant: (b)

Sacerdos alta voce. Unusquisque eorum semper te sanctificat: sed et cum omnibus qui te sanctificant suscipe quoque sanctificationem nostram a nobis, Domine, ut cum illis te laudemus, dicentes (c)

Populus. SANCTUS, SANCTUS, SANCTUS. (d)

(a) This rubric is also in the "Canon Universalis Æthiopum."

(b) These passages may also be seen either entire or slightly altered in the Æthiopian Canon.

CODEx ROSSANENSIS.

fol. 55
(1)

Ἐκφώνως. Πάντοτε μὲν πάντα σε ἀγιάζει·
ἀλλὰ καὶ μετὰ πάντων τῶν σε ἀγιαζόντων,
δέξαι, Δέσποτα Κύριε, καὶ τὸν ἡμέτερον
ἀγιασμόν, σὺν αὐτοῖς ὑμνούντων καὶ λεγόν-
των,

Ὁ λαός. Ἄγιος, ᾀγιος, ᾀγιος, Κύριος.

Ὁ ἱερεὺς σφραγίζων τὰ ἅγια, λέγει·

Πλήρης γάρ ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς
καὶ ἡ γῆ τῆς ἀγίας σου δόξης διὰ τῆς ἐπι-
φανείας τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ· πλήρωσον, ὁ Θεός,
καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐ-
λογίας, διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου
σου Πνεύματος· ὅτι αὐτὸς ὁ Κύριος καὶ
Θεὸς καὶ Παμβασιλεὺς ἡμῶν Ἰησοῦς ὁ
Χριστὸς τῇ νυκτὶ ἣ παρεδίδου ἑαυτὸν ὑπὲρ
τῶν ἁμαρτιῶν ἡμῶν, καὶ τὸν ὑπὲρ πάντων
(2) ὑφίστατο θάνατον σαρκί, συνανακλιθεὶς μετὰ
τῶν ἁγίων αὐτοῦ μαθητῶν καὶ ἀποστόλων,
(3) ἄρτον λαβὼν ἐπὶ τῶν ἁγίων καὶ ἀχράντων
καὶ ἀμώμων αὐτοῦ χειρῶν, ἀναβλέψας εἰς
τὸν οὐρανὸν πρὸς σὲ τὸν ἴδιον Πατέρα,
Θεὸν δὲ ἡμῶν καὶ Θεὸν τῶν ὅλων, εὐχα-
ριστήσας, εὐλογήσας, ἀγιάσας, κλάσας, διέ-
δωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθη-
ταῖς καὶ ἀποστόλοις, εἰπών,

Ἐκφώνως. Λάβετε, φάγετε.

Ὁ διάκονος. Ἐκτείνετε.

(1) MS. πάντας ἀγιάζει. Bunsen suggested
πάντα σ' ἀγιάζει. The other MSS. shew that
his suggestion was correct.

(2) D. printed ὑψίστατον. Bunsen suggested
ὑφίστατο, which is the reading of the Manu-
script.

(3) D. printed μετὰ for ἐπὶ.

(4) D. omitted τὸν οὐρανὸν πρὸς σέ.

ROTULUS VATICANUS.

Πάντοτε μὲν τὰ πάντα σε ἀγιάζει· ἀλλὰ
καὶ μετὰ πάντων τῶν σε ἀγιαζόντων, δέξαι,
Δέσποτα Κύριε, καὶ τὸν ἡμέτερον ἀγιασμόν,
σὺν αὐτοῖς ὑμνούντων καὶ λεγόντων σοι,

Ὁ λαός. Ἄγιος, ᾀγιος, ᾀγιος, Κύριος
Σαβαώθ.

{Ὁ ἱερεὺς εὐχεται μυστικῶς.}

(a)
p. 35

Πλήρης γάρ ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς
καὶ ἡ γῆ τῆς ἀγίας σου δόξης διὰ τῆς ἐπι-
φανείας τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ· πλήρωσον, ὁ Θεός,
καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐ-
λογίας, διὰ τῆς ἐπιφοιτήσεως τοῦ ἁγίου σου
Πνεύματος· ὅτι αὐτὸς ὁ Κύριος καὶ Θεὸς
καὶ Σωτὴρ καὶ Παμβασιλεὺς ἡμῶν Ἰησοῦς
Χριστὸς τῇ νυκτὶ ἣ παρεδίδου ἑαυτὸν ὑπὲρ
τῶν ἁμαρτιῶν ἡμῶν, καὶ τὸν ὑπὲρ πάντων
ὑφίστατο θάνατον σαρκί, συνανακλιθεὶς μετὰ
τῶν ἁγίων αὐτοῦ μαθητῶν καὶ ἀποστόλων,
ἄρτον λαβὼν

{Ὁ λαός. Ἄρτον ζωῆς.}

(b)

ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώ-
μων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐ-
ρανὸν πρὸς σὲ τὸν ἴδιον Πατέρα, Θεὸν ἡμῶν
καὶ Θεὸν τῶν ὅλων, εὐχαριστήσας, εὐλογή-
σας, ἀγιάσας, κλάσας, ἔδωκεν τοῖς ἁγίοις
καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις
εἰπών,

p. 35

Ὁ ἱερεὺς ἐκφών. Λάβετε, φάγετε.

Ὁ διάκονος. Ἐκτείνετε ὑπὲρ βήματος.

(a) Recent.

(b) In the margin. There is also a rubric in
Arabic.

ROTULUS MESSANENSIS.

(1) Ἐκφώνως. Πάντοτε μὲν τὰ πάντα σε
ἀγιάζει· ἀλλὰ [καὶ] μετὰ πάντων τῶν σε
ἀγιαζόντων, δέξαι, Δέσποτα Κύριε, καὶ τὸν
ἡμέτερον ἀγιασμόν, [σὺν] αὐτοῖς ὑμνούντων
καὶ λεγόντων,

Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριος
Σαβαώθ· πλήρης ὁ [οὐρανός] καὶ ἡ γῆ
τῆς δόξης σου Δύσης.

Ὁ ἱερεὺς σφραγίζων λέγει·

Πλήρης γὰρ ἀληθῶς ὁ οὐρανὸς καὶ ἡ γῆ
τῆς ἀγίας σου δόξης διὰ τῆς ἐπιφανείας τοῦ
μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ
καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· πλή-
ρωςον, ὁ Θεός, καὶ ταύτην τὴν θυσίαν τῆς
παρὰ σοῦ εὐλογίας, διὰ τῆς ἐπιφουίσεως
τοῦ παναγίου σου Πνεύματος· ὅτι αὐτὸς
ὁ Κύριος καὶ Θεὸς καὶ Σωτὴρ καὶ Παμβα-
σιλεὺς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐν τῇ νυκτὶ
ἣ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου,
ὑπὲρ τῆς τοῦ κόσμου σωτηρίας, ἄρτον
λαβὼν ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ
ἀθανάτων χειρῶν αὐτοῦ, ἀναβλέψας εἰς τὸν
οὐρανόν, καὶ ἀναδείξας σοι τῷ Θεῷ καὶ
(2) Πατρί, {ἐπὶ τοῦτο} εὐχαριστήσας, ✠ εὐλογή-
σας, ✠ ἀγιάσας, ✠ κλάσας ✠ μετέδωκεν τοῖς
ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ
ἀποστόλοις, εἰπών,

Ἐκφών. Λάβετε, φάγετε.

Ὁ δ[ιάκονος]. Ἐκτείνετε, οἱ πρεσβύτεροι.

LITURGIA COPTIT. SANCTI CYRILLI.

Sacerdos. Vere pleni sunt caeli et
terra gloria tua sancta, per Filium tuum
unigenitum Dominum, Deum, Salvatorem
et Regem nostrum omnium Jesum Chris-
tum. Imple hoc sacrificium tuum, Do-
mine, benedictione quae a te est per
illapsum super illud Spiritus tui Sancti,
✠ *Amen*: et benedictione benedic, ✠
Amen: et purificatione purifica, *Amen*,
haec dona tua veneranda proposita coram
te, hunc panem et hunc calicem. Quippe
Filius tuus unigenitus, Dominus, Deus,
Salvator et Rex noster omnium Jesus
Christus, ea nocte qua tradidit se ipsum
ut pateretur pro peccatis nostris, ante
mortem quam propria sua voluntate
suscepit pro nobis omnibus,

Populus. Credimus.

Sacerdos. Accepit panem in manus
suas sanctas, immaculatas, puras, beatas,
et vivificantes, et suscepit in caelum, ad
te Deum Patrem suum et omnium
Dominum, et gratias egit, *Amen*.

Sacerdos. Et benedixit illum, *Amen*.

Sacerdos. Et sanctificavit illum,
Amen.

Sacerdos. Et fregit illum, et dedit
illum suis Discipulis sanctis et Apostolis
puris dicens: Accipite, manducate ex eo

(a)

(a)

(a)

p. 46

(a)

(1) The MS. has δόξα for δέξαι.

(2) ἐπὶ τοῦτο interlined.

(a) These passages may also be seen either
entire or slightly altered in the Æthiopian
Canon.

CODEX ROSSANENSIS.

ROTULUS VATICANUS.

(1) Ὁ ἱερεὺς ἐκφών. Τοῦτό ἐστι τὸ σῶμά μου,
τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς
ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ δὲ ἱερεὺς λέγει ἐπευχόμενος·

(2) Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δει-
πῆσαι λαβὼν, καὶ κεράσας ἐξ οἴνου καὶ
ὑδατος, ἀναβλέψας εἰς τὸν οὐρανὸν πρὸς σέ
τὸν ἴδιον Πατέρα, Θεὸν δὲ ἡμῶν καὶ Θεὸν
τῶν ὅλων, εὐχαριστήσας, εὐλογήσας, ἀγιά-
σας, πλήσας Πνεύματος ἁγίου, μετέδωκε
τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς
καὶ ἀποστόλοις, εἰπών,

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες·

Ὁ διάκονος. Ἐτι ἐκτείνετε.

fol. 55 (3) Ὁ ἱερεὺς ἐκφών. Τοῦτό ἐστι τὸ αἷμά μου,
τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ
πολλῶν ἐκχυνόμενον καὶ διαδιδόμενον εἰς
ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς εὐχεταὶ οὕτως.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον,
πίνητε δὲ καὶ τὸ ποτήριον τοῦτο, τὸν ἐμὸν
θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνά-
στασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις οὗ
ἐὰν ἔλθω.

(a) Τοῦτό μου ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν
κλώμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρ-
τιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς εὐχ. Ὡσαύτως καὶ τὸ ποτήριον
μετὰ τὸ δειπνῆσαι λαβὼν, καὶ κεράσας ἐξ
οἴνου καὶ ὑδατος, ἀναβλέψας ✕

{Ὁ λαός. Ἐπιβλέψατε.}

(b) εἰς τὸν οὐρανὸν πρὸς σέ τὸν ἴδιον Πα-
τέρα, Θεὸν ἡμῶν καὶ Θεὸν τῶν ὅλων, εὐχα-
ριστήσας, ✕

{Ὁ λαός. Πιστεύομεν.}

(c) Εὐλογήσας ✕, ἀγιάσας ✕, πλήσας Πνεύμα-
τος ἁγίου, μετέδωκεν τοῖς ἁγίοις καὶ μακα-
ρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών,

Ὁ ἱερεὺς ἐκφών. Πίετε ἐξ αὐτοῦ πάντες·

{Ὁ διάκονος. Ἐτι ἐκτείνετε.}

(a) Τοῦτό μου ἐστι τὸ αἷμα, τὸ τῆς καινῆς
διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνό-
μενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρ-
τιῶν. p. 57

{Ὁ λαός. Ἀμήν. Ὁ ἱερεὺς εὐχ.}

(c) Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον,
πίνητε δὲ καὶ τὸ ποτήριον τοῦτο, τὸν ἐμὸν
θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνά-
στασιν καὶ ἀνάληψιν ὁμολογεῖτε ✕ ἄχρις οὗ
ἂν ἔλθω.

{Ὁ λαός. Τὸν θάνατόν σου, Κύριε.

(c) Ὁ ἱερεὺς ἐκφών.} Τὰ σὰ ἐκ τῶν σῶν σοι
προσφέροντες κατὰ πάντα καὶ διὰ πάντα,

(1) D. inserted γάρ.

(2) D. omitted ἀγιάσας.

(3) Dr Neale read ἐκχεόμενον.

(a) The MS. has ἡμῶν.

(b) These sentences are in the margin. The crosses have all been interlined.

(c) Adled.

ROTULUS MESSANENSIS.

- (1) Τοῦτό μού ἐστιν τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὡσαύτως μετὰ τὸ δειπνήσαι λαβὼν ποτήριον καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, ἀναβλέψας εἰς τὸν οὐρανὸν καὶ ἀναδείξας σοι τῷ Θεῷ καὶ Πατρὶ, εὐχαριστήσας, ✠ εὐλογήσας, ✠ ἀγιάσας, ✠ πλήσας Πνεύματος ἁγίου, μετέδωκεν τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν,

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες·

Ὁ διάκονος. Ἔτι ἐκτείνετε.

Τοῦτό μού ἐστιν τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον εἰς ἄφε[σιν ἁμαρτιῶν.]

- (2) Ὁ ἱερεὺς τὴν εὐχὴν.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, πίνητε δὲ καὶ τὸ ποτήριον τοῦτο, τὸν ἐμὸν θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθω.

Ὁ διάκονος. Πιστεύομεν καὶ ὁμολ.

LITURGIA COPTIT. SANCTI CYRILLI.

vos omnes, Hoc est corpus meum quod pro vobis frangitur et pro multis tradetur in remissionem peccatorum; hoc facite in meam commemorationem. Amen.

Sacerdos. Similiter et calicem post coenam miscuit vino et aqua, et gratias egit, Amen.

Sacerdos. Et benedixit eum, Amen.

Sacerdos. Et sanctificavit eum, Amen.

Sacerdos. Et gustavit, deditque eum suis praeclaris sanctis Discipulis et Apostolis, dicens:

Accipite, bibite ex eo vos omnes:

Hic est sanguis meus novi testamenti, qui pro vobis effunditur et pro multis dabitur in remissionem peccatorum:

Hoc facite in meam commemorationem; Amen.

Sacerdos. Quotiescumque enim manducabitis ex hoc pane, et bibetis ex hoc calice, annunciate mortem meam, et confitemini resurrectionem meam, et memoriam mei agite, donec veniam.

Populus. Mortem tuam annunciamus, Domine.

(1) The MS. had ἡμῶν, but it was corrected *primā manu*.

(2) The rubric seems to have been added.

CODEX ROSSANENSIS.

Τὸν θάνατον, Δέσποτα Κύριε παντοκρά-
τωρ, ἐπουράνιε Βασιλεῦ, τοῦ μονογενοῦς σου
Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν
Ἰησοῦ Χριστοῦ καταγγέλλοντες, καὶ τὴν
τριήμερον καὶ μακαρίαν αὐτοῦ ἐκ νεκρῶν
ἀνάστασιν ὁμολογοῦντες, καὶ τὴν εἰς οὐ-
ρανὸς ἀνάληψιν, καὶ τὴν ἐκ δεξιῶν σου
τοῦ Θεοῦ καὶ Πατρὸς καθέδραν καὶ τὴν
δευτέραν καὶ φρικτὴν καὶ φοβερὰν αὐτοῦ
παρουσίαν ἀπεκδεχόμενοι, ἐν ᾗ μέλλει ἔρ-
χεσθαι κρίναι ζῶντας καὶ νεκροὺς ἐν δικαι-
οσύνῃ, καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα
αὐτοῦ·

φείσθαι ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν·

σοὶ ἐκ τῶν σῶν δώρων προεθήκαμεν ἐνώ-
πιόν σου·

ROTULUS VATICANUS.

{Ὁ λαός. Σὲ ὑμνοῦμεν.

{Ὁ ἱερεὺς τὴν εὐχὴν μυστικῶς.}

τὸν θάνατον, Δέσποτα Κύριε παντο-
κράτωρ, ἐπουράνιε Βασιλεῦ, τοῦ μονογε-
νοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ Ἰησοῦ
Χριστοῦ τοῦ Σωτῆρος ἡμῶν καταγγέλλοντες,
καὶ τὴν τριήμερον καὶ μακαρίαν αὐτοῦ ἐκ
νεκρῶν ἀνάστασιν ὁμολογοῦντες, καὶ τὴν
εἰς οὐρανὸς ἀνάληψιν, καὶ τὴν ἐκ δεξιῶν
σου τοῦ Θεοῦ καὶ Πατρὸς καθέδραν καὶ τὴν
δευτέραν καὶ φρικτὴν καὶ φοβερὰν αὐτοῦ
παρουσίαν

{Πιστεύομεν καὶ ὁμολογοῦμεν τὸ σῶμα.}

ἀπεκδεχόμενοι, ἐν ᾗ μέλλει ἔρχεσθαι
κρίναι ζῶντας καὶ νεκροὺς ἐν δικαιοσύνῃ,
καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

{Ὁ ἱερεὺς ἐκφών. Φείσθαι ἡμῶν, Κύριε ὁ Θεὸς
ἡμῶν. γ'.

Κύριε ἐλέησον. γ'.

✠ Σοὶ τὰ σὰ ἐκ τῶν σῶν δώρων προεθή-
καμεν ἐνώπιόν σου,

(1) D. omitted ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.
φείσθαι ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν, and read σοὶ
Κύριε ὁ Θεὸς ἡμῶν τὰ σὰ.

(a) Added apparently.

(b) Added in the margin.

(c) Κύριε ἐλέησον added in the margin.

ROTULUS MESSANENSIS.

Τὸν θάνατον, Κύριε παντοκράτωρ ἐπον-
 ράνιε, τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ
 καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταγ-
 γέλλοντες, καὶ τὴν τριήμερον καὶ μακαρίαν
 αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες,
 καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν καὶ τὴν
 ἐκ δεξιῶν αὐτοῦ τοῦ Θεοῦ καὶ Πατρὸς
 καθέδραν, καὶ τὴν ἐνδοξον καὶ φοβερὰν
 αὐτοῦ παρουσίαν ἀπεκδεχόμενοι, ἐν ᾗ μέλ-
 λει ἔρχεσθαι κρίναι ζῶντας καὶ νεκροὺς ἐν
 δικαιοσύνῃ, καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ
 ἔργα αὐτοῦ, σοὶ τὰ σὰ ἐκ τῶν σῶν δώρων
 προσθήκαμεν ἐνώπιόν σου,

Sacerdos. Tu es coram ejus gloria haec sancta dona proponimus, ex illis
 quae tua sunt, Pater Sancte.

Diaconus. Adorate Deum cum timore.

Sacerdos. Oramus et obsecramus bonitatem tuam, Amator hominum: ne
 confundas nos confusione aeterna, neque rejicias nos servos tuos, neque repellas
 nos a facie tua, neque dicas nobis Nescio vos: sed da aquas capitibus nostris, et
 fontem lacrymarum oculis nostris, ut ploremus die ac nocte coram te delicta nostra;
 quia nos sumus populus tuus et oves pascuae tuae. Dele iniquitates nostras, et
 remitte delicta nostra, quae commisimus voluntarie aut involuntarie, scienter vel
 ignoranter, occulta et manifesta, quae pridem agnovimus aut quae oblii sumus, et
 quae novit nomen tuum sanctum. Audi, Domine, deprecationem plebis tuae: respice
 ad suspiria servorum tuorum; neque propter peccata mea aut immunditias cordis
 mei, deprives populum tuum adventu Spiritus tui Sancti.

Populus. Miserere nostri, Deus Pater omnipotens.

Sacerdos involvit manus suas velo, et signum crucis facit versus populum, mox dicit alta voce,
Populus enim tuus et Ecclesia tua obsecrant te, dicentes: Et mox respicit ad Orientem.

Populus. Miserere nostri, Deus Pater omnipotens.

Sacerdos. Miserere nostri, Deus Pater omnipotens.

Diaconus. Adorate Deum Patrem omnipotentem.

Sacerdos dicit invocationem secreto.

LITURGIA COPTIT. SANCTI CYRILLI.

Sacerdos. Nunc, Deus Pater omni-
 potens, annunciamus mortem unigeniti
 Filii tui Domini, Dei, Salvatoris, et Regis
 nostri omnium Jesu Christi: et confi-
 temur resurrectionem ejus sanctam, et
 ascensionem ejus sursum in caelos, ses-
 sionemque ejus ad dexteram tuam, O
 Pater: et exspectamus adventum ejus
 secundum, quo venturus est ex caelis,
 terribilem et gloria plenum, in fine hujus
 saeculi: in quo veniet ad judicandum
 orbem in aequitate: et dabit unicuique
 secundum opera sua sive bonum, sive
 malum.

p. 45

Populus. Secundum misericordiam
 tuam, Domine, et non secundum peccata
 nostra.

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CODEX ROSSANENSIS.

καὶ δεόμεθα καὶ παρακαλοῦμέν σε,
 φιλάνθρωπε ἀγαθέ, ἐξαπόστειλον ἐξ ὕψους
 ἁγίου σου, ἐξ ἐτοίμου κατοικητηρίου σου,
 (1) ἐκ τῶν ἀπεριγράπτων κόλπων σου, αὐτὸν
 τὸν Παράκλητον, τὸ Πνεῦμα τῆς ἀληθείας,
 (2) τὸ Ἅγιον, τὸ Κύριον, τὸ Ζωοποιόν, τὸ ἐν
 νόμῳ καὶ προφήταις καὶ ἀποστόλοις λαλή-
 σαν, τὸ πανταχοῦ παρὸν καὶ τὰ πάντα πλη-
 ροῦν, ἐνεργοῦν τε αὐτεξουσίως οὐ διακο-
 νικῶς ἐφ' οὓς βούλεται τὸν ἁγιασμόν
 εὐδοκίᾳ τῇ σῇ, τὸ ἀπλοῦν τὴν φύσιν, τὸ
 (3) πολυμερὲς τὴν ἐνέργειαν, τὴν τῶν θείων
 χαρισμάτων πηγὴν, τὸ σοὶ ὁμοούσιον, τὸ
 ἐκ σοῦ ἐκπορευόμενον, τὸ σύνθρονον τῆς
 βασιλείας σου καὶ τοῦ μονογενοῦς σου
 Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
 (4) ἡμῶν Ἰησοῦ Χριστοῦ, ἔπιδε ἐφ' ἡμᾶς
 καὶ ἐπὶ τοὺς ἄρτους τούτους καὶ ἐπὶ τὰ
 ποτήρια ταῦτα τὸ Πνεῦμά σου τὸ ἅγιον,
 (5) ἵνα αὐτὰ ἁγιάσῃ καὶ τελειώσῃ, ὡς παντο-
 δύναμος Θεός,

Ἐκφώνως. Καὶ ποιήσῃ τὸν μὲν ἄρτον
 σῶμα, Ὁ λαός. Ἀμήν.

Τὸ δὲ ποτήριον αἶμα τῆς καινῆς διαθήκης,

(1) Renaudot omitted σου.

(2) D. printed τὸν Κύριον.

(3) D. printed πλημερες. Bunsen again sug-
 gested the correct reading. The MS. has πο-
 λυμερές. See Renaudot i. 299, 300.

(4) Sic. Drouard printed ἐτι δὲ. See Note in
 the Appendix.

(5) MS. ἁγιάσει, τελειώσει, ποιήσει.

ROTULUS VATICANUS.

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλάν-
 θρωπε, ἀγαθέ,

Ὁ λαός. Κύριε ἐλέησον. γ'.

ἐξαπόστειλον ἐξ ὕψους ἁγίου σου, ἐξ
 ἐτοίμου κατοικητηρίου σου, ἐκ τῶν ἀπερι-
 γράπτων κόλπων σου, αὐτὸν τὸν Παράκλη-
 τον, τὸ Πνεῦμα τῆς ἀληθείας, τὸ Ἅγιον, τὸ
 Κύριον καὶ Ζωοποιόν, τὸ ἐν νόμῳ καὶ προ-
 φήταις καὶ ἀποστόλοις λαλήσαν, τὸ παντα-
 χοῦ παρὸν καὶ τὰ πάντα πληροῦν, ἐνεργοῦν
 τε αὐτεξουσίως καὶ οὐ διακονικῶς ἐφ' οὓς
 βούλεται τὸν ἁγιασμόν εὐδοκίᾳ τῇ σῇ, τὸ
 ἀπλοῦν τῇ φύσει, τὸ πολυμερὲς τὴν ἐνέρ-
 γειαν, τὴν τῶν θείων χαρισμάτων πηγὴν,
 τὸ σοὶ ὁμοούσιον, τὸ [ἐκ σοῦ] ἐκπορευόμε-
 νον, τὸ σύνθρονον τῆς βασιλείας σου καὶ
 τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ
 Θεοῦ καὶ Σωτῆρος ἡμῶν καὶ παμβασιλέως
 ἡμῶν Ἰησοῦ Χριστοῦ,

Ὁ ἱερεὺς. Ἐφιδε ἐφ' ἡμᾶς καὶ ἐπὶ τὸν
 ἄρτον τοῦτον, Ὁ λαός. Ἀμήν.

Καὶ ἐπὶ τὸ ποτήριον τοῦτο, Ὁ λαός.
 Ἀμήν.

Ἴνα αὐτὰ εὐλογήσῃ, Ὁ λαός. Ἀμήν.

Καὶ ἁγιάσῃ, καὶ τελειώσῃ, ὡς παντο-
 δύναμος Θεός, Ὁ λαός. Ἀμήν.

Καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα,
 Ὁ λαός. Ἀμήν.

Τὸ δὲ ποτήριον αἶμα τῆς καινῆς διαθήκης,

(a) In the margin are letters which may
 possibly mean ὦ ο θεὸς ἀλληλοῦτα .· πιστεύομεν.

p. 39

(sic)

(a)

ROTULUS MESSANENSIS.

- (1) καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλάν-
θρωπε ἀγαθέ, ἐξαπόστειλον ἐξ ὕψους ἀγίου
σου, ἐκ τῶν ἀπεριγράπτων κόλπων, αὐτὸν τὸν
[Παρ]άκλητον, τὸ Πνεῦμα τῆς ἀληθείας,
τὸ Ἅγιον, τὸ Κύριον, τὸ Ζωοποιόν, τὸ ἐν
νόμῳ καὶ προφήτ[αις καὶ] ἀποστόλοις λα-
λῆσαν, τὸ πανταχοῦ παρὸν καὶ τὰ πάντα
πληροῦν, ἐνεργοῦν τε αὐτεξου[σίως] καὶ
οὐ διακονικῶς ἐφ' οὓς βούλεται τὸν ἁγιασ-
μὸν εὐδοκίᾳ τῇ σῇ, τὸ ἀπλοῦν τὴν φύσει
[καὶ π]ολυμερές τὴν ἐνέργειαν, τὸ σοὶ
(2) ὁμοούσιον, τὸ ἐκ σοῦ ἐκπορευόμενον, τὸ
σύνθρονον [τῆς] βασιλείας σου [καὶ τοῦ
μονογενοῦς σου] Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ
καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ἐφ'
ἡμᾶς καὶ ἐπὶ τοὺς ἄρτους τούτους καὶ ἐπὶ
[τὰ πο]τήρια ταῦτα τὸ Πνεῦμά σου τὸ
ἅγιον, ἵνα αὐτὰ ἁγιάσῃ καὶ τελειώσῃ,
(3) Ὁ λαός. Ἀμὴν.

ὡς παντοδύναμος Θεός, [καὶ ποι]ήσῃ τὸν
μὲν ἄρτον σῶμα, ✠ τὸ δὲ ποτήριον αἷμα τῆς
καινῆς διαθήκης, ✠ αὐτοῦ τοῦ [Κυρίου καὶ

(1) MS. has ᾠ for ἀγαθέ.

(2) MS. σοὶ for ἐκ σοῦ. In the next line there
is the mark of an omission after σου. The
margin which supplied the correction is eaten
away here. I have therefore supplied the
words from the other MSS.

(3) This is interlined.

LITURGIA COPTIT. SANCTI CYRILLI.

Et mitte deorsum ex excelso tuo
sancto et ex habitaculo tuo praeparato
et ex incircumscripto sinu tuo et ex
solio regni gloriae tuae, Paraclitum
Spiritus tuum Sanctum, Subsistentem
in Persona sua, Immutabilem nec altera-
(a) tioni obnoxium, Dominum, Vivificantem,
qui locutus est in lege, Prophetis, et
Apostolis, qui est ubique et omnia loca
replet neque loco continetur, qui libere,
propria potestate, operatur secundum
voluntatem tuam puritatem in iis quos
diligat et non sicut minister, qui est
simplex in natura sua, et in operatione
sua multiplex, fons donorum divinatorum,
consubstantialis tibi, a te procedens, so-
cius throni regni gloriae tuae, cum Filio
tuo unigenito, Domino, Deo, Salvatore
et Rege omnium nostrum Jesu Christo,
super nos servos tuos, et super haec
veneranda dona proposita coram te, super
hunc panem, et super hunc calicem, ut
purificentur et transferantur;

Diaconus. Attendamus. Populus. p. 48
Amen.

Sacerdos alta voce, signans ter corpus,

Et hunc panem quidem faciat corpus
Christi; *Populus. Amen.*

Sacerdos, signans ter sanguinem,

Et hunc calicem faciat quoque sangui-
nem pretiosum testamenti novi,

Populus. Amen.

(a) Renaudot has *tua*.

CODEX ROSSANENSIS.

αὐτοῦ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
καὶ Παμβασιλέως ἡμῶν Ἰησοῦ Χριστοῦ·

Ὁ διάκονος. Κατέλθετε οἱ διάκονοι.

Ὁ ἱερεὺς ἐκφών.

Ἵνα γένωνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν
μεταλαμβάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς
ἴασιν, εἰς σωφροσύνην, εἰς ἀγιασμόν, εἰς
ἐπανανέωσιν ψυχῆς, σώματος, καὶ πνεύμα-
τος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰω-
νίου καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ
παναγίου σου ὀνόματος, εἰς ἄφεσιν ἁμαρ-
τιῶν ἵνα σοῦ καὶ ἐν τούτῳ, καθὼς καὶ ἐν
παντί, δοξασθῇ καὶ ὑμνηθῇ καὶ ἀγιασθῇ τὸ
πανάγιον καὶ ἔντιμον καὶ δεδοξασμένον σου
ὄνομα σὺν Ἰησοῦ Χριστῷ καὶ ἀγίῳ Πνεύ-
ματι.

Ὁ λαός. Ὡσπερ ἦν καὶ ἐστίν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε.

ROTULUS VATICANUS.

αὐτοῦ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν καὶ Παμβασιλέως Ἰησοῦ Χριστοῦ·

Ὁ λαός. Ἀμήν.

Ὁ ἀρχidiaκονος. Κατέλθετε οἱ διάκονοι.

{ Ὁ ἱερεὺς λέγει ἐκφών. μικρ. }

Ἵνα γένωνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν
μεταλαμβάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς
ἴασιν, εἰς εὐφροσύνην, εἰς ἀγιασμόν, εἰς ἐπα-
νανέωσιν ψυχῆς, σώματος τε καὶ πνεύμα-
τος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰωνίου
καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ παναγίου
σου ὀνόματος, εἰς ἄφεσιν ἁμαρτιῶν ἵνα σοῦ
καὶ ἐν τούτῳ, καθὼς καὶ ἐν παντί, δοξασθῇ
καὶ ὑμνηθῇ καὶ ἀγιασθῇ τὸ πανάγιον καὶ
ἔντιμον καὶ δεδοξασμένον σου ὄνομα σὺν
Ἰησοῦ Χριστῷ καὶ ἀγίῳ Πνεύματι νῦν καὶ
ἀεὶ καὶ εἰς τ.

Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μιᾷ
καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον
καὶ μεγα[λοπρεπὲς ὄνομα σου].

{ Ὁ λαός. Ἀμήν. Ἐκφών. Ἀλληλούϊα. }

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ
Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ [πάντων
ὑμῶν].

Καὶ μετὰ τοῦ πνεύματος.

Ὁ διάκονος. Πάντων τῶν ἀγίων [μνη-
μονεύσαντες, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου
δεηθώμεν].

(a) This is in the margin.

(b) In the margin some contractions which may mean Ὁ λαός. Ὡσπερ ἦν καὶ ἐστίν.

(c) Apparently added. I have supplied the abbreviations from the Liturgy of St Chrysostom.

ROTULUS MESSANENSIS.

Θεοῦ καὶ Σωτῆρος καὶ Παμβασιλέως ἡμῶν
Ἰησοῦ Χριστοῦ·

Ὁ διάκονος. Κατέλθετε οἱ διάκονοι· συν-
εύξασθε οἱ πρεσβύτεροι.

(1) [Ἰνα γένων]ται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν
μεταλαμβάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς
ἰασιν, [εἰς σωφροσύ]νην, εἰς ἀγιασμόν, εἰς
ἐπανανέωσιν ψυχῆς, σώματός τε καὶ πνεύ-
ματος, εἰς κοινωνίαν [μακαριότη]τος ζωῆς
αἰωνίου καὶ ἀφθαρσίαν, εἰς δοξολογίαν τοῦ
παναγίου σου Πνεύματος, εἰς ἄφεσιν [ἀμαρ-
τι]ῶν ἵνα σοῦ καὶ ἐν τούτῳ, καθὼς καὶ
ἐν πᾶσιν, δοξασθῇ, ὑμνηθῇ, ὑψωθῇ, καὶ
ἀγιασθῇ τὸ πανάγιον καὶ ἔντιμον καὶ δεδο-
ξασμένον ὄνομά σου σὺν Ἰησοῦ Χριστῷ
καὶ ἁγίῳ Πνεύματι.

(2) Ὁ λαός. Ὡςπερ ἦν καὶ ἔστιν καὶ ἔσται
εἰς γενεὰν καὶ γενεάν, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

(1) ὑψη *i. e.* ὑψωθῇ interlined.

(2) MS. ὅπερ. The conclusion is doubtful,
some words being illegible.

[With the prayer on the next page compare
Æthiopic Canon :

Oratio Fractionis alia Basilii.

Deus parens lucis, vitæ principium, scientiæ
largitor, donorum creator, gratiose opifex, ani-
marumstrarum benefactor ; thesaurus sapi-
entiae, doctor sanctorum, fundator saeculorum,
precum purarum susceptor, iis qui in eum toto
corde confidunt donator munerum, quae desi-
derant Angeli prospicere : qui e profundo nos
eduxit in lucem, qui dedit nobis vitam ex
morte : qui concessit nobis libertatem et
manumissionem a servitute : qui tenebras
erroris quae in nobis erant illustravit, per
praesentiam in carne unigeniti Filii sui. Tu
ergo etiamnum, Domine, illustra oculos cordis
nostri, et perfectos nos effice animis, corporibus,
spiritibusque nostris, ut corde sancto et labiis
puris audeamus orare te, Deus Pater sancte qui
es in caelis, et dicamus.]

LITURGIA COPTIT. SANCTI CYRILLI.

Sacerdos. Ejusdem Domini, Dei, Sal-
vatoris et Regis omnium nostrum Jesu
Christi ; *Populus.* Amen.

Sacerdos. Ut sint nobis omnibus, qui
ea percepturi sumus, utilia ad obtinendam
fidem sine disputatione, caritatem absque
hypocrisi, patientiam perfectam, spem
firmam, fiduciam, protectionem, sanatio-
nem, gaudium, et renovationem animae,
corporis et spiritus, ad gloriam nominis
tui sancti, ad societatem beatam vitae
aeternae et incorruptibilis, et ad remis-
sionem peccatorum ;

Populus. Sicut erat, etc.

Sacerdos. Ut in hoc sicut et in om-
nibus rebus glorificetur, benedicatur et
extollatur nomen tuum magnum, sanctis-
simum, venerandum et benedictum, cum
Jesu Christo, Filio tuo dilecto, et Spiritu
Sancto.

Sacerdos. Pax omnibus.

Populus. Et cum spiritu tuo.

Sacerdos. Iterum gratias agamus
Deo omnipotenti etc.

Reliqua petenda sunt ex Liturgia Basilii.

Oratio fractionis ad Patrem.

Deus qui praelegisti nos ad dignita-
tem filiorum, per Jesum Christum Domi-
num nostrum, per beneplacitum volun-
tatis tuae, ad gloriam et laudem gratiae
tuae, quam largitus es nobis per Dilectum
tuum, per quem facta est nobis salus,
et per cujus pretiosum sanguinem data
est nobis remissio peccatorum : gratias
agimus tibi, Domine, Deus Pater Om-

Ὁ ἱερεὺς εὐχεται καθ' ἑαυτόν.

- (1) Θεέ, φωτὸς γεννήτορ, ζωῆς ἀρχηγέ, χά-
 (2) ριτος ποιητά, αἰωνίων θεμελιῶτα, γνώσεως
 (3) δωροδότα, σοφίας θησαυρέ, ἀγιοσύνης διδά-
 σκαλε, εὐχῶν καθαρῶν δοχεῦ, ψυχῆς εὐερ-
 γέτα, ὁ τοῖς ὀλιγοψύχοις εἰς σὲ πεποιθόσι
 (4) διδούς εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύν-
 ψαι· ὁ ἀναγαγὼν ἡμᾶς ἐξ ἀβύσσου εἰς φῶς,
 ὁ δούς ἡμῖν ἐκ θανάτου ζωῆν, ὁ χαρισάμενος
 (5) ἡμῖν ἐκ δουλείας εἰς ἐλευθερίαν, ὁ τὸ ἐν
 (sic) ἡμῖν σκότος τῆς ἁμαρτίας διὰ τῆς παρου-
 σίας τοῦ μονογενοῦς σου Υἱοῦ λύσας, αὐτὸς
 καὶ νῦν, Δέσποτα Κύριε, διὰ τῆς ἐπιφου-
 τήσεως τοῦ παναγίου σου Πνεύματος, κατ-
 αύρασον τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν,
 fol. 55 εἰς τὸ μεταλαβεῖν ἀκατακρίτως τῆς ἀθανάτου
 καὶ ἐπουρανίου ταύτης τροφῆς· καὶ ἀγιάσον
 (6) ἡμᾶς ὀλοτελεῖς ψυχῇ, σώματι, καὶ πνεύ-
 ματι, ἵνα μετὰ τῶν ἁγίων σου μαθητῶν καὶ
 ἀποστόλων εἴπωμεν σοὶ τὴν προσευχὴν ταύ-
 την, τὸ πᾶτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
 καὶ τὰ ἑξῆς.

Ἐκφώνως. Καὶ καταξίωσον ἡμᾶς, Δέσ-
 ποτα φιλόφρονε Κύριε, μετὰ παύρησας,
 ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πε-
 φωτισμένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγι-
 ασμένοις χεῖλεσιν, τολμᾷ ἐπικαλεῖσθαί σε,

(1) Drouard misplaced the stops, omitting
 δοχεῦ.

(2) Renaudot αἰώνων.

(3) D. reud δωροτά, Dr Neale δωρητά.

(4) D. omitted εἰς.

(5) D. again omitted εἰς. (6) MS. ὀλοτελῶς.

(7) D. ἐν ἀπαισχύντῳ.

Ὁ ἱερεὺς τὴν εὐχὴν.

- Δέσποτα Θεέ, φωτὸς γεννήτορ, ζωῆς αἰω-
 νίου ἀρχηγέ, χάριτος ποιητά, αἰωνίων θεμε-
 λιῶτα, γνώσεως δωροδότα, σοφίας θησαυρέ, (a)
 ἀγιοσύνης διδάσκαλε, εὐχῶν καθαρῶν δοχεῦ,
 ψυχῆς εὐεργέτα, ὁ τοῖς ὀλιγοψύχοις εἰς σὲ
 πεποιθόσι διδούς ἃ ἐπιθυμοῦσιν ἄγγελοι
 παρακύνψαι· ὁ ἀναγαγὼν ἡμᾶς ἐξ ἀβύσσου
 εἰς φῶς, ὁ δούς ἡμῖν ἐκ θανάτου ζωῆν, ὁ
 (sic) χαρισάμενος ἡμῖν ἐκ δουλείας εἰς ἐλευθε-
 ρίας, ὁ τὸ ἐν ἡμῖν σκότος τῆς ἁμαρτίας δια-
 τῆς παρουσίας τοῦ μονογενοῦς σου Υἱοῦ
 λύσας, αὐτὸς καὶ νῦν, Δέσποτα Κύριε, διὰ
 τῆς ἐπιφουτήσεως τοῦ ἁγίου σου Πνεύμα-
 tos, καταύρασον τοὺς ὀφθαλμοὺς τῆς δια-
 νοίας ἡμῶν, εἰς τὸ μεταλαβεῖν ἀκατακρίτως
 τῆς ἀθαιάτου καὶ ἐπουρανίου ταύτης τρο-
 φῆς· καὶ ἀγιάσον ἡμᾶς ὀλοτελεῖς ψυχῇ, (b)
 σώματι, καὶ πνεύματι, ἵνα μετὰ τῶν ἁγίων
 σου μαθητῶν καὶ ἀποστόλων εἴπωμεν σοὶ
 τὴν προσευχὴν ταύτην,

Πᾶτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.

Ἐκφῶ. Καὶ καταξίωσον ἡμᾶς, Δέσποτα
 φιλόφρονε, μετὰ παύρησας, ἀκατακρί-
 τως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφωτισ-
 μένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις
 χεῖλεσιν, τολμᾷ ἐπικαλεῖσθαί σε, τὸν ἐν

p. 42

(a) MS. γνώσεως δῶρα δώματα (sic).

(b) MS. ἀξίωσον and ὀλοτελεῖ.

ROTULUS MESSANENSIS.

Ὁ ἱερεὺς. Εἰρήνῃ πάσιν.

Ὁ διάκονος. Προσεύξασθε.

Ὁ λαός. Κύριε ἐλέησον.

Δέσποτα Θεέ, φωτὸς γεννήτορ, ζωῆς ἀρχηγέ, χάριτος ποιητά, αἰωνίων θεμελιῶτα, γνώσεως δωροδότα, σοφίας θησανρέ, εὐχῶν καθαρῶν δοχεῖς, ψυχῶν εὐεργέτα, ὁ τοῖς ὀλιγοψύχοις εἰς σέ πεποιθόσιν διδούς εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακίψαι· ὁ ἀνα[γαγὼν ἡ]μ[ᾶς] ἐξ ἀβύσσου εἰς φῶς, ὁ δοὺς ἡμῖν ἐκ θανάτου ζωὴν, ὁ χαρισάμενος ἡμῖν ἐκ δουλείας ἐλευθερίαν, ὁ τὸ ἐν ἡμῖν σκότος τῆς ἁμαρτίας διὰ τοῦ μονογενοῦς σου Υἱοῦ λίσας, αὐτὸς καὶ νῦν, διὰ τοῦ παναγίου σου Πνεύματος, καταύγασον ἡμῶν τὸν νοῦν καὶ τὰ αἰσθητήρια, εἰς τὸ μεταλαβεῖν ἀξίως {τῆς ἀθανάτου αἰωνίου ταύτης τροφῆς} τῶν θείων σου μυστηρίων· καὶ ἀγιάσον ἡμᾶς ὁλοτελεῖς ψυχῇ, σώματι, καὶ πνεύματι, ἵνα μετὰ τῶν ἁγίων σου μαθητῶν καὶ ἀποστόλων εἰπωμεν τὴν προσευχὴν ταύτην, τὸ

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγία-
 ροῦ τῷ ὀνόματί σου.

Ἐκφώνως. Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλόανθρωπε Κύριε, μετὰ παρρησίας, ἀκατακρίτους, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφωτισμένῃ, ἀνεπαυσχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσιν, τολμᾶν ἐπικαλεῖσθαί σε

LITURGIA COPTIT. SANCTI CYRILLI.

nipotens, quod nos feceris dignos, nos peccatores, standi coram te in hoc loco sancto, et perficiendi mysterium hoc sanctum et caeleste: ut quemadmodum fecisti nos dignos ista perficiendi, ita etiam digni efficiamur communione et perceptione illorum. Tu, qui aperuisti oculos coecorum, aperi oculos cordium nostrorum, ut repellamus a nobis tenebras omnes malitiae et nequitiae, quae maculae similitudinem habeant: ut possimus attollere oculos nostros ad splendorem gloriae tuae sanctae. Atque sicut mundasti labia servi tui Isaiae Prophetae, quando Seraphim unus accepit forcipe carbonem desuper altari, et accessit ad eum, dixitque illi: Ecce tetigit hoc labia tua, et auferentur iniquitates tuae et mundabuntur omnia peccata tua,—ita quoque fac erga imbelles peccatores, miseros servos tuos. Dignare sanctificare animas nostras, corpora nostra, labia et corda nostra: et da nobis carbonem illum verum, qui praestat vitam animabus corporibus et spiritibus nostris, qui est corpus sanctum et sanguis pretiosus Christi tui: non ad condemnationem aut ita ut incidamus in iudicium; neque ad confusionem aut ad fletum propter delicta nostra; ut non indigne illis communicemus, et propter illa rei non fiamus: neque multitudo beneficiorum tuorum, Domine, causa sit nobis gravioris et majoris iudicii, si erga te ingrati

p. 49

(1) The words between brackets are added in the margin.

CODEx ROSSANENSIS.

τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεόν, Πατέρα,
καὶ λέγειν·

Ὁ λαός. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐ-
ρανοῖς.

Ὁ ἱερεὺς εὐχεται. Ναί, Κύριε, Κύριε, μὴ
εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι
ἡμᾶς ἀπὸ τοῦ ποιηροῦ. οἶδεν γὰρ ἡ πολλή
σου εὐσπλαγχνία, ὅτι οὐ δυνάμεθα ὑπενεγ-
κεῖν διὰ τὴν πολλὴν ἡμῶν ἀσθένειαν· ἀλλὰ
(1) ποιήσον σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν,
101. 53 b τοῦ δύνασθαι ἡμᾶς ὑπενεγκεῖν. σὺ γὰρ
ἔδωκας ἡμῖν ἐξουσίαν πατεῖν ἐπάνω ὄψεων
καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν
τοῦ ἐχθροῦ.

Ἐκφώνως. Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ
ἡ δύναμις.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

(2) Ὁ διάκονος. Τὰς κεφαλὰς ὑμῶν.

Ὁ ἱερεὺς ἐπεύχεται.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ,
ὁ καθήμενος ἐπὶ τῶν χερουβίμ, καὶ δοξα-
ζόμενος ὑπὸ τῶν σεραφίμ· ὁ ἐξ ὑδάτων
οὐρανὸν σκευάσας, καὶ τοῖς τῶν ἀστέρων
(3) χοροῖς τοῦτον κατακοσμήσας· ὁ ἐν ὑψίστοις
ἀσωμάτων ἀγγέλων συστησάμενος στρατιάς
πρὸς αἰνάνους δοξολογίας· σοὶ ἐκλίναμεν
τὸν αὐχένα τῶν ψυχῶν καὶ τῶν σωμάτων
ἡμῶν, τὸ τῆς δουλείας πρόσχημα σημαί-
νοιτες, καὶ δεόμεθά σου, τὰς σκοτοειδεῖς
τῆς ἁμαρτίας ἐφόδους ἐκ τῆς ἡμῶν διανοίας

(1) D. omitted τὴν.

(2) D. adds τῷ Ἰησοῦ κλίνατε. ὁ λαός. Σὺ
Κύριε. Neale read σοὶ Κύριε.

(3) Renaudot omitted τοῦτον.

ROTULUS VATICANUS.

τοῖς οὐρανοῖς ἅγιον Θεόν, Πατέρα, καὶ
λέγειν·

Ὁ λαός. Πάτερ ἡμῶν.

(a)

Ὁ ἱερεὺς εὐχεται μυστικῶς.

Ναί, Κύριε, μὴ εἰσενέγκῃς ἡμᾶς εἰς πει-
ρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ ποιηροῦ.
οἶδεν γὰρ ἡ πολλή σου εὐσπλαγχνία, ὅτι οὐ
δυνάμεθα ὑπενεγκεῖν διὰ τὴν πολλὴν ἡμῶν
ἀσθένειαν· ἀλλὰ ποιήσον σὺν τῷ πειρασμῷ
καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ἡμᾶς ὑπε-
νεγκεῖν. σὺ γὰρ ἔδωκας ἡμῖν ἐξουσίαν
πατεῖν ἐπάνω ὄψεων καὶ σκορπίων, καὶ ἐπὶ
πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.

p. 43

Ὁ ἱερεὺς. Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ
ἡ δύναμις καὶ ἡ δόξα.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς.

(b)

Ὁ ἱερεὺς εὐχεται μυστικῶς.

(c)

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ,
ὁ καθήμενος ἐπὶ τῶν χερουβίμ, καὶ δοξα-
ζόμενος ὑπὸ τῶν σεραφίμ· ὁ ἐξ ὑδάτων
οὐρανὸν κατασκευάσας, καὶ τοῖς τῶν ἀστέ-
ρων χοροῖς τοῦτον κατακοσμήσας· σοὶ ἐκλί-
ναμεν τὸν αὐχένα τῶν ψυχῶν καὶ τῶν σω-
μάτων ἡμῶν, τὸ τῆς δουλείας πρόσχημα
σημαίνοντες, καὶ δεόμεθά σου, τὰς σκοτο-
ειδεῖς τῆς ἁμαρτίας ἐφόδους ἐκ τῆς ἡμῶν

p. 41

(a) An Arabic note, "the people pray."

(b) MS. πὰς.

(c) MS. μυστικόν.

ROTULUS MESSANENSIS.

τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεόν, Πατέρα,
καὶ λέγειν, Πάτερ·

- (1) Ναί, Κύριε. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς
πειρασμόν, Κύριε, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ
τοῦ πονηροῦ· οἶδεν γὰρ ἡ πολλή σου
φιλανθρωπία ὅτι οὐ δυνάμεθα ὑπενεγκεῖν
διὰ τὴν πολλὴν ἡμῶν ἀσθένειαν· ἀλλὰ
ποιήσον σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν,
τοῦ δύνασθαι ἡμᾶς ὑπενεγκεῖν. σὺ γὰρ
δέδωκας ἡμῖν ἐξουσίαν ἐπάνω ὅφρων καὶ
σκορπιῶν, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ
ἐχθροῦ, φυλακτηριάσας ἡμᾶς τῷ σῶ κράτει
(sic) καὶ τῇ δυνάμει τοῦ σταυροῦ, καὶ οὐδὲν ὑμᾶς
οὐ μὴ ἀδικήσῃ.

Ἐκφώνως. Ὅτι σοῦ ἐστιν ἡ βασιλεία.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ
κλίνωμεν.

Ὁ λαός. Ἐνώπιόν σου Κύριε.

- {Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ,
ὁ καθήμενος ἐπὶ τῶν χερουβίμ, καὶ δοξα-
(2) ζόμενος ὑπὸ τῶν σεραφίμ}. Ὁ Θεός, ὁ ἐξ
υδάτων οὐρανὸν κατασκευάσας, καὶ τοῖς
τῶν ἀστέρων χοροῖς τοῦτον κατακοσμήσας·
ὁ ἐν ὑψίστοις στρατιάς οὐρανίους συστησά-
μενος πρὸς αἰννάους σου δοξολογίας· σοὶ
ἐκκλίναμεν τὸν αὐχένα τῶν ψυχῶν καὶ τῶν
σωμάτων ἡμῶν, τὸ τῆς δουλείας πρόσχημα
(3) σημαίνοντες, καὶ δεόμεθά σου, τὰς σκο-
τοειδεῖς τῆς ἁμαρτίας ἐφόδους ἐκ τῆς ἡμῶν
διανοίας ἀπέλασον, καὶ ταῖς τοῦ ἁγίου σου

LITURGIA COPTIT. SANCTI CYRILLI.

sumus, bonorum Auctor. Verum largire
nobis Spiritum Sanctum tuum, ut cordi-
bus puris et conscientiis nitidis, facie-
que inconfusa, fide non ficta, caritate
perfecta, et spe firma, audeamus cum
fiducia orare, dicendo orationem sanctam
quam dilectus Filius tuus tradidit famili-
aribus suis, sanctis Discipulis et Apostolis,
dicens illis: Quotiescumque precari vo-
lueritis, orate in hunc modum et dicite:

p. 49

PATER NOSTER QUI ES IN CAELIS, etc.

Oratio post Pater noster.

Sacerdos. Rogamus te, Deus Pater
Omnipotens, ne nos inducas in tenta-
tionem, sed libera nos a malo: actiones
diabolicas a nobis remove: insidias per
consilia improborum hominum omnes
inutiles effice. Protege nos semper dex-
tera tua vivificante, tu qui es adjutor
noster et auxiliator noster, per Christum
Jesum Dominum nostrum, cui, etc.

(1) Ναί Κύριε interlined.

(2) The words between brackets are in the margin in a later hand.

(3) MS. κατοειδεῖς.

CODEx ROSSANENSIS.

fol. 59 ἀπέλασον, καὶ ταῖς τοῦ ἁγίου Πνεύματος θεο-
ειδέσιν αὐγαῖς τὸν ἡμέτερον νοῦν καταφαίδρυν-
ον, ὅπως τῇ γνώσει σου πληθυνόμενοι, ἀξίως
μετάσχωμεν τῶν προκειμένων ἡμῖν ἀγαθῶν,
τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος
τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ
Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
συγχωρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ τὴν
πολλὴν καὶ ἀνεξιχνίαστον σου ἀγαθότητα,
χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ
μονογενοῦς σου Υἱοῦ,

Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ
κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
ζωοποιῷ.

- (1) Ἐκφών. Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.
Ὁ διάκονος. Μετὰ φόβου Θεοῦ.
Ὁ ἱερεὺς εὐχεται.

fol. 59 b Ἄγιε, ὕψιστε, φοβερέ, ὁ ἐν ἁγίοις ἀνα-
πανόμενος, Κύριε, ἀγίασον ἡμᾶς τῷ λόγῳ
τῆς σῆς χάριτος καὶ τῇ ἐπιφουιτήσῃ τοῦ
παναγίου σου Πνεύματος. σὺ γὰρ εἶπας,
Δέσποτα, Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος εἰμί.

ROTULUS VATICANUS.

διανοίας ἀπέλασον, καὶ ταῖς τοῦ ἁγίου Πνεύ-
ματος θεοειδέσιν αὐγαῖς τὸν ἡμέτερον νοῦν
καταφαίδρυνον, ὅπως τῇ γνώσει σου πληθυ-
νόμενοι, ἀξίως μετάσχωμεν τῶν προκειμένων
ἡμῖν ἀγαθῶν, τοῦ ἀχράντου σώματος καὶ τοῦ
τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ,
τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν
Ἰησοῦ Χριστοῦ,

(u)

Συγχωρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ
τὴν πολλὴν καὶ ἀνεξιχνίαστον σου ἀγαθό-
τητα, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία
τοῦ μονογενοῦς,

Ὁ ἱερεὺς. Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα
καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ
καὶ ζωοποιῷ σου Πνεύματι νῦν.

p. 45

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Μετὰ φόβου Θεοῦ πρόσχωμεν.

(b)

Εὐχὴ λέγ. καθ' ἑαυτὸν καὶ [ἐν] αὐτῇ ὑψοὶ τὸν
ἄρτον.

Ὁ Θεός, εἰς τὴν βοήθειάν μου πρόσχες,
Κύριε, εἰς τὸ βοηθῆσαί με σπεῦσον. ὁ Θεός,
ὑψωσον κέρας τῶν χριστιανῶν καὶ δέξαι τοῦ
ἐμοῦ στόματος ἀκατάλειπτον ὕμνον μετὰ
τῶν ἄνω δυνάμεων βοῶντος καὶ λέγοντος,
Κύριε, ἐλέησον τὸν κόσμον σου.

Ὁ ἱερεὺς ἐκφών. μεγάλη φωνῇ.

Τὰ ἅγια τοῖς ἁγίοις.

Ἄγιε, ὁ ἐν ἁγίοις ἀναπανόμενος, ὕψιστε,
ἀγίασον ἡμᾶς τῷ λόγῳ τῆς χάριτός σου καὶ
τῇ ἐπιφουιτήσῃ τοῦ παναγίου σου Πνεύ-
ματος. σὺ γὰρ εἶπας, Ἄγιοι ἔσεσθε, ὅτι
ἐγὼ ἅγιος εἰμί. Κύριε ὁ Θεὸς ἡμῶν, ἀκατά-

(c)

(a) An Arabic note.

(b) An Arabic note, "he elevates the body."

(c) MS. has ἀκατάλυπτε.

(1) D. misplaced the ἐκφών.

ROTULUS MESSANENSIS.

LITURGIA COPTIT. SANCTI CYRILLI.

- (1) Πνεύματος θειοτάταις αὐγαῖς τὸν ἡμέτερον
νοῦν καταφαίδρυνον, ὅπως τῇ γνώσει σου
πληθυνόμενοι, ἀξίως μετάσχωμεν τῶν προ-
κειμένων ἡμῖν ἀγαθῶν, τοῦ ἀχράντου σώμα-
τος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς
σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν, Ἰησοῦ Χριστοῦ, συγχωρῶν ἡμῖν πᾶν
εἶδος ἁμαρτιῶν, διὰ τὴν πολλὴν καὶ ἀν-
εξιχνίαστόν σου ἀγαθότητα,

Ἐκφώνως. Δι' οὗ καὶ μεθ' οὗ σοί.

Εἰρήνην πᾶσιν.

Ὁ διάκονος. Μετὰ φόβου Θεοῦ πρόσχω-
μεν.

- (2) {Ὁ ἱερεὺς ὑψοῦ τὴν προσφοράν.}

Ἄγιε, ὁ ἐν ἁγίοις ἀναπαυόμενος, ὕψιστε,
ἀγίασον ἡμᾶς τῷ λόγῳ τῆς χάριτός σου, καὶ
τῇ ἐπιφουιτήσει τοῦ παναγίου σου Πνεύμα-
τος. σὺ γὰρ εἶπας, Ἄγιοι ἔσεσθε, ὅτι ἐγὼ
ἅγιος εἰμί. Κύριε ὁ Θεὸς ἡμῶν, ἀκατάληπτε

(1) In the margin φωτιζόμενοι.

(2) A late addition in the margin. The words are somewhat dubious.

CODEX ROSSANENSIS.

ROTULUS VATICANUS.

- (1) Κύριος ὁ Θεὸς ἡμῶν, ἀκατάληπτε Θεέ, Λόγε,
 τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε,
 (2) συναΐδιε καὶ συνάναρχε, πρόσδεξαι τὸν ἀκή-
 ρατον ὕμνον, σὺν τοῖς χερουβὶμ καὶ σερα-
 φίμ, καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ
 ἀναξίου δούλου σου, ἐξ ἀναξίων μου χειλέων
 βοῶντος καὶ λέγοντος, Κύριε ἐλέησον. Γ'.

Ὁ ἱερεὺς ἐκφώνως.

Τὰ ἄγια τοῖς ἁγίοις.

Ὁ λαός. Εἰς Πατὴρ ἅγιος, εἰς Υἱὸς ἅγιος,
 ἐν Πνεῦμα ἅγιον, εἰς ἐνότητα Πνεύματος
 ἁγίου. Ἀμήν.

Ὁ διάκονος. Ὑπὲρ σωτηρίας καὶ ἀντι-
 λήψεως.

Ὁ ἱερεὺς, σφραγίζων τὸν λαόν, ἐκφωνεῖ.

Ὁ Κύριος μετὰ πάντων.

Καὶ κλάνει ὁ ἱερεὺς τὸν ἄρτον, καὶ λέγει.

- (3) Αἰνεῖτε τὸν Θεὸν ἐν τ.

Καὶ μελίζει ὁ ἱερεὺς, λέγων τοῖς παροῦσιν.

Ὁ Κύριος εὐλογήσῃ καὶ συνδιακονήσῃ,

- (4) διὰ τῆς μ.

Καὶ λέγει ὁ ἱερεὺς. Κελεύετε.

Ὁ κληρὸς. Τὸ Πνεῦμα τὸ ἅγιον κελεύει
 καὶ ἁγιάζει.

fol. 60 Ὁ ἱερεὺς. Ἰδοὺ ἡγιάσται καὶ τετελείωται.

Ὁ κληρὸς. Εἰς Πατὴρ ἅγιος γ'.

Καὶ λέγει ὁ ἱερεὺς.

(1) D. read Θεολόγε, which Renaudot altered
 to Θεοῦ Λόγε.

(2) Renaudot σύνναρχε.

(3) Neale supplied τοῖς ἁγίοις καὶ τὰ ἐξῆς τοῦ
 ψαλμοῦ.

(4) D. supplied μεγάλῃς, but the Vatican
 Roll suggests μελίσσεως.

ληπτε Θεέ, Λόγε, τῷ Πατρὶ καὶ τῷ ἁγίῳ
 Πνεύματι ὁμοούσιε, συναΐδιε καὶ ἀχώριστε,
 δέχου παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου
 δούλου σου, ἐξ ἀναξίων χειλέων βοῶντος καὶ
 λέγοντος, Κύριε ἐλέησον τὸν κοσμόν σου. (c)
 p. 45

Ὁ ἱερεὺς. Ὁ Κύριος μετὰ πάντων ἡμῶν.

Ὁ λαός. Καὶ μετὰ.

Ὁ Κύριος εὐλογήσῃ καὶ ἁγιάσῃ καὶ
 συνδιακονήσῃ ἡμῖν διὰ τῆς μελίσσεως τῶν
 ἁγίων καὶ ἀχράντων καὶ ζωοποιῶν αὐτοῦ μυ-
 στηρίων νῦν.

Ὁ ἱερεὺς. Κελεύετε.

Ὁ κληρὸς καὶ ὁ λαός. Τὸ Πνεῦμα τὸ ἅγιον
 κελεύει καὶ ἁγιάζει. (b)

Ἰδοὺ, ἡγιάσται καὶ τετελείωται καὶ γέ-
 γονεν εἰς σῶμα καὶ αἷμα τοῦ Κυρίου καὶ
 Θεοῦ καὶ Σωτῆρος ἡμῶν καὶ διαδίδονται τὰ
 ἅγια τοῖς ἁγίοις. (sic)

{Ὁ ἱερεὺς.} Εἰς Πατὴρ {Ὁ λαός.} ἅγιος.

{Ὁ ἱερεὺς.} εἰς Υἱὸς {Ὁ λαός.} ἅγιος. (c)

{Ὁ ἱερεὺς.} ἐν Πνεῦμα ἅγιον {Ὁ λαός.} ἀμήν.

(a) MS. has ἀκατάλυπτε.

(b) In the margin, βαπτίζει τὸν ἄρτον εἰς τὸ
 ποτήριον, and an Arabic note, "he puts the
 Body into the cup."

(c) The words ὁ ἱερ. ὁ λαός have been added
 and interlined.

ROTULUS MESSANENSIS.

LITURGIA COPTIT. SANCTI CYRILLI.

Θεέ, Λόγε, τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι
 ὁμοούσιε, συναίδιε, καὶ ἀχώριστε, δέχου
 παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δού-
 λου σου, ἐξ ἀναξίων μου χειλέων βοῶντος
 καὶ λέγοντος.

Ἐκφών. Τὰ ἄγια τοῖς ἁγίοις.

(1) Ὁ λαός. Εἰς Πατὴρ ἅγιος, εἰς Υἱὸς
 ἅγιος, ἐν Πνεῦμα ἁγίον. Ἀμήν.

Ὁ ἱερεὺς. Ὁ Κύριος μετὰ πάντων.

Ὁ διάκονος. Ἀρξαι.

Καὶ λέγει τὸ μυστικόν.

Εὐλογήσω τὸν Κύριον.

Ἐυλόγηται ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιά-
 ζων πάντας ἡμᾶς διὰ τῆς ἐγχειρήσεως καὶ
 μελίσεως [τῶν ἀ]χράντων καὶ ζωοποιῶν τοῦ
 Χριστοῦ αὐτοῦ μυστηρίων, πάντοτε, νῦν καὶ
 ἀεὶ καὶ εἰς τοὺς αἰῶνας].

Ὁ ἱερεὺς. Κελεύετε.

Ὁ διάκονος, Τὸ Πνεῦμα τὸ ἅγιον [κελεύει
 καὶ ἁγιάζει.]

(2) εἰς τὸ ποτήριον.

Ἴδου ἡγιάσται καὶ [τετελείω]ται καὶ γέ-
 γονεν εἰς σῶμα καὶ αἷμα τοῦ Κυρίου καὶ
 Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ
 καὶ διαδίδονται τ[ὰ ἅγια τοῖς] ἁγίοις.

(sic)

Ὁ διάκονος. Εἰς Πατὴρ ἅγιος, εἰς Υἱὸς
 ἅ[γιος...]ως καὶ εἰς τὰ ποτήρια καὶ εἰς τοὺς

(3)

δ[].

(1) Ἀμήν is recent.

(2) Apparently a rubrical direction. See the Vatican Roll.

(3) Query, δίσκους.

CODEX ROSSANENSIS.

Ὁ Κύριος μετὰ πάντων.

Ὁ κληρὸς. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς λέγει. Αὐτὸς ἠυλόγησεν, αὐτ.

Καὶ μεταλαμβάνει ὁ ἱερεὺς.

(1) Εὐχὴ τῆς κατὰ φιλανθρωπίας. Ἄλλο.

(2) Ὅν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς
πη[γὰς τῶν ὑδάτων].

(3) Καὶ ὅταν μεταδίδῃ τὸν κλῆρον, λέγει·

Σῶμα ἁγίων.

Καὶ εἰς τὸ ποτήριον λέγει·

Αἷμα τίμιον τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν.

Καὶ μετὰ τὸ πληρῶσαι, λέγει ὁ διάκονος·

Ἐπὶ προσευχῇ στάθ.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ διάκονος. Προσεύξασθε.

Ὁ ἱερεὺς εὐχεται τὴν εὐχαριστίαν.

Εὐχαριστοῦμέν σοι, Δέσποτα Κύριε ὁ
Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν ἁγίων,
ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου
μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ
καὶ ἁγιασμῷ καὶ σωτηρίᾳ τῶν ψυχῶν καὶ
τῶν σωμάτων ἡμῶν, καὶ δεόμεθα καὶ παρα-
καλοῦμέν σε, φιλάνθρωπε, ἀγαθὲ Κύριε,
χάρισαι ἡμῖν τὴν κοινωνίαν τοῦ ἁγίου σώ-
ματος καὶ τοῦ τιμίου αἵματος τοῦ μονο-
γενοῦς σου Υἱοῦ, εἰς πίστιν ἀκαταίσχυντον,
εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν θεο-

fol. 60 b

ROTULUS VATICANUS.

Ὁ Κύριος μετὰ πάντων ἡμῶν.

Ὁ λαός· Καὶ μετὰ τοῦ πνεύματος.

Ὁ ἱερεὺς. Αὐτὸς ἠυλόγησεν· {Ἀμήν.} αὐ- (c)
τὸς ἡγίασεν· {Ἀμήν.} αὐτὸς δὲ ἐτελείωσεν·
{Ἀμήν.} αὐτὸς καὶ μεταδίδῃ εἰς ἄφесιν
ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

Καὶ ὅταν θέλῃ μεταλαμβάνειν λέγει· Ἄρτον (b) p. 47
ἁγίων.

Ὅν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς
πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχὴ
μου πρὸς σε, ὁ Θεός.

Καὶ ὅταν μεταδίδωσι·

Σῶμα ἁγίων τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Αἷμα τίμιον τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν.

Ἐπὶ προσευχῇ στάθητε.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πν.

Ὁ ἱερεὺς εὐχεται μετὰ τὴν μετάληψιν.

Εὐχαριστοῦμέν σοι, Δέσποτα Κύριε ὁ
Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν ἁγίων,
ἀχράντων, καὶ ἐπουρανίων σου μυστηρίων,
ὧν ἔδωκας [ἡμῖν ἐπὶ εὐεργεσίᾳ καὶ ἁγιασμῷ
καὶ σωτηρίᾳ τῶν ψυχῶν] ἡμῶν καὶ τῶν
σωμάτων, καὶ δεόμεθα καὶ παρακαλοῦμέν
σε, φιλάνθρωπε, ἀγαθὲ Κύριε, χάρισαι ἡμῖν
τὴν κοινωνίαν τοῦ ἁγίου σώματος καὶ τοῦ
τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ, εἰς
πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπό-
κριτον, εἰς πλησμονὴν θεοσεβείας, εἰς ἀπο-

(c)

(1) Sic. Drouard printed thus: εὐχ. τῆς κατὰ
φιλανθρωπίας ἄλλος. The later editions vary.

(2) Drouard ἐπὶ τῆς π.

(3) Sic. Neale printed τῷ κλήρῳ.

(a) The word Ἀμήν seems to have been in-
terpolated.

(b) The line seems to be recent.

(c) Omitted in the MS.

ROTULUS MESSANENSIS.

LITURGIA COPTIT. SANCTI CYRILLI.

Καὶ εἶθ' οὕτως βαπτίζει Γ' μερ[ίδας ...]

[Ὁ Κύριος με]τὰ πάντων.

Ὁ λαός. Καὶ μετὰ [τοῦ πνεύματος].

Αὐτὸς ἡγίασεν, αὐτὸς καὶ ἐτελείωσεν [...]
.....] αἰὲ καὶ εἰς τοὺς αἰῶνας.

Ὁ διάκονος. Πρεσβύτεροι, προσέλθετε.
Κοινωνικ[οι,.....] νητον.

(1) Δεσποτικοὶ.....

(2) Εὐχὴ ὅτε μέλλει ὁ ἱερεὺς μεταλαμβάνειν.

Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ οὐράνιος
ἄρ[τος, ἡ ζωὴ] τοῦ παντὸς κόσμου, ἡμαρτον
εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἴμι
ἅξιος [μεταλαβεῖν τῶν] ἁγίων καὶ ἀχράντων
σου μυστηρίων, ἀλλ' ὡς εὐσπλαγχνος Θεὸς
ἁξιώσόν με [τῇ χάριτί σου ἀ]κατακρίτως
μετασχεῖν τοῦ ἁγίου σου σώματος καὶ
αἵματος, εἰς ἅφεσιν ἀ[μαρτιῶν καὶ ζωὴν
αἰ]ώνιον, νῦν καὶ αἰὲ καὶ εἰς τοὺς αἰῶνας.

Τὴν ἐκτενὴν καὶ μετα[λαβὼν λέγ]ει.

Ὑψώθητι ἐπὶ τοῦς [οὐρανούς, ὁ Θεός, καὶ
ἐπὶ πᾶσα]ν τὴν [γῆν.....εἰς] τοὺς αἰῶνας
τῶν αἰώνων.....

(Caetera desunt.)

Oratio inclinationis ad Patrem.

p. 50

Sacerdos. Deus qui ita nos dilexisti, dedisti que nobis dignitatem filiorum, ut filii Dei vocemur et essemus, haeredes quidem tui, Deus Pater, cohaeredes autem Christi tui; inclina aures tuas, et audi nos prostratos coram te: et purifica hominem nostrum interiorem, secundum sanctitatem Filii tui unigeniti, quem suscipere animo designamus; fugiantque a nobis fornicatio et omnis cogitatio immunda propter Deum qui ex Virgine (natus est); gloriatio et malum antiquum quod est superbia, propter eum qui humiliavit semetipsum pro nobis; timor, propter eum qui passus est in carne propter nos et erexit victoriam crucis; vana gloria, propter eum qui verberatus et flagellatus est pro nobis, et non avertit faciem suam a confusione sputorum; invidia, homicidium, dissensio, et odium, propter agnum Dei qui abstulit peccatum mundi; ira et injuriarum recordatio, propter eum qui affixit cruci chirographum peccatorum nostrorum. Fugiant daemones et diabolus, propter eum qui principes malitiae disjecit et potestates tenebrarum palam triumphavit. Omnes cogitationes malas et terrenas procul rejiciamus a nobis, propter eum qui ascendit ad caelos, ut ita purificemur et percipiamus haec

(1) δεσποτικοὶ is in the later handwriting.

(2) Seems also to be recent.

CODEX ROSSANENSIS.

- (1) σεβείας, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου· Ἐκφώνως. Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ.

Εἰτα ὁ ἱερεὺς στρέφεται πρὸς τὸν λαόν, λέγων·

- (2) Ἄναξ μέγιστε, καὶ τῷ Πατρὶ συνάναρχε, ὁ τῷ σῷ κράτει τὸν ἄδην σκυλεύσας, καὶ τὸν θάνατον πατήσας, καὶ τὸν ἰσχυρὸν δεσμεύσας, καὶ τὸν Ἀδὰμ ἐκ τάφου ἀναστήσας τῇ θεουργικῇ σου δυνάμει καὶ φωτιστικῇ αἴγλῃ τῆς σῆς ἀρρήτου θεότητος, αὐτός, Δέσποτα, διὰ τῆς μεταλήψεως τοῦ ἀχράντου σου σώματος καὶ τοῦ τιμίου σου αἵματος ἐξαπώστειλον τὴν ἀόρατόν σου δεξιάν, τὴν πλήρη εὐλογιῶν, καὶ πάντας ἡμᾶς εὐλόγησον, οἰκτείρησον, σθένωσον τῇ θεϊκῇ σου δυνάμει, καὶ περίελε ἀφ' ἡμῶν τὴν κακοθητὴ καὶ ἁμαρτάδα σαρκικῆς ἐπιθυμίας ἐργασίαν· καταύγασον τοὺς νοητοὺς ἡμῶν ὀφθαλμοὺς τῆς περικειμένης ζοφερᾶς ἀνομίας, σύναψον ἡμᾶς τῷ
- sic
- (3) παμμακαρίστῳ τῶν εὐαρεστησάντων σοὶ συλλόγῳ, ὅτι διὰ σοῦ καὶ σὺν σοὶ τῷ Πατρὶ καὶ τῷ παναγίῳ Πνεύματι πᾶς ὕμνος πρέπει, τιμὴ, κράτος, προσκύνησις τε καὶ εὐχαριστία, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος. Πορεύεσθε ἐν εἰρήνῃ.

Ὁ λαός. Ἐν ὀνόματι Κυρίου.

Ὁ ἱερεὺς ἐκφώνως.

Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, ἡ χάρις

(1) D. omitted παντὸς.

(2) Renaudot again altered συνάναρχε to σίναρχε.

(3) Dronard τῷ εὐαρεστήσαντι.

ROTULUS VATICANUS.

τροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου, χάριτι καὶ οἰκτιρμοῖς.

Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ παναγίῳ.

Ὁ λαός. Ἀμήν. πληρωθείη.

Ὅρθοι μεταλαβόντες.

Ὁ ἱερεὺς ἐκφών.

Ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ.

p. 48

(a)

Ὁ ἱερεὺς ✠ εὐχή ✠ ὁπισθάμβωνος·

Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ὁ

(a) MS. πληρωθοι. In the next line the MS. has ὁρθοὶ εἰ μεταλαβωντ. I have, however, taken the words from the Liturgy of S. Chrysostom.

ROTULUS MESSANENSIS.

(Mutilus.)

LITURGIA COPTIT. SANCTI CYRILLI.

mysteria pura, et perfecte purificati
simus in animabus, corporibus, et spirit-
ibus nostris: adeo ut participes simus
corporis, sicut et formae, et partis
Christi tui, etc.

Alia Oratio gratiarum actionis.

Quam benedictionem aut quam lau-
dem aut quam gratiarum actionem pos-
sumus retribuere tibi, O Deus amator
hominum, quod cum essemus projecti
per iudicium mortis demersique in pro-
fundo peccati, concessisti nobis liber-
tatem largitusque es nobis hunc cibum
immortalem et caelestem: manifestasti-
que nobis hoc mysterium, prorsus abs-
conditum a saeculis et generationibus,
ut appareat nunc principatibus et potes-
tatibus caelestibus ex Ecclesia multiplex
sapientia tua? Deus, qui opera nostra
gubernas per sapientiam, dignare ut
comprehendamus hanc clementiam sum-
mam tuam et magnitudinem paternae
erga nos curae tuae benignitatisque
tuae. Vere tu es cui debetur omnis
gloria, majestas, honor et imperium,
ante omnia saecula, Pater, Fili, et
Spiritus Sancte: nunc, etc.

CODEX ROSSANENSIS.

fol. 61 b

τοῦ Υἱοῦ, Κυρίου δὲ ἡμῶν, Ἰησοῦ Χριστοῦ,
ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύ-
ματος, εἴη μετὰ πάντων ἡμῶν, νῦν καὶ αἰεί,
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν. Εἴη τὸ ὄνομα Κυρίου
εὐλ.

Ὁ ἱερεὺς εὐχεται ἐν τῷ διακονικῷ, λέγων·

*Εἰδωκας ἡμῖν, Δέσποτα, τὸν ἁγιασμὸν ἐν
τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ
τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ·
δὸς ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν τοῦ
παναγίου Πνεύματος, καὶ φύλαξον ἡμᾶς
ἀμώμους ἐν τῷ βίῳ, καὶ ὁδήγησον εἰς τὴν
τελείαν ἀπολύτρωσιν καὶ υἰοθεσίαν, καὶ εἰς
τὰς μελλούσας αἰωνίους ἀπολαύσεις. σὺ
γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν
ἀναπέμπομεν, τῷ Πατρὶ.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Καὶ ἀπολύει, λέγων·

(1)

Εὐλόγηται ὁ Θεὸς ὁ εὐλογῶν καὶ ἁγιάζων
καὶ σκέπων καὶ διατηρῶν πάντας ἡμᾶς διὰ
τῆς μεθέξεως τῶν ἁγίων αὐτοῦ μυστηρίων, ὁ
ὢν εὐλογητὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

(1) Drouard εὐλογεῖτω.

ROTULUS VATICANUS.

ἄρτος ὁ ἐξ οὐρανοῦ καταβὰς καὶ διδοὺς ζωὴν
τῷ κόσμῳ, ὁ ζωοποιῶν, ἀποφύνας τὸ ἅγιόν
σου σῶμα, εἰπὼν· Ὁ τρώγων μου τὴν σάρκα
καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον
ἐν αὐτῷ, ὁ δεδωκὼς ἡμῖν θυσιαστήριον,
ἀσύγκριτος, ὑπέριχες ὑψηλότερον, ὁ ἄμνος
τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου,
ὁ καθ' ἐκάστην σφαιγιαζόμενος καὶ τοῖς πισ-
τοῖς ἐπὶ σωτηρίᾳ διαδιδόμενος καὶ μένων
διαπαντὸς ἀδάπανος, εὐλόγησον πάντας
ἡμᾶς, Δέσποτα, τοὺς καταξιωθέντας τὰ νῦν
τῆς τῶν ἀχράντων σου μυστηρίων μυστικῆς
μεταλήψεως, κλίνοντάς σοι τοὺς ἑαυτῶν
αὐχένας· χάρισαι ἡμῖν δι' αὐτῶν τῶν ἐν
τῷ παρεσχρηκῷ πταισμάτων τὴν ἄφεσιν
καὶ τὴν ἐν ταῖς ἐντολαῖς σου πρὸς τὸ ἐξῆς
εἰδοκίμησιν· ἁγιάσον ἡμῶν τὸν νοῦν καὶ τὰ
φρονήματα, φύλαξον ἄσπιλον τὴν ψυχὴν
σὺν τῷ σώματι, τοὺς πεπλανημένους ἐπί-
στρεψον, τοὺς ἐν γήρᾳ συμπαθῆς ὑποστή-
ριξον, τοὺς ἐν νεότητι κυβέρνησον, τοὺς ἐν
πτωχείᾳ διάθρεψον, τοὺς ἐν ἀσθενείᾳ δυνά-
μωσον, τοὺς ἐν ἀνάγκαις ἐπίσκεψαι, τοὺς
ἐν πάσῃ θλίψει παρακάλεσον, τῶν βασι-
λέων ἡμῶν τὸ κέρας ὕψωσον, τὸν στρατὸν
ἐνίσχυσον τῇ κραταιᾷ δυνάμει τοῦ σωτη-
ρίου σου, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πει-
ρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ,
σὺν τῷ ἀνάρχῳ σου Πατρὶ καὶ τῷ παναγίῳ
καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι νῦν.

Ὁ ἱερεὺς. Εὐ[λογεῖτε] τὸ ὄνομα Κυρίου.

Εὐχ. τῆς ἀπολύσεως.

Εὐλογεῖται ὁ Θεὸς ὁ εὐλογῶν καὶ ἁγιάζων
καὶ σκέπων καὶ διατηρῶν πάντας ἡμᾶς διὰ

sic (a)
p. 49

p. 50

sic

(a) I am obliged to leave this as in the MS.

ROTULUS MESSANENSIS.

LITURGIA COPTIT. SANCTI CYRILLI.

*(Mutilus.)**Alia Oratio gratiarum actionis.*

p. 41

ROTULUS VATICANUS.

τῆς μεθέξεως τῶν ἁγίων καὶ ἀχράντων καὶ
ζωοποιῶν αὐτοῦ μυστηρίων. ὁ ὢν, εὐλογητός
εἶ, νῦν καὶ ἀεὶ καὶ εἰς αἰῶνας.

✠ μνήσθητι, Κύριε, τὸν γράψαντα τοῦτο
κονδ[άκιον]. Κ[ύριος] Ἰω[άννης] υἱὸς Χρι-
στοδ[ού]λ[ου] διάκ[ονος] καὶ ἀκρσ.

[An Arabic line follows which seems
to intimate "this condacion was finished
.....peace of God." What follows is in
another hand, and very illegible.]

εγ[ραφη] τουτ[ο] κονδ[άκιον] τη[] ἡ[μερα]
Γ' Ιουλιου ετου[ς] 5ψιε κοσμου ελεει και
συγχ[ωρηματι...] και εγραψ... ἐπι β... της
ὑπ[ερ]ευλογημενης Θ[εοτο]κ[ου] και

Respice, Domine, ad istos servos tuos
qui inclinant capita sua coram gloria
tua sancta: concede illis remissionem
peccatorum suorum, benedic illos om-
nibus benedictionibus spiritualibus, et
custodi eos dextera tua potenti. Con-
firma eos in dilectione tua; imprime
timorem tuum cordibus eorum; aperi
oculos animarum illorum, ut luceat super
ipsos lumen divinitatis tuae: instrue
illos donis Spiritus tui Sancti: circumda
eos armatura tua: custodi eos sub umbra
bonitatis tuae: libera eos ab operibus
malis diaboli, et contere omnia opera
ejus sub pedibus illorum velociter. Da
illis ut perficiant praecepta tua sancta:
insere illis desiderium bonorum tuorum
aeternorum: deduc eos a pace in
pacem: roborare eos exercitiis Angelorum
tuorum sanctorum: operibus manuum
illorum benedic: dirige omnem semitam
eorum et rege vitam illorum: jube quae
illis bona et convenientia sunt contin-
gere, et ut quae illis concredita sunt
bene vertant, nosque simul cum ipsis
digni efficiamur gratia tua et mittamus
ad te sursum laudes regales quae majes-
tati tuae debentur; et concede nobis ut
inveniamus fiduciam coram te per inter-
cessionem, etc.

Finit Liturgiae S. Cyrilli.

[The Liturgies of St Basil and St Chrysostom and of the Presanctified admit of a treatment different from that which I have followed in the Liturgy of Alexandria. In the Barberini MS. of the eighth or ninth century we have the earliest extant copies: the Rossano MS. furnishes an early transcript of the other two. We have several manuscripts (chiefly fragmentary) of the thirteenth and fourteenth centuries: they were printed by Demetrius Ducas in 1526 and have been frequently printed since that date. The Barberini MS. has unhappily lost eight leaves in "St Basil," but the differences between the surviving portions and the mediæval copies are such as enable us to represent with full confidence the character of the portion lost, and this I have done, following in part the guidance of Bunsen, as furnished in his work on "Hippolytus and his Age," Vol. iv. 387—434, and in his "Analecta Antenicæna," Vol. III. 201—236.

It would appear that the prayers of the eighth century have been retained with few changes to the present date. I have therefore first printed these prayers at length, and then I have exhibited the Liturgies as they were used in mediæval times, and the alterations which have been subsequently introduced.

In the older MSS. (the Rossano and Barberini Codices), as well as in Morel's edition, the Liturgy of Saint Basil preceded that named after Saint Chrysostom. I have followed the same order for the earlier copies: but, because of the subordinate position of "St Basil" in later times, and the continual references made in the more modern copies from "St Basil" to "St Chrysostom," I have found it necessary in them to give the prior place to "St Chrysostom."

In the Barberini MS. the Liturgy of Saint Chrysostom is introduced without any title, and the numbering of the Collects follows consecutively on the numbers of those in Saint Basil. C. R. here denotes the variations of the Codex Rossanensis. This copy, though probably made in the twelfth century, undoubtedly preserves a very early copy.]

LITURGIES OF SAINT BASIL
AND OF
SAINT CHRYSOSTOM,
AND THE
LITURGY OF THE PRESANCTIFIED.
[EIGHTH OR NINTH CENTURY.]

LITURGY OF SAINT BASIL.

BARBERINI MANUSCRIPT.

✠ λειτουργία τοῦ ἁγίου Βασιλείου.

Εὐχή, ἣν ποιεῖ ὁ ἱερεὺς ἐν τῷ σκευοφυλακίῳ, ἀποτιθεμένου τοῦ ἄρτου ἐν τῇ δίσκῳ.

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον, τὴν τροφήν τοῦ παντὸς κόσμου, τὸν Κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστόν, ἐξαποστείλας σωτήρα καὶ λυτρωτὴν καὶ εὐεργέτην, εὐλογοῦντα καὶ ἁγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην, καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον· μνημόνευσον ὡς ἀγαθὸς καὶ φιλόανθρωπος τῶν προσεγεγκάντων καὶ δι' οὓς προσήγαγον, καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ ἱεουργίᾳ τῶν θείων σου μυστηρίων,

Ἐκφώνως. Ὅτι ἡγιάσται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς.

(2) Εὐχὴ ἀντιφώνου α'.

Ε'. Κύριε ὁ Θεὸς ἡμῶν, οὗ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος, οὗ τὸ ἔλεος ἀμέτρητον καὶ ἡ φιλανθρωπία ἄφατος, αὐτός, δέσποτα, κατὰ τὴν εὐσπλαγχνίαν σου ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἅγιον οἶκον τοῦτον, καὶ ποιήσον μεθ' ἡμῶν καὶ τῶν συνευχομένων ἡμῖν πλούσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου,

BARBERINI MANUSCRIPT.

Ἐκφών. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρί, καὶ Εὐχὴ ἀντιφώνου β'.

Κύριος ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου ἐν εἰρήνῃ διαφύλαξον, ἀγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου. σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς, ὁ Θεός, τοὺς ἐλπίζοντας ἐπὶ σέ, Ἐκφών. Ὅτι σὸν τὸ κράτος καὶ σοὺ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ

Εὐχὴ ἀντιφώνου γ'.

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους Δ'. ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δυσι καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος, αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πληρώσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος,

Ἐκφών. Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν.

Εὐχὴ τῆς εἰσόδου.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατείας

(a) The collects are numbered in the Manuscript.

(b) MS. τοῦ Πατρὸς, καὶ,

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ἀγγέλων καὶ ἀρχαγγέλων πρὸς λειτουργίαν
τῆς σῆς δόξης, ποιήσον σὺν τῇ εἰσόδῳ
ἡμῶν εἴσοδον ἁγίων ἀγγέλων γενέσθαι,
συλλειτουργούντων ἡμῖν καὶ συνδοξολο-
γούντων τὴν σὴν ἀγαθότητα,

Ἐκφών. Ὅτι πρέπει σοι.

Εὐχὴ τοῦ τρισαγίου.

5'. Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπανόμε-
νος, ὁ τρισαγίῳ φωνῇ ὑπὸ τῶν Σεραφίμ
ἀννυνούμενος καὶ ὑπὸ τῶν Χερουβίμ
δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανίου
δυνάμεως προσκυνούμενος· ὁ ἐκ τοῦ μὴ
ὄντος εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα·
ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν
καὶ ὁμοίωσιν καὶ παντὶ σου χαρίσματι
κατακοσμήσας· καὶ διδοὺς αἰτοῦντι σοφίαν
καὶ σύνεσιν, καὶ μὴ παρορῶν ἁμαρτάνοντα,
ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ μετάνοιαν· ὁ
καταξιώσας ἡμᾶς, τοὺς ταπεινοὺς καὶ
ἀναξίους δούλους σου, καὶ ἐν τῇ ὥρᾳ ταύτῃ
στήναι κατενώπιον τῆς δόξης τοῦ ἁγίου σου
θυσιαστηρίου καὶ τὴν ὀφειλομένην σοι
προσκύνησιν καὶ δοξολογίαν προσάγειν·
αὐτός, δέσποτα, [πρόσδεξαι] καὶ ἐκ στό-
ματος ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον
ὕμνον, καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστό-
τητί σου. συγχώρησον ἡμῖν πᾶν πλημ-
μέλημα ἐκούσιόν τε καὶ ἀκούσιον. ἁγιάσον
ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα, καὶ δὸς
ἡμῖν ἐν ὁσιότητι λατρεῖν σοι πάσας τὰς
ἡμέρας τῆς ζωῆς ἡμῶν, πρεσβείαις τῆς
ἀγίας θεοτόκου καὶ πάντων τῶν ἁγίων τῶν
ἀπ' αἰῶνων σοι εὐαρεστησάντων,

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Ἐκφών. Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ
σοὶ τὴν δόξαν ἀναπέμπομεν.

Εὐχὴ τῆς ἁνῶ καθέδρας.

(a)

Δέσποτα Κύριε, Θεὸς τῶν δυνάμεων, Ζ'.
σῶσον τὸν λαόν σου καὶ εἰρηνεύσον αὐτὸν
τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος, διὰ
τοῦ τύπου τοῦ τιμίου σου σταυροῦ τοῦ
μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς
εἶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

p. 9

Εὐχὴ τῆς ἐκτενῆς τοῦ Κυρίου ἐλέησον.

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴν ταύτην Π'.
ἱκεσίαν πρόσδεξαι παρὰ τῶν σῶν δούλων,
καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλήθος τοῦ
ἐλέους σου, καὶ τοὺς οἰκτιρμούς σου κατὰ-
πεμψον ἐφ' ἡμᾶς καὶ ἐπὶ πάντα τὸν λαόν
σου, τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ πλού-
σιον ἔλεος,

p. 10

Ἐκφών. Ὅτι ἐλέημων καὶ φιλάνθρωπος
Θεὸς ὑπάρχεις καὶ σοὶ.

Εὐχὴ κατηχουμένων.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς κατοι- Ο'.
κῶν καὶ ἐπιβλέπων ἐπὶ πάντα τὰ ἔργα
σου, ἐπίβλεψον καὶ ἐπὶ τοὺς δούλους σου
τοὺς κατηχουμένους, τοὺς ὑποκεκλικότας
τοὺς ἑαυτῶν αἰχένας ἐνώπιόν σου. δὸς αὐτοῖς
τὸν ἐλαφρὸν ζυγόν· ποιήσον αὐτοὺς μέλη
τῆς ἀγίας σου ἐκκλησίας, καὶ καταξιώσον
αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς
ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος
τῆς ἀφθαρσίας, εἰς ἐπίγνωσιν τοῦ ἀληθινοῦ
Θεοῦ ἡμῶν,

p. 11

Ἐκφών. Ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι
τὸ πάντιμοι.

(a) This prayer has been omitted for many centuries in the Greek Church. (It is retained in R.)
Its disuse must have been contemporaneous with the change of position in the consecrating priest.

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Εὐχὴ πιστῶν α' μετὰ τὸ ἀπλωθῆναι τὸ
εἰλητόν.

- 1'. Σὺ, Κύριε, κατέδειξας ἡμῖν τὸ μέγα
τοῦτο τῆς σωτηρίας μυστήριον· σὺ κατη-
ξίωσας ἡμᾶς, τοὺς ταπεινοὺς καὶ ἀναξίους
δούλους σου, γενέσθαι λειτουργοὺς τοῦ
ἁγίου σου θυσιαστηρίου· σὺ ἰκάνωσον ἡμᾶς
τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος εἰς
τὴν διακονίαν ταύτην, ἵνα ἀκατακρίτως
στάντες ἐνώπιον τῆς ἁγίας δόξης σου
προσάγωμέν σοι θυσίαν αἰνέσεως. σὺ
γὰρ εἰ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν· δός,
Κύριε, καὶ ὑπὲρ τῶν [ἡμετέρων] ἁμαρτη-
μάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων
δεκτὴν γενέσθαι τὴν θυσίαν ἡμῶν καὶ
εὐπρόσδεκτον ἐνώπιόν σου,

Ἐκφών. Ὅτι πρέπει σοι πᾶσα δόξα
τιμὴ καὶ προσκύνησις τῷ Πατρί.

Εὐχὴ πιστῶν β'.

- 1A'. Ὁ Θεός, ὁ ἐπισκεψάμενος ἐν ἐλέει καὶ
οἰκτιρμοῖς τὴν ταπείνωσιν ἡμῶν, ὁ στήσας
ἡμᾶς, τοὺς ταπεινοὺς καὶ ἁμαρτωλοὺς καὶ
ἀναξίους δούλους σου, κατενώπιον τῆς ἁγίας
δόξης σου, λειτουργεῖν τῷ ἁγίῳ σου θυ-
σιαστηρίῳ, σὺ ἐνίσχυσον ἡμᾶς τῇ δυνάμει
τοῦ ἁγίου σου Πνεύματος εἰς τὴν διακο-
νίαν ταύτην, καὶ δὸς ἡμῖν λόγον ἐν ἀνοίξει
τοῦ στόματος ἡμῶν εἰς τὸ ἐπικαλεῖσθαι
τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἐπὶ
τῶν μελλόντων προτιθεσθαι δώρων,

Ἐκφών. Ὅπως ὑπὸ τοῦ κράτους σου
πάντοτε φυλαττόμενοι σοὶ δόξαν.

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Εὐχὴ, ἣν ποιεῖ ὁ ἱερεὺς ὑπὲρ ἑαυτοῦ, τῶν
χερουβικῶν λεγομένων. p. 14

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς IB'.
σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρ-
χεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν
σοι, βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν
σοι μέγα καὶ φοβερόν, καὶ αὐταῖς ταῖς
ἐπουρανίαις δυναμεσιν ἀπρόσιτον ἀλλ'
ὁ, διὰ τὴν σὴν ἄφατον φιλανθρωπίαν,
ἀτρέπτως καὶ ἀναλλοιώτως γέγονας ἄν-
θρωπος, καὶ ἀρχιερεὺς ἡμῶν ἐχρημάτισας,
καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου
θυσίας τὴν ἱερουργίαν παρέδωκας, ὡς δεσ-
πότης τῶν ἀπάντων· σὺ γὰρ δεσπόζεις
τῶν ἐπουρανίων καὶ ἐπιγείων, ὁ ἐπὶ θρόνου
χερουβικοῦ ἐποχούμενος, ὁ τῶν Σεραφίμ
Κύριος καὶ βασιλεὺς τοῦ Ἰσραὴλ, ὁ μόνος
ἅγιος καὶ ἐν ἁγίοις ἀναπανόμενος. σὲ
τοίνυν δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐή-
κοον, ἐπίβλεψον ἐπ' ἐμὲ τὸν ἁμαρτωλὸν
καὶ ἀχρεῖον δοῦλόν σου, καὶ ἰκάνωσόν με
τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος, ἐν-
δεδυμένον τὴν τῆς ἱερατείας χάριν, παρα-
στήναι τῇ ἀγίᾳ σου ταύτῃ τραπέζῃ καὶ
ἱερουργῆσαι τὸ ἅγιόν σου σῶμα καὶ τὸ
τίμιον αἷμα. σοὶ γὰρ κλίνω τὸν ἑμαντοῦ
αὐχένα, καὶ δέομαί σου μὴ ἀποστρέψῃς
τὸ πρόσωπόν σου ἀπ' ἐμοῦ, μηδὲ ἀποδο-
κιμάσῃς με ἐκ ποδῶν σου· ἀλλ' ἀξιώσον
προσενεχθῆναι σοὶ τὰ δῶρα ταῦτα καὶ
ὑπ' ἐμοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ
ἀναξίου δούλου σου. σὺ γὰρ εἰ ὁ προσφέ-
ρων καὶ προσφερόμενος, καὶ ἀγιάζων καὶ (a)

(a) The words καὶ ἀγιάζων καὶ ἀγιαζόμενος were altered before the twelfth century to καὶ προσδεχόμενος καὶ διαδιδόμενος. See the note and collations below.

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ἀγιαζόμενος, Χριστέ, ὁ Θεὸς ἡμῶν, καὶ σοὶ
τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ
Υἱῷ.

p. 17 Εὐχὴ τῆς προσκομιδῆς τοῦ ἁγίου Βασιλείου
μετὰ τὸ πληρῶσαι τὸν ἄδοντα λαὸν τὸν μυστικὸν
ὕμνον.

ΙΓ'. Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας καὶ ἀγα-
(a) γῶν ἡμᾶς εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας
ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος
ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν· σὺ
εἶ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην
ἐν τῇ δυνάμει τοῦ Πνεύματός σου τοῦ
ἁγίου. εὐδόκησον δὴ, Κύριε, τοῦ γενέσθαι
ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης,
λειτουργοὺς τῶν ἁγίων σου μυστηρίων·
πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ
p. 18 σου θυσιαστηρίῳ, κατὰ τὸ πλήθος τοῦ
ἐλέους σου, ἵνα γενώμεθα ἄξιοι τοῦ προσ-
φέρειν σοι τὴν λογικὴν ταύτην καὶ
ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων
ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοη-
μάτων· ἦν προσδεξάμενος εἰς τὸ ἅγιον
καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστή-
ριον, εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον
ἡμῖν τὴν χάριν τοῦ ἁγίου σου Πνεύματος.
ἐπίβλεψον ἐφ' ἡμᾶς, ὁ Θεός, καὶ ἐπίδε
ἐπὶ τὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσ-
δεξαι αὐτὴν ὡς προσεδέξω· Ἀβελ τὰ δῶρα,
p. 19 Νῶε τὰς θυσίας, Ἀβραὰμ τὰς ὀλοκαρ-
πώσεις, Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας,
Σαμουὴλ τὰς εἰρηνικάς· ἐπίδε, ὡς προσε-
δέξω ἐκ τῶν ἁγίων σου ἀποστολῶν τὴν
ἀληθινὴν ταύτην λατρείαν, οὕτως καὶ ἐκ

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τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι
τὰ δῶρα ταῦτα ἐν τῇ χρηστότητί σου, Κύριε·
ἵνα καταξιωθέντες λειτουργεῖν ἀμέμπτως
τῷ ἁγίῳ σου θυσιαστηρίῳ εὖρωμεν τὸν
μισθὸν τῶν πιστῶν φρονίμων οἰκονόμων,
ἐν τῇ ἡμέρᾳ τῆς ἀνταποδόσεώς σου τῆς
δικαίας,

Ἐκφών. Διὰ τῶν οἰκτιρμῶν τοῦ μονο-
γενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν
τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
Πνεύματι.

Καὶ μετὰ τὸ Ἀμήν, ὁ ἱερεὺς· Εἰρήνην
πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους.

Καὶ μετὰ τὸ δοθῆναι τὴν ἀγάπην, ὁ διάκονος
λέγει·

Τὰς θύρας· τὰς θύρας· πρόσχωμεν.

Ὁ λαός. τὸ Πιστεύω.

Καὶ μετὰ τὸ Πιστεύω λέγει ὁ διάκονος·

Στῶμεν καλῶς.

Ὁ ἱερεὺς.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός,
καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος εἴη
μετὰ πάντων ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω σχῶμεν τὰς καρδίας.

Ὁ λαός. Ἐχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ λαός. Ἀξιον καὶ δίκαιον.

Καὶ ὁ ἱερεὺς ἀπάρχεται τῆς ἁγίας ἀναφορᾶς.

Ὁ Ὡν, Δέσποτα, Κύριε, Θεέ, Πατὴρ

p. 20

p. 21

(a) No prayer, after this, is numbered in the MS. until the last, "Ἦνυσται καὶ τετέλεσται, which is marked ΙΔ'.

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παντοκράτωρ, προσκυνητέ, ἄξιον ὡς ἀλη-
θῶς καὶ δίκαιον καὶ πρέπον τῇ μεγαλο-
πρεπείᾳ τῆς ἀγιοσύνης σου σὲ αἰνεῖν, σὲ
ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σοὶ
εὐχαριστεῖν, σὲ δοξάζειν τὸν μόνον ὄντως
ὄντα Θεόν, καὶ σοὶ προσφέρειν ἐν καρδίᾳ
συντετριμμένη καὶ πνεύματι ταπεινώσεως,
τὴν λογικὴν ταύτην λατρείαν ἡμῶν· ὅτι
σὺ εἶ ὁ χαρισόμενος ἡμῖν τὴν ἐπίγνωσιν
τῆς σῆς ἀληθείας. καὶ τίς ἱκανὸς λαλήσαι
τὰς δυναστείας σου; ἀκουστὰς ποιῆσαι
πάσας τὰς αἰνήσεις σου; ἢ διηγῆσασθαι
πάντα τὰ θαυμάσιά σου ἐν παντὶ καιρῷ;
Δέσποτα, Δέσποτα τῶν [ἀπάντων,] Κύριε οὐ-
ρανοῦ καὶ γῆς καὶ πάσης κτίσεως ὁρωμένης
τε καὶ οὐχ ὁρωμένης, ὁ καθήμενος ἐπὶ θρόνου
δόξης καὶ ἐπιβλέπων ἀβύσσους, ἄναρχε,
ἀόρατε, ἀκατάληπτε, ἀπερίγραπτε, ἀναλ-
λοίωτε, ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος,
τῆς ἐλπίδος ἡμῶν· ὃς ἐστὶν εἰκὼν τῆς
σῆς ἀγαθότητος, σφραγὶς ἰσότητος, ἐν
ἑαυτῷ δεικνὺς σὲ τὸν Πατέρα, Λόγος ζῶν,
Θεὸς ἀληθινός, ἡ πρὸ αἰώνων σοφία, ζωή,
ἁγιασμός, δύναμις, τὸ φῶς τὸ ἀληθινόν,
παρ' οὗ τὸ Πνεῦμα τὸ ἅγιον ἐξεφάνη, τὸ
τῆς ἀληθείας Πνεῦμα, τὸ τῆς νιοθεσίας
χάρισμα, ὁ ἀρραβὼν τῆς μελλούσης κλη-
ρονομίας, ἡ ἀπαρχὴ τῶν αἰωνίων ἀγαθῶν,
ἡ ζωοποιὸς δύναμις, ἡ πηγὴ τοῦ ἁγιασμοῦ,
παρ' οὗ πᾶσα κτίσις λογικὴ τε καὶ νοερὰ
δυναμουμένη σοὶ λατρεύει, καὶ σοὶ τὴν
αἰδίδιον ἀναπέμπει δοξολογίαν, ὅτι τὰ σύμ-
παντα δοῦλα σά. σὲ γὰρ αἰνοῦσιν ἄγγελοι,
ἀρχιἄγγελοι, θρόνοι, κυριότητες, ἀρχαί, ἐξου-

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σίαι, δυνάμεις, καὶ τὰ πολυόμματα Χερουβίμ·
σοὶ παρίστανται κύκλῳ τὰ Σεραφίμ, ἐξ
πτέρυγες τῷ ἐνί, καὶ ἐξ πτέρυγες τῷ ἐνί·
καὶ ταῖς μὲν δυσὶ κατακαλύπτουσι τὰ
πρόσωπα ἑαυτῶν, καὶ ταῖς δυσὶ τοὺς πόδας,
καὶ ταῖς δυσὶ πετόμενα κέκραγεν ἕτερον
πρὸς ἕτερον ἀκαταπαύστοις στόμασιν, ἀ-
σιγήτοις θεολογίαις,

Ἐκφώνως. Τὸν ἐπινίκιον ὕμνον ᾄδοντα,
βοῶντα, κεκραγότα, καὶ λέγοντα·

Ὁ λαός. Ἅγιος.

Ὁ ἱερεὺς μυστικῶς λέγει.

Μετὰ τούτων τῶν μακαρίων δυνάμεων,
Δέσποτα φιλόανθρωπε, καὶ ἡμεῖς οἱ ἁμαρ-
τωλοὶ βοῶμεν καὶ λέγομεν· Ἅγιος εἶ ὡς
ἀληθῶς καὶ πανάγιος, καὶ οὐκ ἔστι μέτρον
τῇ μεγαλοπρεπείᾳ τῆς ἀγιοσύνης σου,
καὶ ὅσιος ἐν πᾶσιν τοῖς ἔργοις σου, ὅτι
ἐν δικαιοσύνῃ καὶ κρίσει ἀληθινῇ πάντα
ἐπήγαγες ἡμῖν· πλάσας γὰρ τὸν ἄνθρωπον,
χοῦν λαβὼν ἀπὸ τῆς γῆς, καὶ εἰκόνι τῇ σῇ, ὁ
Θεός, τιμήσας αὐτόν, τέθεικας αὐτὸν ἐν πα-
ραδείσῳ τῆς τρυφῆς, ἀθανασίαν ζωῆς καὶ
ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ τηρήσει
τῶν ἐντολῶν σου ἐπαγγελάμενος αὐτῷ.
ἀλλὰ παρακούσαντα σοῦ τοῦ ἀληθινοῦ Θεοῦ,
τοῦ κτίσαντος αὐτόν, καὶ τῇ ἀπάτῃ τοῦ
ὀφews ὑπαχθέντα, νεκρωθέντα τε τοῖς οἰκείοις
αὐτοῦ παραπτώμασιν, ἐξώρισας αὐτὸν ἐν
τῇ δικαιοκρίσι σου, ὁ Θεός, ἐκ τοῦ παρα-
δείσου εἰς τὸν κόσμον τοῦτον, καὶ ἀπέ-
στρεψας αὐτὸν εἰς τὴν γῆν ἐξ ἧς ἐλίφθη,
οἰκονομῶν αὐτῷ τὴν ἐκ παλιγγενεσίας σω-
τηρίαν τὴν ἐν αὐτῷ τῷ Χριστῷ σου. οὐ
γὰρ ἀπεστράφης τὸ πλάσμα σου εἰς τέλος,

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ὁ ἐποίησας, ἀγαθέ, οὐδὲ ἐπελάθου ἔργα
χειρῶν σου, ἀλλ' ἐπεσκέψω πολυτρόπως
διὰ σπλάγχνα ἐλέους σου, προφήτας
ἐξαπέστειλας, ἐποίησας δυνάμεις διὰ τῶν
ἁγίων σου τῶν καθ' ἐκάστην γενεὰν εὐα-
ρεστησάντων σοι, ἐλάλησας ἡμῖν διὰ
στόματος τῶν δούλων σου τῶν προφητῶν
προκαταγγέλλων ἡμῖν τὴν μέλλουσαν ἔ-
σεσθαι σωτηρίαν, νόμον ἔδωκας εἰς βοή-
θειαν, ἀγγέλους ἐπέστησας φύλακας. ὅτε
δὲ ἦλθε τὸ πλήρωμα τῶν καιρῶν, ἐλάλησας
ἡμῖν ἐν αὐτῷ τῷ Υἱῷ σου, δι' οὗ καὶ τοὺς
αἰῶνας ἐποίησας· ὅς, ὢν ἀπαύγασμα τῆς
δόξης καὶ χαρακτήρ τῆς ὑποστάσεώς σου,
φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως
αὐτοῦ, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι
ἴσα σοὶ τῷ Θεῷ καὶ Πατρί, ἀλλὰ Θεὸς
ὢν προαίώνιος, ἐπὶ τῆς γῆς ὤφθη καὶ
τοῖς ἀνθρώποις συνανειστράφη· καὶ ἐκ παρ-
θένου ἁγίας σαρκωθεὶς, ἐκένωσεν ἑαυτόν,
μορφὴν δούλου λαβὼν, σύμμορφος γενό-
μενος τῷ σώματι τῆς ταπεινώσεως ἡμῶν,
ἵνα καὶ ἡμᾶς συμμόρφους ποιήσῃ τῆς εἰκόνος
τῆς δόξης αὐτοῦ. ἐπειδὴ γὰρ δι' ἀνθρώ-
που ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν κόσμον
καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, εὐδόκησεν
ὁ μονογενὴς σου Υἱός, ὁ ὢν ἐν τοῖς κόλ-
ποις σου τοῦ Θεοῦ καὶ Πατρός, γενόμενος
ἐκ γυναικός, τῆς ἁγίας θεοτόκου καὶ ἀει-
παρθένου Μαρίας, γενόμενος ὑπὸ νόμον,
κατακρίναι τὴν ἁμαρτίαν ἐν τῇ σαρκὶ
αὐτοῦ, ἵνα οἱ ἐν τῷ Ἀδὰμ ἀποθνήσκοντες
ζωοποιηθῶσιν ἐν αὐτῷ, τῷ Χριστῷ σου·

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καὶ ἐμπολιτευσάμενος τῷ κόσμῳ τούτῳ, δοὺς
προστάγματα σωτηρίας, ἀποστήσας ἡμᾶς
τῆς πλάνης τῶν εἰδώλων, προσήγαγεν ἡμᾶς
τῇ ἐπιγνώσει σου τοῦ ἀληθινοῦ Θεοῦ καὶ
Πατρός, κτησάμενος ἡμᾶς ἑαυτῷ λαὸν
περιούσιον, βασίλειον ἱεράτευμα, ἔθνος
ἅγιον· καὶ καθαρίσας ἡμᾶς ἐν ὕδατι, καὶ
ἁγιάσας τῷ Πνεύματι τῷ ἁγίῳ, ἔδωκεν
ἑαυτὸν ἀντάλλαγμα τῷ θανάτῳ, ἐν ᾧ
κατειχόμεθα πεπραμένοι ὑπὸ τὴν ἁμαρτίαν·
καὶ κατελθὼν διὰ τοῦ σταυροῦ εἰς τὸν
ᾗδην, ἵνα πληρώσῃ ἑαυτῷ τὰ πάντα, ἔλυσε
τὰς ὀδῖνας τοῦ θανάτου· καὶ ἀναστὰς τῇ
τρίτῃ ἡμέρᾳ, καὶ ὁδοποιήσας πᾶσιν σαρκὶ
τὴν ἐκ νεκρῶν ἀνάστασιν, καθότι οὐκ ἦν
δυνατὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς τὸν
ἀρχηγὸν τῆς ζωῆς, ἐγένετο ἀπαρχὴ τῶν
κεκοιμημένων, πρωτότοκος ἐκ τῶν νεκρῶν,
ἵνα ἡ αὐτὸς τὰ πάντα ἐν πᾶσιν πρωτεύων·
καὶ ἀνελθὼν εἰς τοὺς οὐρανοὺς, ἐκάθισεν ἐν
δεξιᾷ τῆς μεγαλωσύνης σου ἐν ὑψηλοῖς·
ὅς καὶ ἤξει ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα
αὐτοῦ. Κατέλιπε δὲ ἡμῖν ὑπομνήματα τοῦ
σωτηρίου αὐτοῦ πάθους, ταῦτα, ἃ προτε-
θείκαμεν κατὰ τὰς αὐτοῦ ἐντολάς· μέλλων
γὰρ ἐξίεναι ἐπὶ τὸν ἐκούσιον καὶ αἰὶδιμον
καὶ ζωοποιὸν αὐτοῦ θάνατον, τῇ νυκτὶ ἢ
παρεδίδου ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου
ζωῆς, λαβὼν ἄρτον ἐπὶ τῶν ἁγίων αὐτοῦ
καὶ ἀχράντων χειρῶν, καὶ ἀναδείξας σοὶ
τῷ Θεῷ καὶ Πατρί, εὐχαριστήσας, εὐλογῇ-
σας, ἁγιάσας, κλάσας,
Ἐκφών. Ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθη-

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(a)

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tional MS.
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(a) MS. ὀδῖνας. The editions have δόδνας

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ταῖς καὶ ἀποστόλοις, εἰπὼν· Λάβετε, φάγετε· τοῦτο ἐστὶ τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν κλώμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου λαβὼν, κεράσας, εὐχαριστήσας, εὐλογήσας, ἁγιάσας,

Ἐκφών. Ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν· Πίετε ἐξ αὐτοῦ πάντες· τοῦτο ἐστὶ τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυιόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν ἐμὸν θάνατον καταγγέλλετε, τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε.

Μεμνημένοι οὖν, Δέσποτα, καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανὸς ἀνόδου, τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδρας, καὶ τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ παρουσίας,

Ἐκφώνως. Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέροντες, κατὰ πάντα, καὶ διὰ πάντα,

Ὁ λαός. Σὲ ὑμνοῦμεν [σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε].

Διὰ τοῦτο, Δέσποτα πανάγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν, οὐ γὰρ ἐποιήσαμεν ἐνώπιόν σου τι ἀγαθόν

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ἐπὶ τῆς γῆς, ἀλλὰ διὰ τὰ ἑλέη σου καὶ τοὺς οἰκτιρμούς σου, οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς, θαρρόντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ προθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν, Ἄγιε Ἀγίων, εὐδοκίᾳ τῆς σῆς ἀγαθότητος, ἐλθεῖν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ εὐλογῆσαι αὐτά, καὶ ἁγιάσαι, καὶ ἀναδείξαι

Καὶ ἀνίστάμενος σφραγίζει τριτὸν τὰ δῶρα, λέγων,

Τὸν μὲν ἄρτον τοῦτον, αὐτὸ τὸ τίμιον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς. Τὸ δὲ ποτήριον τοῦτο, αὐτὸ τὸ τίμιον αἷμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς. Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς. Ἡμᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἐνὸς ἄρτου καὶ τοῦ ποτηρίου μετέχοντας, ἐνώσαις ἀλλήλοις εἰς ἐνὸς Πνεύματος ἁγίου κοινωνίαν, καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς κατάκριμα ποιήσαις μετασχεῖν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου· ἀλλ' ἵνα εὐρωμεν ἕλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν,

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διδασκάλων, καὶ παντὸς πνεύματος δικαίου
ἐν πίστει τετελειωμένου,

Ἐκφώνως. Ἐξαιρέτως τῆς παναγίας,
ἀχράντου, ὑπερευλογημένης, δεσποίνης ἡμῶν
θεοτόκου,

Ὁ διάκονος τὰ δίπτυχα τῶν θανόντων.

Τῶν ἁγίων ἀσωμάτων Μιχαὴλ καὶ
Γαβριὴλ καὶ πασῶν τῶν ἐπουρανίων δυνά-
μεων, τοῦ ἁγίου Ἰωάννου τοῦ προφήτου
προδρόμου καὶ βαπτιστοῦ, τῶν ἁγίων καὶ
πανευφύμων Ἀποστόλων, τοῦ ἐν ἁγίοις
πατρὸς ἡμῶν Βασιλείου, τοῦ ἁγίου τοῦ Δ.,
οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάν-
των τῶν ἁγίων σου, ὧν ταῖς ἱκεσίαις
ἐπίσκεισαι ἡμᾶς, ὁ Θεός. καὶ μνήσθητι
πάντων τῶν πιστῶς κεκοιμημένων ἐπ'
ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου, καὶ ἀνά-
παυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ
προσώπου σου.

Μνήσθητι, Κύριε, ἐν τῇ βασιλείᾳ σου
τῶν δούλων σου, Θεοδώρου, Ἱερε . . , Ἀνα-
στασίας, Ἰλαρίου καὶ Κλήμεντος τῶν μο-
ναχῶν.

Ἐτι σοῦ δεόμεθα, μνήσθητι, Κύριε, τῆς
ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκ-
κλησίας, τῆς ἀπὸ περάτων ἕως περάτων
τῆς οἰκουμένης, καὶ εἰρήνευσον αὐτήν, ἣν
περιεποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ
σου, καὶ τὸν ἅγιον οἶκον τοῦτον στερέωσον
μέχρι τῆς συντελείας τοῦ αἰῶνος.

Μνήσθητι, Κύριε, τῶν τὰ δῶρά σοι
ταῦτα προσκομισάντων, καὶ ὑπὲρ ὧν, καὶ
δι' ὧν, καὶ ἐφ' οἷς αὐτὰ προσεκόμισαν.

Μνήσθητι, Κύριε, τῶν καρποφορούντων
καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου

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ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων·
ἄμειψαι αὐτοὺς τοῖς πλουσίοις σου καὶ
ἐπουρανίοις χαρίσμασι· χάρισαι αὐτοῖς
ἀντὶ τῶν ἐπιγείων τὰ ἐπουράνια, ἀντὶ τῶν
προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν
τὰ ἄφθαρτα.

Μνήσθητι, Κύριε, τῶν ἐν ἐρημίαις καὶ
ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς
γῆς.

Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ καὶ
εὐλαβείᾳ καὶ ἀσκήσει καὶ σεμνῇ πολιτείᾳ
διαγόντων.

Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων
καὶ πιστοτάτων ἡμῶν βασιλέων, οὓς ἐδι-
καίωσας βασιλεύειν ἐπὶ τῆς γῆς· ὅπλῳ
ἀληθείας, ὅπλῳ εὐδοκίας στεφάνωσον αὐ-
τούς· ἐπισκιάσον ἐπὶ τὴν κεφαλὴν αὐτῶν
ἐν ἡμέρᾳ πολέμου· ἐνίσχυσον αὐτῶν τὸν
βραχίονα· ὑψώσον αὐτῶν τὴν δεξιάν· κρά-
τυνον αὐτῶν τὴν βασιλείαν· ὑπόταξον
αὐτοῖς πάντα τὰ βάρβαρα ἔθνη τὰ τοὺς
πολέμους θέλοντα· χάρισαι αὐτοῖς βαθεῖαν
καὶ ἀναφαίρετον εἰρήνην· λάλησον εἰς τὴν
καρδίαν αὐτῶν ἀγαθὰ ὑπὲρ τῆς ἐκκλησίας
σου καὶ παντὸς τοῦ λαοῦ σου· ἵνα ἐν
τῇ γαλήνῃ αὐτῶν ἤρεμον καὶ ἡσύχιον
βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ
σεμνότητι.

Μνήσθητι, Κύριε, πάσης ἀρχῆς καὶ
ἐξουσίας, καὶ τῶν ἐν τῷ παλατίῳ ἀδελφῶν
ἡμῶν, καὶ παντὸς τοῦ στρατοπέδου. τοὺς
ἀγαθοὺς ἐν τῇ ἀγαθότητί σου διατήρησον·
τοὺς ποιηροὺς ἀγαθοῦ ποιήσον ἐν τῇ
χρηστότητί σου.

Μνήσθητι, Κύριε, τοῦ περιστώτος λαοῦ.

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καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέντων, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς, κατὰ τὸ πλῆθος τοῦ ἐλέους σου· τὰ ταμιεῖα αὐτῶν ἔμπλησον παντὸς ἀγαθοῦ· τὴς συζυγίας αὐτῶν ἐν εἰρήνῃ καὶ ὁμονοίᾳ διατήρησον· τὰ νήπια ἔκθρεψον· τὴν νεότητα παιδαγωγήσον· τὸ γῆρας περικυτήσον· τοὺς ὀλιγοψύχους παραμύθησον· τοὺς ἐσκορπισμένους ἐπισυνάγαγε· τοὺς πεπλανημένους ἐπανάγαγε, καὶ σύναψον τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ· τοὺς ὀχλουμένους ὑπὸ πνευμάτων ἐλευθέρωσον· τοῖς πλείουσι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· χηρῶν πρόσθιτι· ὀρφανῶν ὑπεράσπισον· αἰχμαλώτους ῥύσαι· νοσοῦντας ἴασαι· τῶν ἐν βήμασι καὶ μετάλλοις καὶ ἐξορίαις καὶ πικραῖς δουλείαις καὶ πάσῃ θλίψει καὶ ἀνάγκῃ καὶ περιστάσει ὄντων, μνημόνευσον, ὁ Θεός, καὶ πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαχνίας· καὶ τῶν ἀγαπώντων ἡμᾶς, καὶ τῶν μισούντων, καὶ τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὐχεσθαι ὑπὲρ αὐτῶν. καὶ παντὸς τοῦ λαοῦ σου μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν, καὶ ἐπὶ πάντας ἔκχεον τὸ πλούσιόν σου ἔλεος, πᾶσι παρέχων τὰ πρὸς σωτηρίαν αἰτήματα. καὶ ὧν ἡμεῖς οὐκ ἐμνημονεύσαμεν δι' ἄγνοιαν, ἢ λήθην, ἢ πλῆθος ὀνομάτων, αὐτὸς μνημόνευσον, ὁ Θεός, ὁ εἰδὼς ἐκάστου τὴν ἡλικίαν καὶ τὴν προσηγορίαν, ὁ εἰδὼς ἕκαστον ἐκ κοιλίας μητρὸς αὐτοῦ. σὺ γὰρ εἶ, Κύριε, ἡ βοήθεια τῶν ἀβοηθήτων,

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ἢ ἐλπίς τῶν ἀπηλπισμένων, ὁ τῶν χειμαζομένων σωτήρ, ὁ τῶν πλεόντων λιμὴν, ὁ τῶν νοσοῦντων ἱατρός· αὐτὸς τοῖς πᾶσι τὰ πάντα γενοῦ, ὁ εἰδὼς ἕκαστον καὶ τὸ αἶγμα αὐτοῦ, [καὶ τὸν] οἶκον, καὶ τὴν χρεῖαν αὐτοῦ. καὶ ῥῦσαι, Κύριε, τὴν πόλιν ταύτην (α)
καὶ πᾶσαν πόλιν καὶ χώραν ἀπὸ λιμοῦ, λοιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρός, μαχαίρας, ἐπιδρομῆς ἀλλοφύλων, καὶ ἐμφυλίου πολέμου.

'Εκφώνησις.

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δέινος)· ὃν χάρισαι ταῖς ἀγίαις σου ἐκκλησίαις ἐν εἰρήνῃ, σῶν, ἐντιμον, ὑγίῃ, μακροημερεύον[τα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.]

'Ο διάκονος τὰ δίπτυχα τῶν ζώντων.

'Ο δὲ ἱερεὺς εὐχεται.

Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας.

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου καὶ τῆς ἐμῆς ἀναξιώτητος· συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσης τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἀπὸ τῶν προκειμένων δώρων.

Μνήσθητι, Κύριε, τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντὸς ἱερατικού τάγματος, καὶ μηδένα ἡμῶν καταισχύνῃς τῶν κυκλούντων τὸ ἅγιόν σου θυσιαστήριον. ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου, Κύριε· ἐπιφάνηθι ἡμῖν τοῖς

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Codex re-
sumel.
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(a) The MS. has ποιμνην.

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πλουσίοις σου οἰκτιρμοῖς· εὐκράτους καὶ ἐπωφελεῖς τοὺς ἀέρας ἡμῖν χάρισαι· ὁμβροὺς εἰρηνικοὺς τῇ γῇ πρὸς καρποφορίαν δώρησαι· εὐλόγησον τὸν στέφανον τοῦ ἐνι-
 αυτοῦ τῆς χρηστότητός σου Κύριε· παῖσον τὰ σχίσματα τῶν ἐκκλησιῶν· σβέσον τὰ φρύαγματα τῶν ἐθνῶν· τὰς τῶν αἱρέσεων ἐπαναστάσεις ταχέως κατάλυσον ἐν τῇ
 δυνάμει τοῦ ἁγίου σου Πνεύματος· πάντας ἡμᾶς πρόσδεξαι εἰς τὴν βασιλείαν σου, νίους φωτὸς καὶ νίους ἡμέρας ἀγαδείξας·
 τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, Κύριε ὁ Θεὸς ἡμῶν· πάντα γὰρ ἀπέδωκας ἡμῖν·

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Ἐκφών. Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν.

Ἄμην.

Ἄς. Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

Ἄς. Καὶ μετὰ τοῦ πνεύματός σου.

Καὶ τοῦ διακόνου ποιοῦντος τὴν μέσσην εὐχὴν, ἐπεύχεται ὁ ἱερεὺς.

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Ἄς. ὁ Θεὸς ἡμῶν, ὁ Θεὸς τοῦ σώζειν, σὺ ἡμᾶς διδάξον εὐχαριστεῖν σοι ἀξίως τῶν ἐνέργειών σου, ὧν ἐποίησας καὶ ποιεῖς μεθ' ἡμῶν. σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ προσδεξαμένος τὰ δῶρα ταῦτα, καθάρισον ἡμᾶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ δίδαξον ἡμᾶς ἐπιτελεῖν ἀγίω-

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σύνην ἐν φόβῳ σου· ἵνα ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν ὑποδεχόμενοι τὴν μερίδα τῶν ἁγιασμάτων σου, ἐνωθῶμεν τῷ ἁγίῳ σώματι καὶ αἵματι τοῦ Χριστοῦ σου· καὶ ὑποδεξάμενοι αὐτὰ ἀξίως, σχῶμεν τὸν Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν, καὶ γενώμεθα ναὸς τοῦ ἁγίου σου Πνεύματος. ναί, ὁ Θεὸς ἡμῶν, καὶ μηδὲν ἡμῶν ἔνοχον ποιήσης τῶν φρικτῶν σου τρύτων καὶ ἐπουρανίων μυστηρίων, μηδὲ ἀσθενῇ ψυχῇ καὶ σώματι ἐκ τοῦ ἀναξίως αὐτῶν μεταλαμβάνειν· ἀλλὰ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς ἀξίως ὑποδέχασθαι τὴν ἐλπίδα τῶν ἁγιασμάτων σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογία ἐμπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου· ὅπως
 ἂν καὶ ἡμεῖς, μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, γενώμεθα μέτοχοι τῶν αἰωνίων σου ἀγαθῶν ὧν ἡτοίμασας τοῖς ἀγαπῶσί σε, Κύριε·

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p. 38

Ἐκφών. Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παύρησας, ἀκατακρίτως, τολμᾶν ἐπι-καλεῖσθαι σε τὸν ἐπουράνιον Θεόν, Πατέρα, καὶ λέγειν,

Ὁ λαὸς τό, Πάτερ ἡμῶν.

Ἄς. Ὁ ἱερεὺς ἐκφώνως. Ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός. Καὶ μετὰ τὸ Ἄμην λέγει ὁ ἱερεὺς, Εἰρήνη πᾶσιν.

Καὶ τοῦ διακόνου λέγοντος Τὰς κεφαλὰς ἡμῶν, ἐπεύχεται ὁ ἱερεὺς.

(11)

Δέσποτα Κύριε, ὁ Πατὴρ τῶν οἰκτιρμῶν

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καὶ Θεὸς πάσης παρακλήσεως, τοὺς ὑποκεκλικότας σοὶ τὰς ἑαυτῶν κεφαλὰς εὐλόγησον, ἀγιάσον, φρούρησον, ὀχύρωσον, ἐνδυνάμωσον, ἀπὸ παντὸς ἔργου πονηροῦ ἀπόστησον, παντὶ δὲ ἔργῳ ἀγαθῷ σύναψον, καὶ καταξιώσον ἀκατακρίτως μετασχεῖν τῶν ἀχράντων τούτων καὶ ζωποιοῶν μυστηρίων, εἰς ἄφεσιν ἀμαρτιῶν, εἰς Πνεύματος ἁγίου κοινωνίαν,

p. 49
(12)

Ἐκφώνως. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ [μονογενοῦς σου Υἱοῦ...].

(11)

[Εὐχὴ] τῆς ὑψώσεως τοῦ ἄρτου.

Πρόσχες, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου, καὶ ἔλθε εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθεζόμενος καὶ ὧδε ἡμῖν ἀοράτως παρών· καὶ καταξιώσον τῇ κραταίᾳ σου χεὶρὶ μεταδοῦναι ἡμῖν, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

(10)

Καὶ μετὰ τὸ εἰπεῖν τὸν διάκονον, Πρόσχωμεν, ὁ ἱερεὺς ὑψοῖ τὸν ἅγιον ἄρτον καὶ λέγει, τὰ ἄγια τοῖς ἁγίοις.

Καὶ μετὰ τὸ εἰπεῖν τὸν λαὸν τὸ εἶς ὁ Θεός, λαμβάνει ἐκ τοῦ ἁγίου σώματος μερίδας καὶ βόλλει εἰς τὰ ἅγια ποτήρια καὶ λέγει,

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Εἰς πλήρωμα Πνεύματος ἁγίου.

Καὶ μετὰ τὸ πάντας μεταλαβεῖν, λέγοντος τοῦ διακόνου τὴν εὐχὴν, ἐπεύχεται ὁ ἱερεὺς.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουραίων σου μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ καὶ ἁγιασμῷ

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καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σωμάτων. αὐτός, Δέσποτα τῶν ἀπάντων, δὸς γενέσθαι ἡμῖν τὴν κοινωνίαν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφίας, εἰς ἰσὺν ψυχῆς καὶ σώματος, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου,

p. 42

Ἐκφών. Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, [καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.]

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

Εὐχὴ ὀπισθὰ μβντος.

Κύριε ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου. τὸ πλήρωμα τῆς ἐκκλησίας σου ἐν εἰρήνῃ διαφυλάξον· ἀγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπης ἡμᾶς, ὁ Θεός, τοὺς ἐλπίζοντας ἐπὶ σέ. εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν, καὶ παντὶ τῷ λαῷ σου. ὅτι ἅγιος ὁ πατήρ σου, θαυμαστός ἐν δικαιοσύνῃ, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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Εὐχὴ τοῦ σκευοφυλακίου.

p. 44

Ἦνυσται, καὶ τετέλεσται, ὅσον εἰς τὴν ἸΔ'.

(11) Bunsen accidentally omitted these lines.

(12) Bunsen read this; καὶ μετὰ τὸ εἰπεῖν· Τὸν δίσκον πρόσχωμεν, but the MS. is decisive.

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ἡμετέραν δύναμιν, πάντα ἄπερ ἔθου ἡμῖν
 τὰ τῆς ἀφθαρσίας μυστήρια· ἡὔραμεν
 τοῦ θανάτου σου τὴν μνήμην, εἶδαμεν
 τῆς ἀναστάσεώς σου τὸν τύπον, ἐνεπλήσ-
 θημεν τῆς ἀκενώτου σου τρυφῆς, ἀπηλαύ-
 σαμεν τῆς ἀτελευτήτου σου ζωῆς, ἥς καὶ

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ἐν τῷ μέλλοντι [αἰῶνι] πάντας ἡμᾶς τυχεῖν
 καταξίωσον, Χριστέ, ὁ Θεὸς ἡμῶν, ὅτι
 πρέπει σοι πάντα εὐχαριστία σὺν τῷ ἀν-
 ἄρχῳ σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ
 καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ
 εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

LITURGY OF SAINT CHRYSOSTOM.

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1Ε'. ^(a)
p. 45 Κύριε, ὁ Θεὸς ἡμῶν, ὁ προθεὶς ἑαυτὸν
ἀμὸν ἀμωμον ὑπὲρ τῆς τοῦ κόσμου ζωῆς·
ἔφιδε ἐφ' ἡμῶς καὶ ἐπὶ τὸν ἄρτον τοῦτον καὶ
ἐπὶ τὸ ποτήριον τοῦτο, καὶ ποιήσον αὐτὸ
ἄχραντόν σου σῶμα καὶ τίμίόν σου αἷμα, εἰς
μετάληψιν ψυχῶν καὶ σωμάτων· ὅτι ἡγίασται
καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλο-
πρεπὲς ὄνομά σου, Πατρός.

Εὐχή τῆς εισόδου.

p. 46 15'. Εὐεργέτα καὶ τῆς κτίσεως πάσης Δη-
μιουργέ, πρόσδεξαι προσιούσαν τὴν ἐκκλη-
σίαν καὶ ἐκάστω τὸ σύμφερον ἐκπλήρωσον·
καὶ ἄγαγε πάντας εἰς τελειότητα, καὶ ἀξίους
ἡμῶς ἀπέργασαι τῆς βασιλείας σου· χάριτι
καὶ οἰκτιρμοῖς καὶ φιланθρωπία τοῦ μονο-
γενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ.

Εὐχή τοῦ τρισαγίου.

p. 47 17'. Ἄγιε ἁγίων, ὁ Θεὸς ἡμῶν, ὁ μόνος ἅγιος,
καὶ ἐν ἁγίοις ἀναπαυόμενος· ἅγιος ὑπάρχεις,
ὁ τὴν ἀνυπέρβλητον δόξαν ἐν αὐτῷ κεκτη-
μένος· ἅγιος ὁ Θεός, ὁ λόγῳ τὰ πάντα
συστησάμενος· ἅγιος ὁ Θεός, ὃν τὰ τετρά-
μορφα ζῶα ἀκαταπαύστῳ φωνῇ δοξάζουσι·
ἅγιος ὁ Θεός, ὁ ὑπὸ πλήθους ἁγίων ἀγγέλων

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καὶ ἀρχαγγέλων ἄφραστα τρεμόντων προσ-
κυνούμενος καὶ δοξολογούμενος· ἅγιος ὁ
Θεός, ὁ τοῖς πολυόμμασι Χερουβὶμ τῇ
ἀσιγήτῳ φωνῇ τῷ ἀκοιμήτῳ ὕμνῳ ἐπι-
βλέπων καὶ ἐπικλίνων τὸ οὖς σου· ἅγιος ὁ
Θεός, ὁ τοῖς ἑξαπτερύγοις Ξεραφὶμ ἐποχοῦ-
μενος, καὶ κροτούντων τὰς ἑαυτῶν πτέρυγας
καὶ τὸν ἐπινίκιον ὕμνον ὑμνούντων τὸ Ἄγιος,
Ἄγιος, Ἄγιος, Κύριος. Σαβαώθ, ὁ προσ-
δεχόμενος. ἅγιος γὰρ εἶ ὁ Θεὸς ἡμῶν, ὃν
ἀρχαὶ καὶ ἑξουσίαι [καὶ] κυριότητες ἐν οὐρανῷ
προσκυνοῦσιν, καὶ ἐπὶ γῆς ἄνθρωποι αἰνυ-
νοῦσιν καὶ σέβουσιν. αὐτός, φιλάνθρωπε,
πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρ-
τωλῶν τὸν τρισάγιον ὕμνον προσφερόμενον
παρ' ἡμῶν καὶ παρὰ παντὸς τοῦ λαοῦ σου,
καὶ κατέπεμψον ἡμῖν πλοῦσια τὰ ἐλέη καὶ
τοὺς οἰκτιρμοὺς σου· πρεσβείαις τῆς ἁγίας
θεοτόκου καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰ-
ωνός σοι εὐαρεστησάντων·

Ἐκφών. Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ
ἐν ἁγίοις ἐπαναπαύει, καὶ σοὶ τὴν δόξαν
ἀναπέμπομεν.

Εὐχή τῆς καθέδρας τοῦ θυσιαστηρίου.

(a) This Liturgy has no distinctive title in the MS. See p. 77. The Rossano MS. however, p. 18, has Ἡ θεία...Χρυσοστόμου: but it does not contain the first five prayers given above. The numbers in square brackets refer to the folios of this MS.

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III'. Δέσποτα Κύριε, Θεὸς τῶν δυνάμεων,
as on page 77.

IG'. Εὐχὴ τῆς ἐκτενῆς.
Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην
ἱκεσίαν as on page 77.

[18] Εὐχὴ κατηχουμένων πρὸ τῆς ἁγίας ἀναφορᾶς,
(a) τοῦ Χρυσοστόμου.

K'. Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν
καὶ τὰ ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ
γένει τῶν ἀνθρώπων ἐξαποστείλας τὸν μονο-
γενεῖ σου Υἱὸν καὶ Θεόν, τὸν Κύριον ἡμῶν
Ἰησοῦν Χριστόν, ἐπὶ βλεῖπον ἐπὶ τοὺς
δούλους σου τοὺς κατηχουμένους, τοὺς ὑπο-
κεκλικότας σοι τὸν ἑαυτῶν αὐχένα· καὶ
καταξίωσον αὐτοὺς ἐν καιρῷ εὐθέτῳ τῆς
τοῦ λουτροῦ παλιγγενεσίας, τῆς ἀφέσεως
τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρ-
σίας· ἔνωσον αὐτοὺς τῇ ἀγίᾳ σου καθολικῇ
καὶ ἀποστολικῇ ἐκκλησίᾳ, καὶ συγκατα-
ρίθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποίμνῃ·

Ἐκφών. Ὡς καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι
(c) τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου,
τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.]

Εὐχὴ πιστῶν α'. μετὰ τὸ ἀπλωθῆναι τὰ εἰλητόν.

KA'. Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς τῶν
p. 52 δυνάμεων, τῷ καταξιώσαντι ἡμᾶς παραστήναι
καὶ νῦν τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ
προσπεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν
ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ
ἀγνοημάτων· πρόσδεξαι, ὁ Θεός, τὴν δέησιν

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ἡμῶν, καὶ ποιήσον ἡμᾶς ἀξίους γενέσθαι τοῦ
προσφέρειν σοι δεήσεις καὶ ἱκεσίας καὶ
θυσίας ἀναιμάκτους, ὑπὲρ παντὸς τοῦ λαοῦ
σου· καὶ ἰκάνωσον ἡμᾶς, οὓς ἔθου εἰς τὴν
διακονίαν σου ταύτην, ἐν τῇ δυνάμει τοῦ
Πνεύματός σου τοῦ ἁγίου, ἀκαταγνώστως
καὶ ἀπροσκόπως, ἐν καθαρῷ τῷ μαρτυρίῳ
τῆς συνειδήσεως ἡμῶν, ἐπικαλεῖσθαι σε ἐν
παντὶ καιρῷ καὶ τόπῳ· ἵνα εἰσακούων ἡμῶν,
ἕλεως ἡμῖν ἔσῃ ἐν τῷ πληθύνει τῆς σῆς
ἀγαθότητος·

Ἐκφών. Ὅτι πρέπει σοι πάντα δόξα, τιμὴ,
καὶ προσκύνησις, [τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ
τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.]

Εὐχὴ πιστῶν β'.

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν, KB'.
καὶ σοὺ δεόμεθα, ἀγαθὲ καὶ φιλόανθρωπε,
ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν καθα-
ρίσης ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ
παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος·
καὶ δῶς ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν
παράστασιν τοῦ ἁγίου σου θυσιαστηρίου.
χάρισαι δέ, ὁ Θεός, καὶ τοῖς συνευχομένοις
ἡμῖν προκοπὴν βίου, καὶ πίστεως, καὶ συνέ-
σεως πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ
φόβου καὶ ἀγάπης λατρεύοντας σοὶ ἀνενόχως
καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων σου
μυστηρίων, καὶ τῆς ἐπουρανίου σου βασι-
λείας ἀξιοθῆναι·

Ἐκφών. Ὅπως ὑπὸ τοῦ κράτους σου πάν-
τοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμπωμεν.

(a) — τοῦ Χρυσοστόμου Rossano Codex.

(b) τοῦ λουτροῦ τῆς παλιγ. C. R.

(c) The first words only of the doxology are
given in the MSS.

(d) δῶς C. R.

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(a) Εὐχή τῆς προσκομιδῆς, τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου, μετὰ τὸ ἀποτεθῆναι τὰ ἅγια δῶρα ἐν τῇ ἁγίᾳ τραπέζῃ καὶ πληρῶσαι τὸν λαὸν τὸν μυστικὸν ὕμνον.

KI^o. Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος ἅγιος, ὁ δεχόμενος θυσίαν αἰνέσεων παρὰ τῶν ἐπικαλουμένων σε ἐν ὅλῃ καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ ἱκάνωσον ἡμᾶς προσενεγκεῖν σοι δῶρα καὶ θυσίας πνευματικάς, ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνωμάτων, καὶ καταξίωσον ἡμᾶς εὑρεῖν χάριν ἐνώπιόν σου τοῦ γενέσθαι εὐπρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἐπισκηνώσαι τὸ Πνεῦμα τῆς χάριτός σου τὸ ἀγαθὸν ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν σου.

Ἐκφών. Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς [εἴ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας].

(.) Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους.

Καὶ μετὰ τὸ δοθῆναι τὴν ἀγάπην, λέγει ὁ διάκονος· Τὰς θύρας· τὰς θύρας· πρόσχωμεν.

Ὁ λαὸς τὸ Πιστεύω λέγει.

(a) For this Rubric C. R. has only Εὐχή προσκομιδῆς μετὰ τὴν ἐν τῇ ἁγίᾳ τραπέζῃ τῶν δώρων ἀπόθεσιν.

(b) αἰνέσεις C. R.

(c) For the next eleven lines C. R. has the following:—εἰτα τοῦ ἱεροῦ τῆς πίστεως μαθήματος ὑπὸ τοῦ λαοῦ ἀναφωνηθέντος, καὶ τοῦ διακόνου εἰ-

Ὁ διάκονος. Στῶμεν καλῶς.

Ὁ λαός. Ἐλεος, εἰρήνη.

Ὁ ἱερεὺς λέγει.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ πάντων ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω σχῶμεν τὰς καρδίας.

Ὁ χορός. Ἐχωμεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ χορός. Ἀξιον καὶ δίκαιον.

Ὁ ἱερεὺς ἀπάρχεται τῆς ἁγίας ἀναφορᾶς.

Ἀξιον καὶ δίκαιον, σὲ ὑμνεῖν, σοὶ εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς

δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνεκφραστός, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, αἰεὶ ὢν, ὡσαύτως ὢν· σὺ καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ ἅγιον. Σὺ ἐκ

τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενεῖ σου Υἱῷ καὶ τῷ Πνεύματί σου τῷ ἁγίῳ, ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν ἐργεσιῶν σου τῶν εἰς ἡμᾶς γεγεννημένων. Εὐχαριστοῦμέν

πόντος Στῶμεν καλῶς, καὶ τοῦ λαοῦ διαμεμβομένου τῇ ἐπιφωνήσει τοῦ Ἐλεον, εἰρήνη. ὁ ἱερεὺς ἐκφωνεῖ, Ἡ χάρις, κ.τ.λ.

(d) Ὁ λαός. C. R.

(e) Ὁ λαός. C. R.

(f) Ὁ δὲ ἱερεὺς κλινόμενος ἐπεύχεται. C. R.

(g) σὲ ὑμνεῖν, σὲ εὐλογεῖν C. R.

p. 57

(d)

(e)

(f)

(g)

[20 b]

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[21] σοι καὶ ὑπὲρ τῆς λειτουργίας ταύτης, ἣν
ἐκ τῶν χειρῶν ἡμῶν δέξασθαι καταξίωσον,
καίτοι σοι παρεστήκεισαν χιλιάδες ἀρχαγ-
γέλων καὶ μυριάδες ἀγγέλων, τὰ Χερουβίμ,
(a) καὶ τὰ Σεραφίμ ἐξαπτέρυγα, πολυόμματα,
μετάρσια, πτερωτά,

(a) Ἐκφών. Τὸν ἐπινίκιον ὕμνον ᾄδοντα.
'Ο δὲ ἱερεὺς μυστικῶς.

(b) Μετὰ τούτων καὶ ἡμεῖς τῶν δυνάμεων,
Δέσποτα φιλόανθρωπε, βοῶμεν καὶ λέγο-
μεν· Ἅγιος εἶ καὶ πανάγιος, καὶ ὁ μονο-
γενῆς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ
p. 60 ἅγιον. Ἅγιος εἶ καὶ πανάγιος, καὶ μεγα-
λοπρεπὴς ἡ δόξα σου· ὅς τὸν κόσμον σου
οὕτως ἡγάπησας, ὥστε τὸν Υἱόν σου τὸν
μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς
αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον·

(c) Ὅς ἐλθὼν, καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν
οἰκονομίαν πληρῶσας, τῇ νυκτὶ ἣ παρεδίδου
ἑαυτόν, λαβὼν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ
καὶ ἀχράντοις καὶ ἀμωμήτοις χερσίν, εὐχα-
(d) p. 61 ριστήσας καὶ εὐλογήσας, ἔκλασεν καὶ ἔδωκεν
[21 b] τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις,
εἰπὼν·

(e) Ἐκφών. Λάβετε, φάγετε· τοῦτ' ἐστὶν τὸ
σῶμά μου, τὸ ὑπὲρ ὑμῶν.

(f) Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνή-
σαι, λέγων·

(a) + Ὁ λαός. Ἅγιος, Ἅγιος, Ἅγιος, Κύριος. ὁ
δὲ ἱερεὺς κλινόμενος εὐχεται. C. R.

(b) μακαρίων δυνάμεων C. R.

(c) ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς C. R.

(d) ἀγίασας κλάσας ἔδωκε C. R.

(e) τοῦτό μου ἐστὶ τὸ σῶμα. Ὁ λαός. Ἀμήν.
'Ο ἱερεὺς κλινόμενος λέγει· C. R.

(f) ἐκφώνως C. R. It again gives only the

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Πίετε ἐξ αὐτοῦ πάντες· τοῦτ' ἐστὶν τὸ
αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ
ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν
ἁμαρτιῶν. Ὁ λαός. Ἀμήν.

'Ο ἱερεὺς μυστικῶς.

(g)

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης
ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενη-
μένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριη-
μέρου ἀναστάσεως, τῆς εἰς οὐρανὸς ἀνα-
βάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας
καὶ ἐνδόξου πάλιν παρουσίας,

p. 62

Ἐκφών. Τὰ σὰ ἐκ τῶν σῶν προσφέροντες
κατὰ πάντα, καὶ διὰ πάντα,

'Ο λαός. Σὲ ὑμνοῦμεν.

'Ο ἱερεὺς μυστικῶς λέγει.

(h)

Ἔτι προσφερόμεν σοι τὴν λογικὴν ταύτην
καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν
καὶ δεόμεθα καὶ ἱκετεύομεν, Κατάπεμψον
τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ
τὰ προκείμενα δῶρα ταῦτα,

[22]

Καὶ ἀνιστάμενος σφραγίζει, λέγων μυστι-
κῶς,

(i)

Καὶ ποιήσον τὸν μὲν ἄρτον τοῦτον, τίμιον
σῶμα τοῦ Χριστοῦ σου,

p. 63

Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.
'Αμήν.

(k)

Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ, τίμιον αἶμα
τοῦ Χριστοῦ σου,

(l)

leading words of Institution, τοῦτο ἐστὶ τὸ αἶμα.

(g) Ὁ δὲ ἱερεὺς κλινόμενος εὐχεται C. R.

(h) Ὁ ἱερεὺς εὐχεται C. R.

(i) Καὶ ἀν. σφραγίζων γ'. τὰ ἅγια δῶρα λέγει
C. R.

(k) C. R. omits the words here. It adds Ὁ
διδάσκων. Ἀμήν.

(l) Ὁ διδάσκων. Ἀμήν. C. R.

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Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.

(a) Ἀμήν.

(b) Ὁ ἱερεὺς μυστικῶς.

Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς ἡψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου σου Πνεύματος, εἰς βασιλείας πληῖσμα, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα.

(c) Ἐτι προσφερόμεν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῶν ἐν πίστει ἀναπαυσάμενων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, ἐγκρατευτῶν, καὶ παντὸς δικαίου ἐν πίστει τετελειωμένου.

(d) Ἐκφών. Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπεριεδόξου, εὐλογημένης, δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας.

(e) Τοῦ ἁγίου Ἰωάννου, προδρόμου, καὶ βαπτιστοῦ, καὶ τῶν ἁγίων καὶ πανευφύμων ἀποστόλων, καὶ τοῦ ἁγίου τοῦδε οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν ἁγίων σου, ὧν ταῖς ἱκεσίαις ἐπίσκειται ἡμᾶς, ὁ Θεός· καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐν ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου, καὶ ἀνάπαυσον αὐτοὺς, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

(a) Ὁ διάκονος. Ἀμήν. C. R.

(b) Ὁ δὲ ἱερεὺς κλινόμενος ἐπεύχεται C. R.

(c) βασιλείας οὐρανῶν C. R.

(d) προπατόρων, πατέρων C. R.

(e) παντὸς πνεύματος ἐν π. C. R.

(f) Only the first five words in C. R.

(g) + Ὁ διάκονος τὰ δίπτυχα τῶν κεκοιμημένων. Ὁ δὲ ἱερεὺς κλινόμενος. C. R.

(h) τοῦ προφήτου, προδρόμου C. R.

(i) ἐπ' ἐλπίδι C. R.

(k) — ὑπὲρ τῶν ἐν ὄρεσιν...τῆς γῆς C. R.

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Ἐτι παρακαλοῦμέν σε· μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντὸς ἱερατικοῦ τάγματος.

p. 66

Ἐτι προσφερόμεν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, ὑπὲρ τῶν ἐν ἀγνείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων, ὑπὲρ τῶν ἐν ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς, ὑπὲρ τῶν πιστοτάτων βασιλέων, τῆς φιλοχρίστου βασιλείσεως, παντὸς τοῦ παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν. Δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

[53]

(k)

(l)

p. 67

Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ᾗ παροικοῦμεν, καὶ πάσης πόλεως, καὶ χώρας, καὶ τῶν πίστει κατοικούντων ἐν αὐταῖς.

[23 b]
(m)

Ἐκφών. Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν τοῦδε.

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν.

(l) καὶ φιλοχρίστων βασιλέων, παντὸς τοῦ παλατίου C. R.

(m) The order is slightly different in C. R., where we have here Ὁ διάκονος τὰ δίπτυχα τῶν ζώντων and then Μνήσθητι Κύριε κατὰ τὸ πλήθος τοῦ ἐλέους σου καὶ τῆς ἐμῆς ἀναξιοτήτος· συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσης τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἀπὸ τῶν προκειμένων δώρων.

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p. 68 Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πεινήτων, καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον·

(a) Ἐκφών. Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μῦθῳ καρδίᾳ δοξάζειν καὶ [ἀννυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων].

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

(b) Ὁ διάκονος. Πάντων τῶν ἁγίων [μνημονεύσαντες, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.]

(c) Ὁ ἱερεὺς μυστικῶς.

[24] Σοὶ παρακατατιθέμεθα τὴν ζωὴν ἡμῶν
p. 69 ἅπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλό-
θρωπε· καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν· Καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς τραπέζης, μετὰ καθαρῶν συνειδότος, εἰς ἄφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος ἁγίου κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα, μηδὲ εἰς κατάκριμα.

(d) Ὁ διάκονος. Ἀντιλαβοῦ. Τὴν ἡμέραν
(e) πᾶσαν.

(a) Again the MSS. give only the first few words.

(b) C. R. thus:—καὶ τοῦ διακόνου μετὰ τὴν ἀνοιξιν τῶν θυρῶν ἐπιφωνοῦντος, Πάντων τῶν ἁγίων, Ὁ ἱερεὺς κλινόμενος ἐπεύχεται. Σοὶ...

(c) Ὁ ἱερεὺς κλινόμενος ἐπεύχεται. C. R.

(d) — εἰς παρρησίαν πρὸς σέ C. R.

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Ὁ ἱερεὺς.

Καὶ καταξίωσον ἡμᾶς, [Δέσποτα, μετὰ παρρησίας, ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαι σέ, τὸν ἐπουράνιον Θεόν, Πατέρα, καὶ λέγειν·]

Ὁ λαός. ΠΑΤΕΡ ΗΜΩΝ.

Ὁ ἱερεὺς ἐκφών. Ὅτι σοῦ ἐστιν ἡ βασιλεία.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

(f)

Ὁ διάκονος. Ταῖς κεφαλὰς ἡμῶν.

Ὁ ἱερεὺς μυστικῶς.

(g)

Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὁ
τῇ ἀμετρήτῳ σου δυνάμει δημιουργήσας τὰ
πάντα καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ
οὐκ ὄντων εἰς τὸ εἶναι παραγαγὼν τὰ σύμ-
παντα. Αὐτός, Δέσποτα, οὐρανόθεν ἐφίδε
ἐπὶ τοὺς κεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς·
οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ
τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ
προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομά-
λισον, κατὰ τὴν ἐκάστου ἰδίαν χρείαν· τοῖς
πλέουσι σύμπλευσον· τοῖς ὁδοιποροῦσι
συνόδουσον· τοὺς νοσοῦντας ἴασαι, ὁ ἱατρὸς
τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, χάριτι
καὶ οἰκτιρμοῖς καὶ φιланθρωπιά τοῦ.

p. 70

(h)

(i)

[24 b]

p. 71

Ὁ ἱερεὺς. Πρόσχες, Κύριε Ἰησοῦ Χριστέ,
ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου
καὶ ἔλθε εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ αἶων τῷ

(e)

(i)

(c) C. R. omits the two lines.

(f) + ὁ λαός. Καὶ τῷ πνεύματι σου. C. R.

(g) τὰ πάντα δημιουργήσας...τὰ πάντα παραγαγὼν C. R.

(h) ἐπίδε C. R.

(i) C. R. gives only the first two lines of the prayer, adding the words καὶ ἀπὸ θρόνου τῆς

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Πατρί συγκαθεζόμενος καὶ ᾧδε ἡμῖν ἀόρα-
τος συνών' καταξιώσον τῇ κραταίᾳ σου
χειρὶ μεταδοῦναι ἡμῖν καὶ δι' ἡμῶν παντὶ
τῷ λαῷ σου.

Ὁ διάκονος. Πρόσχωμεν.

Ὁ ἱερεὺς. Τὰ ἄγια τοῖς ἁγίοις.

Ὁ λαός. Εἰς ἅγιος.

Καὶ μετὰ τὸ εἰπεῖν τὸν λαὸν τό,

Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός, εἰς
δόξαν Θεοῦ Πατρός,

λαμβάνει ἐκ τοῦ ἁγίου σώματος μερίδας καὶ
βάλλει εἰς τὰ ἅγια ποτήρια, καὶ λέγει,

Εἰς πλήρωμα Πνεύματος ἁγίου.

Καί, μετὰ τὸ πάντας μεταλαβεῖν, λέγοντος τοῦ
διακόνου τὴν εὐχὴν, ἐπεύχεται ὁ ἱερεὺς μυστικῶς.

Εὐχαριστοῦμέν σοι, Δέσποτα φιλόανθρωπε,

δόξης τῆς βασιλείας σου, and continuing thus:—
Ζήτηε εἰς τὴν λειτουργίαν τοῦ ἁγίου Βασιλείου
δπισθεν. Καὶ μετὰ τὸ ὑψῶσαι τὸν ἄρτον καὶ
εἰπεῖν τὸν λαόν, τὸ Εἰς ἅγιος, καὶ τοῦ διακόνου
τὸ Πλήρωσον, Δέσποτα, καὶ τὴν ἔνωσιν, καὶ
τὴν μετάληψιν, ὁ ἱερεὺς κλινόμενος ἐπεύχεται Εὐ-
χαριστοῦμέν σοι.

(a) ὅτι καὶ τῇ παρουσίᾳ ἡμέρᾳ κατηξίωσας C. R.

(b) — δεσποίνης ἡμῶν C. R.

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εὐεργέτα τῶν ψυχῶν ἡμῶν, ὁ καὶ τῇ παρού-
σῃ ἡμέρᾳ καταξιώσας ἡμᾶς τῶν ἐπουρανίων
σου καὶ ἀθανάτων μυστηρίων. Ὁρθοτό-
μησον ἡμῶν τὴν ὁδόν, σῶσον ἡμᾶς ἐν τῷ

(a)

(25)

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φόβῳ σου τοὺς πάντας, φρούρησον ἡμῶν
τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ διαβήματα,
εὐχαῖς καὶ ἱκεσίαις τῆς ἁγίας, ἐνδόξου, δεσ-
ποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου
Μαρίας, καὶ πάντων τῶν ἁγίων σου τῶν ἀπ'
αἰῶνων σοι εὐαρεστησάντων.

(b)

(c)

Ἐκφών. Ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν,
καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί,
τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί,
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(d)

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

(e)

Ὁ λαός. Ἐν ὀνόματι Κυρίου.

(c) — τῶν ἀπ'...εὐαρεστησάντων C. R.

(d) As usual, C. R. gives only the leading
words.

(e) C. R. omits these two lines and inserts
in their stead the prayer Εὐχὴ ὀπισθάμβωνος. Ὁ
εὐλογῶν τοὺς εὐλογοῦντάς σε and also the
Εὐχὴ λεγομένη ἐν τῷ σκευοφυλακίῳ. Τὸ πλῆ-
ρωμα τοῦ νόμου, as they are now used in
the Liturgy. See below.

LITURGY OF THE PRESANCTIFIED.

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(a) ✠ ἘΝ ΔΕ Τῷ ΛΥΧΝΙΚῷ ΜΕΤΑ ΤΑ ΔΝΑ-
ΓΝΩΣΜΑΤΑ ΚΑΙ ΤΟ ΚΑΤΕΥΘΥΝΤΗΤΩ ΚΑΙ
ΤΟ ΚΥΡΙΕ ΕΛΕΗΣΟΝ ΓΙΝΕΤΑΙ ΕΥΧΗ ΚΑ-
ΤΗΧΟΥΜΕΝΩΝ ΕΠΙ ΤΩΝ ΠΡΟΗΓΙΑΣΜΕΝΩΝ.

ΚΔ'. Ὁ Θεός, ὁ Θεός ἡμῶν, ὁ κτίστης καὶ
[26] δημιουργὸς τῶν πάντων, ὁ πάντας θέλων
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν,
ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατη-
χουμένους, καὶ λύτρωσαι αὐτοὺς τῆς πα-
λαιᾶς πλάνης καὶ τῆς μεθοδείας τοῦ ἀντι-
κειμένου, καὶ προσκάλεσαι αὐτοὺς εἰς τὴν
P. 75
(b) ζωὴν τὴν αἰώνιον, φωτίζων αὐτῶν τὰς ψυχὰς
(c) καὶ τὰ σώματα καὶ συγκαταριθμῶν αὐτοὺς τῇ
λογικῇ σου ποιήμῃ ἐφ' ἣν τὸ ὄνομά σου
τὸ ἅγιον ἐπικέκληται.

Ἐκφώνως. Ἰνα καὶ αὐτοὶ σὺν ἡμῖν δοξά-
ζωσι τὸ.

(d) [Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ὅσοι κατηχούμενοι.

Ταῦτα τὰ διακονικὰ λέγεται μέχρι τῆς μεσο-

(a) The collects are numbered in the Barbe-
rini Manuscript consecutively from one in the
Liturgy of S. Chrysostom (above, p. 90). There
is no distinctive title in the MS. In the Codex
Rossanensis (C. R.) the Liturgy is introduced
with the words ἡ θεία λειτουργία τῶν προηγιασ-
μένων. The numbers in square brackets refer

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νηστίμου· ἀπὸ δὲ τῆς Δ'. τῆς μεσονηστίμου λέγει
τὰ ὑποτεταγμένα. Οἱ διπλοκατηχούμενοι μετα.
(c) καὶ τῆς εὐχῆς μέχρι τῆς μεγάλης παρασκευῆς.

Ὅσοι κατηχούμενοι προέλθετε· οἱ κατη-
χούμενοι προέλθετε· ὅσοι πρὸς τὸ φῶτισμα
προσέλθετε· εὗξασθε οἱ πρὸς τὸ φῶτισμα.

Ὑπὲρ τῶν πρὸς τὸ ἅγιον φῶτισμα εὐρε-
πιζομένων ἀδελφῶν ἡμῶν, καὶ τῆς σωτηρίας
αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὅπως Κύριος ὁ Θεός ἡμῶν στηρίξῃ αὐ-
τοὺς καὶ ἐνδυναμώσῃ·

Φωτίσῃ αὐτοὺς φωτισμὸν γνώσεως·

Καταξιώσῃ αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ
λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως
τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρ-
σίας·

Ἀναγεννήσῃ αὐτοὺς δι' ὕδατος καὶ πνεύ-
ματος·

Χαρίσῃται αὐτοὺς τὴν τελειότητα τῆς
πίστεως·

to the folios of this MS.

(b) τοῦ διαβόλου C. R.

(c) - αὐτῶν C. R.

(d) The words within brackets are found
only in the Rossano MS. but I have printed
them above for convenience.

(e) Sic. Query μεταλαμβάνουσι.

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Συγκαταριθμήσῃ αὐτοὺς τῇ ἀγίᾳ αὐτοῦ
καὶ ἐκλεκτῇ ποίμνῃ.

Σῶσον, ἐλέησον καὶ διαφύλαξον αὐτοὺς
ὁ Θεὸς τῇ σῇ χάριτι.

Οἱ πρὸς τὸ φῶτισμα τὰς κεφαλὰς ὑμῶν
τῷ Κυρίῳ κλίνετε.]

(a) Εὐχὴ εἰς τοὺς πρὸς τὸ ἅγιον φῶτισμα εὐτρεπι-
ζομένους.

ΚΕ'.
[27] Ἐπίφανον, Δέσποτα, τὸ πρόσωπόν σου
ἐπὶ τοὺς πρὸς τὸ ἅγιον φῶτισμα εὐτρε-
πιζομένους καὶ ἐπιποθοῦντας τὸν τῆς ἀμαρ-
τίας μολυσμὸν ἀποτινάξασθαι· καταύγασον
αὐτῶν τὴν διάνοιαν· βεβαίωσον αὐτοὺς ἐν
τῇ πίστει· στήριξον ἐν ἐλπίδι· τελείωσον
ἐν ἀγάπῃ· μέλη τίμια τοῦ Χριστοῦ σου
ἀνάδειξον, τοῦ δόντος ἑαυτὸν ἀντίλυτρον
ὑπὲρ τῶν ψυχῶν ἡμῶν·

Ἐκφώνως. Ὅτι σὺ εἶ ὁ φωτισμὸς ἡμῶν
καὶ σοὶ τὴν δόξαν.

(b) [Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ὅσοι πρὸς τὸ φῶτισμα προ-
έλθετε· οἱ πρὸς τὸ φῶτισμα προέλθετε·
ὅσοι κατηχούμενοι προέλθετε· μή τις τῶν
κατηχομένων· ὅσοι πιστοὶ ἔτι καὶ ἔτι ἐν
εἰρήνῃ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύ-
λαξον.]

Εὐχὴ πιστῶν ἅ μετὰ τὸ ἀπλωθῆναι τὸ λιτόν.

ΚΣ'.
p. 77 [21 b] Ὁ Θεός, ὁ μέγας καὶ αἰνετός, ὁ τῷ ζωο-
ποιῷ τοῦ Χριστοῦ σου θανάτῳ εἰς ἀφθαρ-
σίαν ἡμᾶς ἐκ φθορᾶς μεταστήσας· σὺ πάσας

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ἡμῶν τὰς αἰσθήσεις τῆς ἐμπαθοῦς νεκρώ-
σεως ἐλευθέρωσον, ἀγαθὸν ταύταις ἡγεμόνα
τὸν ἔνδοθεν λογισμὸν ἐπιστήσας· καὶ ὀφ-
θαλμὸς μὲν ἀμέτοχος ἔστω παντὸς πονηροῦ
βλέμματος, ἀκοὴ δὲ λόγοις ἀργοῖς ἀνεπί-
βατος, ἡ δὲ γλῶσσα καθαρυνέτω ῥημάτων
ἀπρεπῶν· ἁγνισον δὲ ἡμῶν καὶ τὰ χεῖλη
τὰ αἰνοῦντά σε, Κύριε, τὰς χεῖρας ἡμῶν
ποιήσον τῶν μὲν φαύλων ἀπέχεσθαι πρᾶ-
ξεων ἐνεργεῖν δὲ μόνᾳ τᾷ σοὶ εὐάρεστα,
πάντα ἡμῶν τὰ μέλη καὶ τὴν διάνοιαν τῇ
σῇ κατασφαλιζόμενος χάριτι·

Ἐκφώνως. Ὅτι πρέπει σοι πᾶσα δόξα,
τιμὴ καὶ προσκύνησις.

Εὐχὴ πιστῶν β'.

Δέσποτα ἅγιε, ὑπεράγαθε, δυσωποῦμέν
σε, τὸν ἐν ἐλέει πλούσιον, ἵλεων γενέσθαι
ἡμῖν τοῖς ἀμαρτωλοῖς, καὶ ἀξίους ἡμᾶς
ποιήσον τῆς ὑποδοχῆς τοῦ μονογενοῦς σου
Υἱοῦ, καὶ Θεοῦ ἡμῶν, τοῦ βασιλέως τῆς
δόξης· ἰδοὺ γὰρ τὸ ἄχραντον αὐτοῦ σῶμα
καὶ ζωοποιὸν αἷμα, κατὰ τὴν παρούσαν
ᾧραν εἰσπορευόμενα, τῇ μυστικῇ ταύτῃ
προτίθεσθαι μέλλει τραπέζῃ, ὑπὸ πλῆθους
στρατιᾶς οὐρανίου ἀοράτως δορυφορούμενα·
ὧν τὴν μετάληψιν ἀκατάκριτον ἡμῖν δώρη-
σαι, ἵνα δι' αὐτῶν τὸ τῆς διανοίας ὄμμα
καταυγαζόμενοι υἱοὶ φωτὸς καὶ ἡμέρας
γενώμεθα,

Ἐκφώνως. Κατὰ τὴν δωρεὰν τοῦ Χριστοῦ
σου μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ.

(a) Καί, τοῦ διακόνου ταῦτα συνάπτοντος, ὁ ἱερεὺς
κλινόμενος ἐπεύχεται. C. R.

(b) Again the words between brackets are
found only in C. R.

(c) + Σοφία C. R. manu recentiori.

(d) ποιῆσαι C. R.

(e) τὸ ζωοποιὸν αἷμα C. R.

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(c)

ΚΖ'.

(d)

[28]

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(c)

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(a) Μετὰ τὸ πληρωθῆναι τὸ Νῦν αἱ δυνάμεις
 1. 50 τῶν οὐρανῶν, ὁ ἱερεὺς ἐπεύχεται.

‘Ο τῶν ἀρρήτων καὶ ἀθεάτων μυστηρίων
 Θεός, παρ’ ᾧ οἱ θησαυροὶ τῆς σοφίας καὶ τῆς
 γνώσεως ἀπόκρυφτοι, ὁ τὴν διακονίαν τῆς
 [28 b] λειτουργίας ταύτης ἀποκαλύψας ἡμῖν, καὶ
 θέμενος ἡμᾶς τοὺς ἁμαρτωλοὺς διὰ πολλὴν
 σου φιλανθρωπίαν εἰς τὸ προσφέρειν σοι

(b) δῶρά τε καὶ θυσίας ὑπὲρ τῶν ἰδίων ἁμαρ-
 τημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·
 αὐτός, ἀόρατε βασιλεῦ, ὁ ποιῶν μεγάλα
 καὶ ἀνεξιχνίαστα, ἐνδοξά τε καὶ ἐξαίσια,
 ὧν οὐκ ἔστιν ἀριθμός, ἔφιδε ἐφ’ ἡμᾶς τοὺς
 ἀναξίτους δούλους σου, τοὺς τῷ ἁγίῳ
 (c) τούτῳ θυσιαστηρίῳ ὡς τῷ χερουβικῷ σου
 (d) παρισταμένους θρόνῳ, ἐφ’ ᾧ ὁ μονογενὴς
 σου Υἱὸς καὶ Θεὸς ἡμῶν διὰ τῶν προκει-
 μένων φρικτῶν ἐπαναπαύεται μυστηρίων·

(e) καί, πάσης ἡμᾶς καὶ τὸν πιστόν σου λαὸν
 ἐλευθερώσας ἀκαθαρσίας, ἀγίασον πάντων
 ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἁγιασμῷ
 ἀναφαιρέτῳ, ἵνα ἐν καθαρῷ συνειδῶτι, ἀνε-
 (c) παισχύντῳ προσώπῳ, πεφωτισμένη καρδίᾳ,
 τῶν θείων τούτων μεταλαμβάνοντες ἁγιασ-
 (d) μάτων, καὶ ὑπ’ αὐτῶν ζωοποιούμενοι, ἐνω-
 θῶμεν αὐτῷ τῷ Χριστῷ σου, τῷ ἀληθινῷ

ἡμῶν Θεῷ, τῷ εἰπόντι· ‘Ο τρώγων μου τὴν
 σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ
 μένει, καὶ ἐν αὐτῷ ὥπως, ἐνοικούντος ἐν
 ἡμῖν καὶ ἐν περιπατοῦντος τοῦ Λόγου σου,
 (29) Κύριε, γενώμεθα ναὸς τοῦ ἁγίου καὶ προσ-

Κύριε, γενώμεθα ναὸς τοῦ ἁγίου καὶ προσ-

(a) μετὰ τὸ ἀποτεθῆναι τὰ προηγιασμένα ἐν τῇ
 ἁγίᾳ τραπεζῇ C. R.

(b) —τε C. R.

(c) ἔπιδε C. R.

(d) ἁγίῳ σου τούτῳ C. R.

κνητοῦ σου Πνεύματος, λελυτρωμένοι
 πάσης διαβολικῆς μεθοδίας ἐν πράξει ἢ
 λόγῳ ἢ κατὰ διάνοιαν ἐνεργουμένης· καὶ
 τύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν πᾶσιν
 τοῖς ἁγίοις τοῖς ἀπ’ αἰῶνός σοι εὐαρεσ-
 τήσασιν·

Ἐκφώνως. Καὶ καταξίωσον ἡμᾶς, Δέσ-
 ποτα.

‘Ο λαός. Πάτερ ἡμῶν.

‘Ο ἱερεὺς ἐκφώνως. Ὅτι σοῦ ἔστιν ἡ βα-
 σιλεία.

‘Ο λαός. Ἀμήν.

‘Ο ἱερεὺς. Εἰρήνῃ πᾶσιν.

‘Ο λαός. Καὶ τῷ πνεύματί σου.

‘Ο διάκονος. Τὰς κεφαλὰς ἡμῶν.

‘Ο ἱερεὺς ἐπεύχεται. ‘Ο Θεός, ὁ μόνος
 ἀγαθὸς καὶ εἰσπλαγχνος, ὁ ἐν ὑψηλοῖς
 κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, ἔπιδε
 εὐσπλαχνίῳ ὄμματι ἐπὶ πάντα τὸν λαόν
 σου καὶ φύλαξον αὐτόν· καὶ ἀξίωσον πάν-
 (h) τας ἡμᾶς ἀκατακρίτως μετασχεῖν τῶν
 ζωοποιῶν σου τούτων μυστηρίων· σοὶ
 γὰρ τὰς ἑαυτῶν ὑπεκλίναμεν κεφαλὰς,
 ἀπεκδεχόμενοι τὸ παρά σου πλούσιον
 ἔλεος,

Ἐκφώνως. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλαν-
 θρωπείᾳ τοῦ [μονογενοῦς σου Υἱοῦ, μεθ’ οὗ
 εὐλογητὸς εἶ, σὺν τῷ παταγίῳ καὶ ἀγαθῷ καὶ
 ζωοποιῷ Πνεύματι, νῦν.

‘Ο λαός. Ἀμήν.]

‘Ο διάκονος. Πρόσσχωμεν.

(e) σκεπάσης MS.

(f) τοῖς ἁγίοις σου C. R.

(g) + μετὰ παρησίας C. R.

(h) ὑμῶν C. R.

(i) omitted in C. R.

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Ὁ ἱερεὺς ἐκφωνεῖ. Τὰ προηγιασμένα ἄγια τοῖς ἁγίοις.

(a) Ὁ λαός. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός.

Εὐχὴ μετὰ τὴν μετάληψιν. Εὐχαριστοῦμέν σοι, τῷ Σωτῆρι τῶν ὅλων Θεῷ, ἐπὶ πᾶσιν οἷς παρέσχου ἡμῖν ἀγαθοῖς, καὶ ἐπὶ τῇ μεταλήψει τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου· καὶ δεόμεθά σου, Δέσποτα φιλάνθρωπε, φύλαξον ἡμᾶς ὑπὸ τὴν σκέπην τῶν πτερυγῶν σου, καὶ δὸς ἡμῖν, μέχρι

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(a) — Ἰησοῦς Χριστός C. R.

(b) In place of these two lines C. R. has the two following prayers:

Εὐχὴ ὀπισθάμβωνος. Δέσποτα, Κύριε, ὁ Θεός, ὁ Παντοκράτωρ, ὁ πᾶσαν τὴν κτίσιν ἐν σοφίᾳ δημιουργήσας, ὁ διὰ τὴν ἀφάτον σου πρόνοιαν καὶ πολλὴν ἀγαθότητα ἀγαθὸν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας ταύτας, πρὸς καθαρισμόν ψυχῶν καὶ σωμάτων, πρὸς ἱατρειάν παθῶν, πρὸς ἑλπίδα ἀναστάσεως· ὁ διὰ τεσσαράκοντα ἡμερῶν πλάκας χειρίσας, τὰ θεοχάρακτα γράμματα, Μωσεί τῷ θεράποντί σου· παράσχου καὶ ἡμῖν, Ἀγαθέ, τὸν ἀγῶνα τὸν καλὸν ἀγωνίσασθαι, τὸν δρόμον τῆς νηστείας ἐκτελέσαι, τὴν πίστιν ἀδιαίρετον τηρῆσαι, τὰς κεφαλὰς τῶν

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τῆς ἐσχάτης ἡμῶν ἀναπνοῆς, ἐπαξίως μετέχειν τῶν ἁγιασμάτων σου, εἰς φωτισμὸν ψυχῆς καὶ σώματος, εἰς βασιλείας οὐρανῶν κληρονομίαν·

Ἐκφώνως. Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

Ὁ λαός. Ἐν ὀνόματι Κυρίου.

(b)

ἀορατῶν δρακόντων συνθλάσαι, καὶ νικητὰς τῆς ἀμαρτίας ἀναφανῆναι, καὶ ἀκατακρίτους φθάσαι καὶ προσκυνῆσαι τὴν ἁγίαν σου ἀνάστασιν· ὅτι εὐλόγηται καὶ δεδῶσται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ.

Εὐχὴ εἰς τὸ συστεῖλαι τὰ δῶρα.

Κύριε ὁ Θεός ἡμῶν, ὁ ἀγαθὸν ἡμᾶς εἰς τὰς πανσέπτους ταύτας ἡμέρας καὶ κοινωνοὺς ἡμᾶς ποιήσας τῶν φρικτῶν σου μυστηρίων, σῖναψον ἡμᾶς τῇ λογικῇ σου ποίμνῃ, καὶ κληρονόμους ἀνάδειξον τῆς βασιλείας σου, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

LITURGIES OF SAINT CHRYSOSTOM,
SAINT BASIL

AND THE

PRESANCTIFIED.

[ELEVENTH CENTURY TO MODERN TIMES.]

LITURGY OF SAINT CHRYSOSTOM.

[I have met with considerable difficulties in my attempt to arrange the "Liturgy of Saint Chrysostom" so as to exhibit its gradual growth. It will be remembered that in the Barberini MS., which gives the first known copy of the Liturgy that afterwards grew into the much larger dimensions of the modern "Liturgy of Saint Chrysostom," the name of the great preacher was prefixed to two of the prayers, but not to the whole work. In the Rossano copy, which has strong resemblances to the other, the name disappears from the introductions to these two prayers but is given to the whole Liturgy. Almost every portion of that copy is retained in the modern service. But it will be seen also that, as early as the eleventh century, many of the prayers originally in the Liturgy of Saint Basil were incorporated into that which was now named after the great Bishop of Constantinople, and in my notes I shall point out sources from which other prayers were derived. In point of fact it was framed out of materials drawn from a wide area.

By the very great kindness of the Baroness Burdett-Coutts I have been allowed to use a manuscript mentioned by Dr Scrivener in his "Introduction to the Criticism of the New Testament" (second edition, p. 266), B-C. r. 10. Unfortunately a quire is missing here out of the Liturgy of S. Chrysostom and another out of the Liturgy of S. Basil. But the loss is compensated for by another manuscript (n. 42) belonging to the same Lady, of which Dr Scrivener most kindly gave me information. This contains a complete text of the Liturgies, which I ascribe without hesitation to the eleventh century at the latest. It occupies the upper part of my page. I have noted the few variations between this text and that of B-C. r. 10; and also noted such portions of the text as had been in use at the date of the Barberini Codex or of the original of the Rossano Codex. These I have marked by B. and C.R. /Then Morel published at Paris in MDLX. (and the Plantin Press at Antwerp almost simultaneously) a Latin version of "S. Chrysostom," which, I am surprised, has not attracted attention in recent times. The translation was made by Leo Thuscus, a pupil of the celebrated Hugo Etherianus—the friend of the Emperor Manuel. It must have been made about the year 1200; but internal evidence seems to fix the date of the Liturgy itself to within ten years of the year 1100. This copy exhibits further accretions; so that I have marked with the letter L in the margin all that it retains of the immediately earlier copies, and also all that I find incorporated in the next complete recension which has come down to us. This recension is contained in the edition published at Rome by Demetrius Ducas in the year 1526, of which edition some account is given in the Introduction. The changes introduced between the eleventh century and the sixteenth are sufficiently numerous and marked to warrant my printing at length the copy contained in this edition, without however repeating the prayers which will be found in the upper part of my page. The Greek copy printed by Morel agrees almost entirely with that of Demetrius Ducas. But additional ceremonies and other changes have been introduced since 1526, and these I have noted below the copy of that year. As Mr Hammond's work is more easily accessible than any other, I have marked these changes with the letter H, although Mr Hammond (Introduction, p. xlviii) has merely taken the text from Daniel, and Daniel (vol. iv. pp. 315, 327) seems to have taken his from a copy printed at Venice, of which however he does not give the date. I have been unable to procure a copy from the authorized Press at Constantinople, but I have a beautiful Euchology printed in the year *αωωγ'* (1873) at Rome for the use of Greeks of the Roman obedience, and variations from the text of Ducas which I have noticed in it, I have marked R.

The text printed by Goar, MDCXLVII, agrees generally with that of Ducas and Morel; he gives in addition various readings from later Venice editions. I have not attempted to reproduce all these. The letter C however denotes special readings of a MS. described by him as in use in the Greek Churches in Italy and Sicily: and P those of an imperfect MS. at Paris, which, from the character of the writing as well as from the special intercessions, must be assigned to the date of the Council of Florence. On these MSS. see the Introduction.]

LITURGY OF SAINT CHRYSOSTOM.

ELEVENTH CENTURY.

157. 1 Ἡ θεία λειτουργία τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταν-
(1) τिनουπόλεως τοῦ Χρυσοστόμου.

(1) The text is taken from Lady Burdett-Coutts' MS. III. 42. The figures in the Margin denote the number of the quire and the leaf in the Manuscript. The rubric and prayers marked

L were in the Liturgy which was translated by Leo Thuscus and printed by Morel in Latin in the year 1560. The original must have been in use about the year 1110. See p. 100 above.

SIXTEENTH CENTURY.

- (a) Διάταξις τῆς θείας ἱεουργίας τοῦ ἐν ἀγίοις πατρὸς Ἰωάννου τοῦ Χρυσοστόμου.

- Μέλλων ὁ ἱερεὺς τὴν θείαν ἐπιτελεῖν μυστα-
(b) γωγίαν ὀφείλει εἶναι προηγουμένως ἐξωμολογημένος

(a) The text is taken from the edition of Demetrius Ducas. See p. 100. Dr Daniel's copy was entitled *Διάταξις τῆς θείας καὶ ἱερᾶς λειτουργίας γενομένης οὕτως ἐν τῇ μεγάλῃ ἐκκλησίᾳ καὶ ἐν τῷ ἁγίῳ θρεῖ*. Other copies have titles varying slightly from these.

(b) Modern Venetian editions (followed by Daniel and the Roman editors of 1873 and Mr Hammond in his note, p. 82) read...ὀφείλει εἶναι προηγουμένως μὲν κατηλλαγμένος μετὰ πάντων καὶ μὴ ἔχειν τι κατὰ τινος, and conclude this first direction thus: *ποιοῦσιν ὁμοῦ πρὸς ἀνατολὰς ἐμπροσθεν τῶν ἁγίων θυρῶν προσκυνήματα τρία*.

The Roman edition proceeds with the following directions; they vary slightly in other modern copies, but are entirely omitted by Mr Hammond:

Εἴτα λέγει ὁ διάκονος· Εὐλόγησον δέσποτα. Ὁ

καὶ μετὰ πάντων κατηλλαγμένος καὶ τὴν καρδίαν, ὅση δύναμις, καθαρὰν τετηρηκῶς ἀπὸ πονηρῶν

ἱερεὺς· Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν...Ὁ διάκονος·

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός· ἔλθε καὶ σκῆνωσον ἐν ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος· καὶ σῶσον, ἀγαθέ, τὰς ψυχὰς ἡμῶν.

Τὸ Τρισάγιον. Ἄγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. γ'.

Δόξα καὶ νῦν.

Ἠάτερ ἡμῶν.

Ὁ ἱερεὺς· Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ. Ἐλέησον ἡμῶς, Κύριε, ἐλέησον ἡμᾶς· πάσης γὰρ ἀπολογίας ἀπορροῦντες ταύτην σοὶ τὴν ἱκεσίαν, ὡς δεσπότη, οἱ ἁμαρτωλοὶ προσφύρομεν. Ἐλέησον ἡμᾶς. Δόξα.

Κύριε ἐλέησον, ἐπὶ σοὶ γὰρ πεποιθήμεν· μὴ

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

λογισμῶν, ἐγκρατεύσας τε ἀφ' ἐσπέρας, καὶ ἐργησικῶς μέχρι τοῦ τῆς ἱερουργίας καιροῦ. Τοῦ δὲ καιροῦ ἐπιστάντος, μετὰ τὸ ποιῆσαι τὴν συνήθη τῷ προεστῶτι μετάνοιαν, εἰσέρχεται ἐν τῷ ναῷ, καὶ ἐνωθεὶς τῷ διακόνῳ ποιοῦσιν ὁμοῦ πρὸς ἀνατολὰς προσκυνήματα τρία ἔμπροσθεν τῆς εἰκόνης τοῦ Σωτῆρος καὶ τῆς ὑπεραγίας θεοτόκου καὶ εἰς τοὺς δύο χοροὺς ἀνὰ ἕν. ὅτε δὲ προσκυνούσι λέγουσι μυστικῶς τὴν εὐχὴν ταύτην·

(1) Κύριε, ἐξαπόστειλον τὴν χεῖρά σου ἐξ ὕψους κατοικητηρίου σου καὶ ἐνίσχυσόν με εἰς τὴν προκειμένην διακονίαν σου, ἵνα ἀκατακρίτως παραστὰς τῷ φοβερῷ σου βήματι τὴν ἀναίμακτον ἱερουργίαν ἐπιτελέσω· ὅτι σου ἐστὶν ἡ δύναμις κ.τ.λ. Ἀμήν.

(2) Ἐλθόντες δὲ εἰς τὸ ἱερατεῖον λαμβάνουσιν ἕκαστοι ἐν ταῖς χερσὶν αὐτῶν τὸ στοιχάριον αὐτῶν καὶ ποιοῦσι προσκυνήματα τρία κατ' ἀνατολὰς, λέγοντες κατ' αὐτοὺς τό,

ὁργισθῆς ἡμῖν σφόδρα, μηδὲ μνησθῆς τῶν ἀνομιῶν ἡμῶν· ἀλλ' ἐπίβλεψον καὶ νῦν, ὡς εὐσπλαγχνός, καὶ λύτρωσαι ἡμᾶς ἐκ τῶν ἐχθρῶν ἡμῶν. Σὺ γὰρ εἰ Θεὸς ἡμῶν, καὶ ἡμεῖς λαὸς σου· πάντες ἔργα χειρῶν σου, καὶ τὸ ὄνομά σου ἐπικεκλήμεθα.

Καὶ νῦν.

Τῆς εὐσπλαγχνίας τὴν πύλιν ἀνοῖξον ἡμῖν, εὐλογημένη θεοτόκε. ἐλπίζοντες εἰς σέ μὴ ἀστοχήσωμεν, ῥυσθείμεν διὰ σοῦ τῶν περιστάσεων· σὺ γὰρ εἰ ἡ σωτηρία τοῦ γένους τῶν Χριστιανῶν.

Ἐπειτα ἀπέρχονται εἰς τὴν εἰκόνα τοῦ Χριστοῦ λέγοντες·

Τὴν ἀχραντὸν εἰκόνα σου προσκυνούμεν, ἀγαθέ, αἰτούμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν, Χριστέ, ὁ Θεός· βουλῇσει γὰρ ἠδὲ σαρκὶ ἀνελθεῖν ἐν τῷ σταυρῷ, ἵνα ῥύσῃ οὓς ἔπλασας ἐκ τῆς δουλείας τοῦ ἐχθροῦ· ὅθεν εὐχαρίστως βοῶμεν σοί· Χαράς ἐπλήρωσας τὰ πάντα, ὁ Σωτὴρ ἡμῶν, παραγόμενος εἰς τὸ σῶσαι τὸν κόσμον.

Εἶτα ἀσπάζονται καὶ τὴν εἰκόνα τῆς θεοτόκου

Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Εἶτα ὁ διάκονος προσέρχεται τῷ ἱερεῖ, ὑποκλίνας τὴν κεφαλὴν, κρατῶν καὶ ἐν τῇ χειρὶ τῇ δεξιᾷ τὸ στοιχάριον σὺν τῷ ὥραρίῳ, λέγων·

Εὐλόγησον, δέσποτα, τὸ στοιχάριον σὺν τῷ ὥραρίῳ.

Ὁ δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς, λέγει·

(c)

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα ὑποχωρεῖ ὁ διάκονος κατ' αὐτὸν εἰς ἕν μέρος τοῦ ἱερατείου καὶ ἐνδύεται τὸ στοιχάριον, εὐχόμενος οὕτως·

Ἀγαλλιάσεται ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ. Ἐνέδυσέ με ἱμάτιον σωτηρίου, καὶ χιτῶνα εὐφροσύνης περιέβαλέ με, καὶ ὡς νυμφίῳ περιέθηκέ μοι μίτραν, καὶ ὡς νύμφην περιέθηκέ με κόσμῳ.

λέγοντες τὸ τροπάριον· Εὐσπλαγχνίας ὑπάρχουσα πηγὴ, συμπαθείας ἀξίωσον ἡμᾶς, θεοτόκε· βλέψον εἰς λαὸν τὸν ἁμαρτήσαντα· δεῖξον, ὡς αἰεὶ, τὴν δυναστείαν σου· εἰς σέ γὰρ ἐλπίζοντες τό, Χαῖρε, βοῶμέν σοι, ὡς ποτὲ ὁ Γαβριήλ, ὁ τῶν ἀσωμάτων ἀρχιστράτηγος.

Εἶτα κλίνοντες τὴν κεφαλὴν, λέγουσι ταύτην τὴν εὐχὴν. Κύριε ἐξαπόστειλον, ut supra.

(a) Morel's edition (M), which generally follows that of Demetrius Ducas, has here Κύριε ὁ Θεὸς ἡμῶν... ἐξ ἁγίου κατοικητηρίου σου.

(b) Ἐπειτα ποιοῦσιν εἰς τοὺς χοροὺς προσκυνήματα ἀνὰ ἕν, καὶ οὕτως ἀπέρχονται εἰς τὸ θυσιαστήριον λέγοντες τό, Εἰσελεύσομαι εἰς τὸν οἶκόν σου κ.τ.λ. Κύριε, ὁδήγησόν με ἐν τῇ δικαιοσύνῃ σου κ.τ.λ.

Εἰσελθόντες δὲ εἰς τὸ ἱερατεῖον ποιοῦσι προσκυνήματα γ' ἔμπροσθεν τῆς ἁγίας τραπέζης, καὶ ἀσπάζονται τὸ ἅγιον εὐαγγέλιον καὶ τὴν ἁγίαν τραπέζαν· εἶτα λαμβάνουσιν κ.τ.λ. H (Hammond) and R (the Roman edition of 1873).

(c) — εὐλογῶν μετὰ τῆς χειρὸς H, R.

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SIXTEENTH CENTURY.

- (a) Καὶ τὸ μὲν ὠράριον ἀσπασάμενος ἐπιτίθησι τῷ ἀριστερῷ ὤμῳ. ὁ δὲ ἱερεὺς, λαβὼν καὶ αὐτὸς τὸ στοιχάριον, εὐλογεῖ αὐτό, καὶ ἀσπασάμενος ἐνδύεται, λέγων καθ' ἑαυτὸν τὸν ψαλμὸν τὸν πρότερον ῥηθέντα, ὅμοιον τῷ διακόνῳ. καὶ λαβὼν τὰ ἐπιμανίκια ἐν μὲν τῇ δεξιᾷ χειρὶ λέγει οὕτως.

Ἡ δεξιὰ σου χεῖρ, Κύριε, δεδόξασται ἐν ἰσχυΐ· ἡ δεξιὰ σου, Κύριε, ἔθραυσεν ἐχθρούς. Καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους.

- (c) Ἐν δὲ τῇ ἀριστερᾷ χειρὶ λέγει οὕτως·
(d) Αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με.
(e) Εἴτα λαβὼν τὸ ἐπιτραχήλιον καὶ εὐλογήσας ἀσπάζεται· καὶ τιθέμενος ἐπὶ τοῦ τραχήλου αὐτοῦ λέγει.

Εὐλογητὸς ὁ Θεὸς ὁ ἐκχέων τὴν χάριν αὐτοῦ ἐπὶ τοὺς ἱερεῖς αὐτοῦ ὡς μύρον ἐπὶ κεφαλῆς, τὸ καταβαῖνον ἐπὶ πώγωνα, τὸν πώγωνα τὸν Ἀαρὼν, τὸ καταβαῖνον ἐπὶ τὴν ὦαν τοῦ ἐνδύματος αὐτοῦ· ὡς δρόσος Ἀερμών ἡ καταβαίνουσα ἐπὶ τὰ ὄρη Σιών. ὅτι

- (a) — ὁ δὲ ἱερεὺς...τῷ διακόνῳ H, R.
(b) τὰ δὲ ἐπιμανίκια ἐπιθέμενος ταῖς χερσίν, ἐν μὲν τῷ δεξιῷ λέγει H, R.
(c) ἐν δὲ τῷ ἀριστερῷ ἐπιμανικίῳ H, R.
(d) H and R complete the verse.
(e) H and R read here Εἴτα ἀπελθὼν ἐν τῇ προθέσει εὐτρεπίζει τὰ ἱερά. Τὸν μὲν ἅγιον δίσκον τιθεὶς ἐν τῷ μέρει τῷ ἀριστερῷ, τὸ δὲ ποτήριον ἐν τῷ δεξιῷ, καὶ τὰ ἄλλα σὺν αὐτοῖς.

Καὶ ὁ ἱερεὺς οὕτως ἐνδύεται. Λαβὼν τὸ στοιχάριον τῇ ἀριστερᾷ χειρὶ καὶ προσκύνησας τρίτον κατὰ ἀνατολὰς, ὡς εἴρηται, σφραγίζων αὐτό, λέγει·
Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε κ.τ.λ.
Εἴτα ἐνδύεται αὐτό, λέγων·
Ἀγαλλιάσεται ἡ ψυχὴ μου κ.τ.λ.

ἐκεῖ ἐνετείλατο Κύριος τὴν εὐλογίαν, ζῶν ἕως τοῦ αἰῶνος.

Εἴτα λαβὼν τὴν ζώνην καὶ εὐλογήσας ἀσπάζεται, καὶ λέγει· (f)

Εὐλογητὸς ὁ Θεὸς ὁ περιζωννύων με δύναμιν, καὶ ἐκχέων τὴν χάριν αὐτοῦ· πάντοτε, νῦν κ.τ.λ. Ἀμήν. (g)

Εἴτα τὸ ὑπογονάτιον λαβὼν, εἰ ἔστι πρωτοσύγκελλος τῆς μεγάλης ἐκκλησίας ἢ ἄλλος τις ἔχων ἀξιοτήτα τινα, καὶ εὐλογήσας αὐτό καὶ ἀσπασάμενος, λέγει·

Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατέ, τῇ ὠραιότητί σου καὶ τῷ κάλλει σου, καὶ ἔντεινε καὶ κατευοδοῦ καὶ βασίλευε ἕνεκεν ἀληθείας καὶ πραότητος καὶ δικαιοσύνης· καὶ οδηγήσει σε θαυμαστῶς ἡ δεξιὰ σου πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. (h)

Εἴτα λαβὼν τὸ φελώνιον καὶ εὐλογήσας, ἀσπάζεται, καὶ λέγει· (i)

Οἱ ἱερεῖς σου, Κύριε, ἐνδύσονται δικαιοσύνην· καὶ οἱ ὁσίοί σου ἀγαλλιάσει ἀγαλλιά-

Εἴτα λαβὼν τὸ ἐπιτραχήλιον καὶ σφραγίσας περιτίθεται αὐτό λέγων· Εὐλογητὸς κ.τ.λ.

- (f) τὴν ζώνην λέγει περιζωννύμενος H, R.
(g) καὶ ἔθετο ἄμωμον τὴν ὁδόν μου. Εἰς δὲ τὰ ἐπιμανίκια ὡς ἄνωθεν εἴρηται H, R.
(h) ἐντυνε Ducas. εὐθυνη H, R.

[In the copy of the Liturgy printed by Goar (p. 100, &c.), as it was used at one time by the Greek Churches in Italy and Sicily, which Daniel calls C—the versicles repeated by the priest as he put on the various robes, &c. were entirely different. See Daniel, Tom. iv. p. 329.]

(i) φαίλονιον M.

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σονται, πάντοτε, νῦν καὶ αἰί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(i) Εἶτα ἀπελθόντες εἰς τὴν πρόθεσιν, νίπτουσι τὰς χεῖρας, λέγοντες·

Νίψομαι ἐν ἁθώοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριόν σου, Κύριε, τοῦ ἀκοῦσαί με φωνῆς αἰνέσεώς σου, καὶ διηγῆσασθαι πάντα τὰ θαυμάσιά σου. Κύριε, ἡγάπησα εὐπρέπειαν οἴκου σου, καὶ τόπον σκηνώματος δόξης σου. Μὴ συναπολέσης μετὰ ἀσεβῶν τὴν ψυχὴν μου, καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωὴν μου, ὧν ἐν χερσὶν αἱ ἀνομίαι, ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων. Ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθην· λύτρωσαί με, Κύριε, καὶ ἐλέησόν με. Ὁ ποὺς μου ἔστη ἐν εὐθύτητι, ἐν ἐκκλησίαις εὐλόγησά σε, Κύριε.

(ii) Ὁ δὲ διάκονος εὐτρεπίζει τὰ ἱερά, τὸν μὲν ἅγιον δίσκον ἐν τῷ μέρει τῷ ἀριστερῷ, τὸ δὲ ποτήριον ἐν τῷ δεξιῷ, καὶ τὰ ἄλλα σὺν αὐτοῖς.

Εἶτα προσκυνήματα τρία ἔμπροσθεν τῆς προθέσεως ποιήσαντες λέγουσιν ἕκαστος τό,

Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ, καὶ ἐλέησόν με. Καὶ τὸ Ἐξηγόρασας ἡμᾶς ἐκ τῆς κατάρας τοῦ νόμου τῷ τιμίῳ σου αἵματι, τῷ σταυρῷ προσηλωθεῖς, καὶ τῇ λόγχῃ

κεντηθεῖς· τὴν ἀθανασίαν ἐπήγαγας ἀνθρώποις. Σωτήρ ἡμῶν, δόξα σοι.

(c)

Καὶ ποιεῖ ὁ ἱερεὺς εὐλογητόν·

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν καὶ αἰί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα λαμβάνει ὁ ἱερεὺς ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὴν προσφοράν, ἐν δὲ τῇ δεξιᾷ τὴν ἁγίαν λόγχην. Καὶ σφραγίζων σὺν αὐτῇ ἐπάνω τῆς σφραγίδος τῆς προσφορᾶς τρίς, λέγει·

Εἰς ἀνάμνησιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

(d)

Καὶ εὐθὺς πηγνυσὶ τὴν ἁγίαν λόγχην ἐν τῷ δεξιῷ μέρει τῆς σφραγίδος, καὶ ἀνατέμνων λέγει·

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη.

L

Ἐν δὲ τῷ ἀριστερῷ ὁμοίως πηγνὺς τὴν ἁγίαν λόγχην, λέγει·

(e)

Καὶ ὡς ἄμνός ἄκακος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

L

Ἐν δὲ τῷ ἄνω μέρει τῆς σφραγίδος πηγνὺς τὴν ἁγίαν λόγχην, λέγει·

(f)

Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη.

L

Ἐν δὲ τῷ κάτω μέρει τῆς σφραγίδος πάλιν πηγνὺς τὴν ἁγίαν λόγχην, λέγει·

(g)

Τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται;

L

Ὁ δὲ διάκονος ἐν τῇ ἐκάστῃ ἀνατομῇ λέγει,

(h)

(a) P omits the washing of the hands.

(b) For this H, R have simply καὶ οὕτως ἀπέρχονται ἐν τῇ προθέσει.

(c) H, R add καὶ λέγει ὁ διάκονος· Εὐλόγησον, δέσποτα.

(d) L (the Latin of Leo Thuseus) begins here: Diaconus igitur accipiens panem, si cum sacerdote Missam celebraturus sit, seu etiam sacerdos sine diacono, facit in eo cum lanceola

crucem, dicens: In nomine Dei et Salvatoris nostri Jesu qui immolatus est pro mundi vita et salute; and proceeds with a direction to divide the "signaeulum" into four parts. It omits the rubrics marked (e).

(c) These rubrics are somewhat simpler in R.

(f) + ἐνορῶν εὐλαβῶς τῇ τοιαύτῃ τελετῇ H, R.

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

Τοῦ Κυρίου δεηθῶμεν, κρατῶν καὶ τὸ ὠράριον αὐτοῦ ἐν τῇ δεξιᾷ. Μετὰ ταῦτα λέγει ὁ διάκονος·

Ἐπαρον, δέσποτα.

Καὶ ὁ ἱερεὺς ἐμβαλὼν τὴν ἁγίαν λόγχην ἐκ πλαγίου τοῦ δεξιοῦ μέρους τῆς προσφορᾶς, ἐπαίρει τὸν ἅγιον ἄρτον, λέγων οὕτως·

L "Οτι αἱρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ πάντοτε, νῦν.

Καὶ τιθεὶς αὐτὸν ὕπτιον ἐν τῷ ἁγίῳ δίσκῳ, εἰπόντος τοῦ διακόνου

Θῶσον, δέσποτα.

(α) Ὁ ἱερεὺς θύει αὐτὸν σταυροειδῶς, λέγων·

L Θύεται ὁ ἄμνος τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

(β) Καὶ στρέφει τὸ ἕτερον μέρος τὸ ἔχον ἐπάνω τὸν σταυρὸν.

(γ) Καὶ λέγει ὁ διάκονος· Νύξον, δέσποτα.

Ὁ δὲ ἱερεὺς νύττων αὐτὸν ἐν τῷ δεξιῷ μέρει μετὰ τῆς ἁγίας λόγχης, λέγει·

(α) εἴτα τὸν ἐκτεμηθέντα ἄρτον κρατῶν ἐπάνω τοῦ δίσκου ἐνδὸν εἰς τὴν σάρκα σταυροειδῶς χαράττει, λέγων· Θύεται C.

(b) + ὁ θνύμενος καὶ μὴ δαπανώμενος, ὁ καινούμενος καὶ μηδέποτε πληρούμενος P.

(c) R omits this.

(d) + καὶ ὁ ἑωρακὼς μεμαρτύρηκε καὶ ἀληθινὴ ἐστὶν ἡ μαρτυρία αὐτοῦ H, R.

(e) + τὴν ἐνωσιν ταύτην M.

+ τὴν ἁγίαν ἐνωσιν H, R.

(f) ὁ δὲ i. λαβὼν ἐν ταῖς χερσὶ τὴν πρώτην σφραγίδα R.

(g) D, H and R read τίθησιν ἐν τῷ δεξιῷ μέρει τοῦ ἁ. ἁ. πλησίον τῆς μέσης αὐτοῦ, λέγων·

Παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου, ἐν ἱματισμῷ διαχρυσῷ περιβεβλημένη, πεποικιλμένη.

(h) λαβὼν δευτέραν σφραγίδα R.

P has the following: εἴτα λαβὼν καὶ ἐτέραν

Καὶ εἰς τῶν στρατιωτῶν λόγχῃ τὴν πλευρὰν αὐτοῦ ἐνυξεν, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ.

I.

(α)

Ὁ δὲ διάκονος ἐγγχεί ἐν τῷ ἁγίῳ ποτηρίῳ ἐκ τοῦ νάματος καὶ ὕδατος, πρότερον πρὸς τὸν ἱερέα εἰπὼν·

Εὐλόγησον, δέσποτα·

(γ)

Καὶ ὁ ἱερεὺς εὐλογεῖ.

Εἴτα λαβὼν ὁ ἱερεὺς τὴν δευτέραν προσφορὰν, λέγει·

(δ)

Εἰς τιμὴν καὶ μνήμην τῆς ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἧς ταῖς πρεσβείαις πρόσδεξαι, Κίριε, τὴν θυσίαν ταύτην εἰς τὸ ὑπερουράνιον σου θυσιαστήριον·

Καὶ αἴρων μερίδα μετὰ τῆς ἁγίας λόγχης, τίθησιν ἐξ ἀριστερῶν τοῦ ἁγίου ἄρτου.

(ε)

Εἴτα λαβὼν τὴν τρίτην προσφορὰν, λέγει·

(ζ)

Τοῦ τιμίου ἐνδόξου προφήτου, προδρόμου καὶ Βαπτιστοῦ Ἰωάννου·

(θ)

Τῶν ἁγίων ἐνδόξων καὶ πανευφύμων Ἀποστόλων·

(ι)

λέγει· Δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, προστασίαις τῶν ἐπουρανίων δυνάμεων ἀσωμάτων, τοῦ τιμίου καὶ ἐνδόξου προφήτου καὶ προδρόμου... The saints &c. commemorated vary. Mention is made, apparently, only of four προσφοραὶ or μερίδες, i.e. the four into which the ἄρτος has been divided.

(i) H, R insert here Καὶ αἴρων τὴν πρώτην μερίδα, τίθησιν αὐτὴν ἐν τῷ δεξιῷ μέρει τοῦ ἁγίου ἄρτου πλησίον τῆς σφραγίδος τῆς θεοτόκου, ποιῶν ἀρχὴν τῆς πρώτης τάξεως. "Ἐπειτα λέγει·

Τῶν ἁγίων ἐνδόξων προφητῶν, Μωσέως καὶ Ἀαρών, Ἠλίου καὶ Ἐλισσαίου, Δαβὶδ καὶ Ἰησοῦ, τῶν ἁγίων τριῶν παίδων καὶ Δανιὴλ τοῦ προφήτου, καὶ πάντων τῶν ἁγίων προφητῶν.

Καὶ τίθησιν δευτέραν μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως. Εἴτα αὖθις λέγει·

(k) H and R insert Πέτρου καὶ Παύλου, τῶν

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

Τῶν ἐν ἁγίοις πατέρων ἡμῶν ἱεραρχῶν, Βασιλείου τοῦ μεγάλου, Γρηγορίου τοῦ θεολόγου, Ἰωάννου τοῦ χρυσοστόμου, Ἀθανασίου, Κυρίλλου, Νικολάου τοῦ ἐν Μύροις, καὶ πάντων τῶν ἁγίων ἱεραρχῶν·

(11) Τοῦ ἁγίου ἀποστόλου, πρωτομάρτυρος καὶ ἀρχιεπισκόπου Στεφάνου·

Τῶν ἁγίων μεγάλων μαρτύρων, Γεωργίου, Δημητρίου, Θεοδώρου, καὶ πάντων καὶ πασῶν τῶν ἁγίων μαρτύρων·

(12) Τῶν ὁσίων καὶ θεοφόρων πατέρων ἡμῶν, Ἀντωνίου, Εὐθυμίου, Σάβα τοῦ ἡγιασμένου,

Ἰοννουφρίου, Ἀθανασίου τοῦ ἐν τῷ Ἀθῷ, καὶ πάντων τῶν ὁσίων·

Τῶν ἁγίων καὶ ἱεραρχικῶν Ἀναργύρων, Κοσμᾶ καὶ Δαμιανοῦ, Κύρου καὶ Ἰωάννου, Παντελεήμονος καὶ Ἑρμολάου, Σαμψῶν καὶ Διομήδους, Θαλλαλίου καὶ Τρύφωνος καὶ τῶν λοιπῶν·

(13) Τῶν ἁγίων καὶ δικαίων θεοπατέρων Ἰωακείμ καὶ Ἀννης· Τοῦ ἁγίου (τοῦ δεῖνος, τοῦ κατὰ τὴν ἡμέραν δηλονότι,) καὶ πάντων τῶν ἁγίων, ὧν ταῖς ἱκεσίαις ἐπίσκειψαι ἡμᾶς, ὁ Θεός.

(14) Καὶ οὕτως αἶρων τὴν μερίδα, τίθῃσιν αὐτὴν

δώδεκα καὶ τῶν ἐβδομήκοντα καὶ πάντων τῶν ἁγίων ἀποστόλων.

Καὶ οὕτω τίθῃσιν τὴν τρίτην μερίδα, ὑποκάτω τῆς δευτέρας, τελειῶν τὴν πρώτην τάξιν and add καὶ οἰκουμενικῶν μεγάλων διδασκάλων in the next series.

(15) H and R Καὶ αἶρων τετάρτην μερίδα, τίθῃσιν αὐτὴν πλησίον τῆς πρώτης μερίδος, ποιῶν δευτέραν ἀρχὴν. Εἶτα πάλιν λέγει· they omit ἀποστόλου.

(16) Καὶ αἶρων πέμπτην μερίδα, τίθῃσιν αὐτὴν ὑποκάτω τῆς πρώτης, ἀρχῆς οὕσης τῆς δευτέρας τάξεως. Ἐπειτα λέγει·

(17) Καὶ οὕτως αἶρων ἕκτην μερίδα, τίθῃσιν αὐτὴν ὑποκάτω τῆς δευτέρας μερίδος εἰς ἀναπλήρωσιν τῆς δευτέρας τάξεως. Μετὰ δὲ ταῦτα λέγει· they read θαυματουργῶν for ἱεραρχικῶν and, after Ἑρμολάου, καὶ πάντων τῶν ἁγίων ἀναργύρων.

[In C the bread seems to have been divided only into three portions, as in the copy of Dueas, but commemoration is also made τῶν ἁγίων καὶ ἐπουρανίων δυνάμεων, and prayer is made for those who have fallen asleep in the hope of eternal life. The Saints commemorated vary much in the different copies.]

(18) Καὶ αἶρων ἑβδόμην μερίδα, τίθῃσιν αὐτὴν

ἄνω, ποιῶν τρίτην ἀρχὴν κατὰ τάξιν. Εἴτ' αὐθις λέγει· H, R. They insert simply τοῦ ἁγίου τῆς ἡμέρας.

(19) D, H and R read here Καὶ τίθῃσιν ὀγδόην μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως. Ἐτι δὲ πρὸς τούτοις λέγει·

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου (εἵπερ λέγεται ἡ λειτουργία αὐτοῦ. εἰ δὲ λέγεται τοῦ Μεγάλου Βασιλείου, τούτου μνημονεύει).

Καὶ οὕτως αἶρων καὶ τὴν ἑννάτην μερίδα, τίθῃσιν αὐτὴν ἐν τῷ τέλει τῆς τρίτης τάξεως εἰς ἀναπλήρωσιν.

Εἶτα λαβὼν τὴν τρίτην σφραγίδα [καὶ ἑτέραν προσφόραν H] λέγει·

Μνήσθητι, Δέσποτα φιλόφρονε, πάσης ἐπισκοπῆς ὁρθοδόξων, τοῦ ἐπισκόπου ἡμῶν (τοῦ δεῖνος), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντὸς ἱερατικοῦ τάγματος, τοῦ (δεῖνος) καθηγουμένου, τῶν ἀδελφῶν καὶ συλλειτουργῶν ἡμῶν, πρεσβυτέρων, διακόνων, καὶ πάντων τῶν ἀδελφῶν ἡμῶν, οὓς προσεκαλέσω εἰς τὴν σὴν κοινωνίαν διὰ τῆς σῆς εὐσπλαχνίας, πανάγαθε Δέσποτα. [The MSS. P and C differ considerably.]

Καὶ αἶρων μερίδα τίθῃσιν αὐτὴν ὑποκάτω τοῦ ἁγίου ἁρτου. Εἶτα μνημονεύει καὶ ὧν ἔχει ζώντων

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

ὑποκάτω ἐν τῷ ἀριστερῷ μέρει. Εἶτα λαβὼν
ἐτέραν προσφοράν, λέγει·

Ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος),
τοῦ τιμίου πρεσβυτέρου, τῆς ἐν Χριστῷ δια-
κονίας, καὶ παντὸς ιερατικοῦ τάγματος·

Ὑπὲρ μνήμης καὶ ἀφέσεως τῶν ἁμαρτιῶν
τῶν μακαρίων κτητόρων τῆς ἁγίας μονῆς
ταύτης·

(a) Ἐνταῦθα καὶ ζώντων καὶ τεθνεώτων, ὧν ἐθέλει ὁ
ιερεὺς, μνημονεύει ὀνομαστί·

Καὶ πάντων τῶν ἐν ἐλπίδι ἀναστάσεως
ζωῆς αἰωνίου τῇ σῇ κοινωνίᾳ κεκοιμημέ-
νων, ὀρθοδόξων πατέρων καὶ ἀδελφῶν ἡμῶν,
φιλάνθρωπε Κύριε.

(b) Καὶ οὕτως αἶρων τὴν μερίδα, τίθησιν αὐτὴν
ὑποκάτω ἐν τῷ ἀριστερῷ μέρει.

Εἶτα λαβὼν ὁ διάκονος τὸ θυματήριον καὶ τὸ
θυμάμα λέγει πρὸς τὸν ιερέα·

L Εὐλόγησον, δέσποτα, τὸ θυμίαμα. καὶ
Τοῦ Κυρίου δεηθῶμεν.

κατ' ὄνομα, καὶ οὕτως αἶρων τὰς μερίδας τίθησιν
αὐτὰς ὑποκάτω.

Ἐπειτα λαβὼν ἐτέραν σφραγίδα, λέγει·

Ὑπὲρ μνήμης, κ.τ.λ.

(a) H, R instead of this read εἶτα μνημονεύει
τοῦ χειροτονήσαντος αὐτὸν ἀρχιερέως, καὶ ἐτέρων
ὧν θέλει κεκοιμημένων κατ' ὄνομα, καὶ τελευταίον
ἐπιλέγει οὕτω·

Old Venetian editions (says Goar p. 89) state
in the margin that in the great church Ὁ διάκονος
δίδωσι τῷ ιερεὶ τὴν προσφοράν, καὶ μνημονεύοντος
τοῦ διακόνου κατὰ νοῦν ὧν ἔχει ζώντων καὶ τεθνεώ-
των, ὁ ιερεὺς αἶρει τὰς μερίδας.

(b) For this H and R read Καὶ αἶρει μερίδα.

Ὁ δὲ διάκονος, λαβὼν καὶ αὐτὸς σφραγίδα καὶ
τὴν ἁγίαν λόγχην, μνημονεύει ὧν βούλεται τεθνεώ-
των, καὶ τελευταίον λέγει οὕτω·

Καὶ ὁ ιερεὺς τὴν εὐχὴν.

(c)

Θυμίαμά σοι προσφέρομεν, Χριστὲ ὁ
Θεὸς ἡμῶν, εἰς ὁσμὴν εὐωδίας πνευματικῆς,
ἣν πρόσδεξαι, Δέσποτα, εἰς τὸ ἅγιον καὶ
ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον·
καὶ ἀντικατάπεμψον ἡμῖν πλούσια τὰ ἐλέη
σου καὶ τοὺς οἰκτιρμούς σου, καὶ δώρησαι
ἡμῖν αὐτά, τοῖς δούλοις σου, τοῖς ἐπικαλου-
μένοις τὸ ὄνομά σου, τοῦ Πατρός, κ.τ.λ.

L

(d)

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Καὶ ὁ ιερεὺς, θυμιάσας τὸν ἀστερίσκον, τίθῃσιν
αὐτὸν ἐπάνω τοῦ ἄρτου, λέγων·

(·)

Καὶ ἐλθὼν ὁ ἀστὴρ ἔσθῃ ἐπάνω οὗ ἣν τὸ
παιδίον κείμενον, πάντοτε, νῦν.

(f)

(sv)

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Ὁ ιερεὺς θυμιάσας τὸ πρῶτον κάλυμμα σκεπάζει
τὸν ἅγιον ἄρτον καὶ λέγει·

L

(g)

Ὁ Κύριος ἐμβασιλεύσει, εὐπρέπειαν ἐνε-
δύσατο, ἐνεδύσατο Κύριος δύναμιν καὶ περι-

L

Μνήσθητι, Κύριε, καὶ τῆς ἐμῆς ἀναξιοῦτος καὶ
συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ
ἀκούσιον.

Εἶτα μνημονεύει καὶ ὧν βούλεται ζώντων ἐν ἐτέρᾳ
σφραγίδι ὡσαύτως, καὶ τίθησι τὰς μερίδας ἐν τῷ
κάτωθεν μέρει τοῦ ἁγίου ἄρτου, ὥσπερ καὶ ὁ ιερεὺς,
καὶ λαβὼν τὴν μοῦσαν συστέλλει τὰς ἐν τῷ δίσκῳ
μερίδας ὑποκάτω τοῦ ἁγίου ἄρτου, ὥστε εἶναι ἐν
ἀσφαλείᾳ, καὶ μὴ ἐκπεσεῖν τι.

(c) H, R τὴν εὐχὴν τοῦ θυμιάματος.

(d) H, R ὁ πρόσδεξάμενος εἰς τὸ ὑπερουράνιον
σου θυσιαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν
τοῦ παναγίου σου Πνεύματος.

(c) P interposes Τῷ λόγῳ Κυρίου καὶ τὰ ἐξῆς.

(f) — πάντοτε, νῦν, κ.τ.λ. H, R.

(g) ἄρτον σὺν τῷ δίσκῳ, λέγων. H, R.

ELEVENTH CENTURY.

Εὐχή τῆς προθέσεως.

I. (1) Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον, τὴν τροφήν τοῦ παντὸς κόσμου, τὸν Κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστόν, ἔξαποστείλας σωτήρα καὶ λυτρωτὴν καὶ εὐεργέτην, εὐλογοῦντα καὶ ἀγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην, καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον· μνημόνευσον ὡς ἀγαθὸς καὶ

φιλόανθρωπος τῶν προσενεγκάντων καὶ δι' οὓς προσήγαγον, καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ ἱερουργίᾳ τῶν θείων σου μυστηρίων· ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(1) This prayer is found in the Barberini S. Basil.

SIXTEENTH CENTURY.

εξώσατο, καὶ γὰρ ἔσπερέωσθε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται. Τῷ οἴκῳ σου πρέπει ἁγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν, πάντοτε, νῦν καὶ ἀεί.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Κάλυψον, δέσποτα.

Καὶ ὁ ἱερεὺς, θυμῶν τὸ δεύτερον κάλυμμα καὶ σκεπάζων τὸ ἅγιον ποτήριον, λέγει·

I. (a) Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ σου, Χριστέ, καὶ τῆς αἰνέσεώς σου πλήρης ἡ γῆ, πάντοτε, νῦν καὶ ἀεί.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Σκέπασον, δέσποτα.

(b) Καὶ ὁ ἱερεὺς θυμῶν τὸν ἀέρα καὶ σκεπάζων ἀμφοτέρα, λέγει·

(a) — πάντοτε, νῦν, κ.τ.λ. R.

(b) τὸ κάλυμμα ἦτοι τὸν ἀέρα H, R.

(c) H, R omit πάντοτε, νῦν καὶ...and proceed ἀποδιώξον ἀφ' ἡμῶν πάντα ἐχθρὸν καὶ πολέμιον. Εἰρήνευσον ἡμῖν τὴν ζωὴν, Κύριε, ἐλέησον ἡμᾶς καὶ τὸν κόσμον σου, καὶ σώσον τὰς ψυχὰς ἡμῶν ὡς ἀγαθὸς καὶ φιλόανθρωπος. Εὐλόγητὸς ὁ Θεὸς ἡμῶν, ὁ οὕτως εὐδοκήσας. Δόξα σοι.

Εἶτα λαβὼν ὁ ἱερεὺς τὸν θυμιατὸν θυμᾷ τὴν πρόθεσιν, λέγων ἐκ τρίτου τὸ

Εὐλόγητὸς ὁ Θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας.

Σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερυγῶν σου, ὁ Θεὸς ἡμῶν, πάντοτε, νῦν καὶ ἀεί.

(c)

Εἶτα δῆσαντες ἀμφοτέροι τὰς χεῖρας καὶ προσκυνήσαντες εὐλαβῶς, λέγουσιν·

Εὐλόγητὸς ὁ Θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας, πάντοτε, νῦν καὶ ἀεί.

Ὁ διάκονος ἐπὶ τῇ προθέσει τῶν τιμίων δώρων,

I.

Τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς τὴν εὐχὴν τῆς προθέσεως.

I.

Ὁ Θεός, ὁ Θεὸς ἡμῶν—αἰώνων. Ἀμήν, *ut supra*.

Καὶ μετὰ τὴν εὐχὴν θυμᾷ τὴν πρόθεσιν καὶ ποιεῖ ἀπόλυσιν, λέγων·

(d)

Δόξα σοι, Χριστὲ ὁ Θεός, ἡ ἐλπὶς ἡμῶν.

Ὁ διάκονος. Δόξα Πατρὶ καὶ Υἱῷ καὶ

Δόξα σοι.

Ὁ δὲ διάκονος ἐν ἐκάστη λέγει·

Πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ προσκυνοῦσιν εὐλαβῶς ἀμφοτέροι ἐκ τρίτου. Ἐπειτα, λαβὼν ὁ διάκονος τὸν θυμιατὸν, λέγει·

Ἐπὶ τῇ προθέσει τῶν τιμίων δώρων τοῦ Κυρίου δεηθῶμεν. [sic R.]

(d) H, R differ slightly. R reads καὶ μετὰ τοῦτο ποιεῖ ἀπόλυσιν, λέγων·

Δόξα σοι, Χριστὲ ὁ Θεός, ἡ ἐλπὶς ἡμῶν, δόξα σοι.

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

ἀγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς·

Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, [ταῖς πρεσβείαις] τῆς παναγίας ἀχράντου ὑπερυλογημένης ἐνδόξου δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῇ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, καὶ πάντων τῶν ἁγίων, ἐλέησαι ἡμᾶς, ὡς ἀγαθὸς Θεὸς καὶ φιλόανθρωπος.

Ὁ χορός. Ἀμήν.

(a) Καὶ οὕτω λαβὼν ὁ διάκονος τὸ θυμιατήριον ἀπέρχεται καὶ θυμῷ τὴν ἁγίαν τράπεζαν κύκλῳ σταυροειδῶς, λέγων καθ' ἑαυτὸν·

(b) Ἐν τάφῳ σωματικῶς, ἐν ᾧδου δὲ μετὰ ψυχῆς ὡς Θεός, ἐν παραδείσῳ δὲ μετὰ ληστοῦ, καὶ ἐν θρόνῳ ὑπῆρχες, Χριστέ, μετὰ Πατρὸς καὶ Πνεύματος, πάντα πληρῶν ὁ ἀπερίγραπτος.

Καὶ τὸν πεντηκοστὸν ψαλμόν·

Ἐλέησόν με ὁ Θεός, κ. τ. λ.

(c) Καὶ ἐν ᾧ θυμιάσας τό τε ιερατεῖον καὶ τὸν ναὸν ὅλον εἰσέρχεται αὐτὸς εἰς τὸ ἅγιον βῆμα, καὶ θυ-

Ὁ διάκονος. Δόξα Πατρὶ καὶ Υἱῷ καὶ ἀγίῳ Πνεύματι καὶ νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Κύριε, ἐλέησον. Δέσποτα, εὐλόγησον.

Καὶ ποιεῖ τὴν ἀπόλυσιν ὁ ἱερεὺς, οὕτω λέγων, εἰ μὲν ἔστι κυριακή·

Ὁ ἀναστάς ἐκ νεκρῶν, Χριστὸς ὁ ἀληθινὸς Θεός, κ. τ. λ.

Εἰ δ' οὐ· Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου αὐτοῦ Μητρός, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου, [Εἰ δὲ τελεῖται ἡ λειτουργία τοῦ Μεγάλου Βασιλείου, λέγει· Βασι-

μιάσας αὐτὸς τὴν ἁγίαν τράπεζαν, καὶ τὸν ἱερέα, τὸ μὲν θυμιατήριον ἀποτίθῃσιν ἐν τῷ ἰδίῳ τόπῳ, αὐτὸς δὲ προσέρχεται τῷ ἱερεῖ. καὶ στάντες ὁμοῦ πρὸ τῆς ἁγίας τραπέζης καὶ προσκυνοῦντες καθ' ἑαυτοὺς καὶ εὐχόμενοι, λέγουσιν·

(d)

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός, ἐλθέ καὶ σκηνώσον ἐν ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ σῶσον, Ἀγαθέ, τὰς ψυχὰς ἡμῶν.

(e)

Καὶ τό,

Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὰ ἐξῆς, ἄπαξ.

Εἰτα ἀσπάζεται ὁ μὲν ἱερεὺς τὸ εὐαγγέλιον, ὁ δὲ διάκονος τὴν ἁγίαν τράπεζαν. Εἰτα ὁ διάκονος ὑποκλίνας τὴν κεφαλὴν τῷ ἱερεῖ, κρατῶν καὶ τὸ ὠράριον ἑαυτοῦ τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρὸς, λέγει·

Καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ. Δέσποτα, εὐλόγησον.

I,

Καὶ ὁ ἱερεὺς σφραγίζων αὐτόν, λέγει·

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν καὶ αἰεὶ.

I,

λεῖον Καισαρέας Καππαδοκίας τοῦ Μεγάλου,] καὶ πάντων τῶν ἁγίων, ἐλέησαι καὶ ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

P omits all to Δόξα ἐν ὑψίστοις.

(a) H, R Μετὰ δὲ τὴν ἀπόλυσιν θυμῷ ὁ διάκονος τὴν ἁγίαν πρόθεσιν. εἰτα ἀπέρχεται κ. τ. λ.

(b) P has not these words.

(c) ἐν τῷ θυμῷ M, H.

(d) προσκυνοῦσιν ἐκ τρίτου, καθ' ἑαυτοὺς εὐχόμενοι. H, R.

(e) + Δόξα ἐν ὑψίστοις Θεῷ, κ. τ. λ. [M. δὲ] P, M, H, R.

ELEVENTH CENTURY.

I. 'Ο διάκονος. Εὐλόγησον, δέσποτα.

I. (1) 'Ο ἱερεύς. Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

I. 'Ο διάκονος. 'Εν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

'Υπὲρ τῆς ἀνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθώμεν.

I. 'Υπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου,

(1) L has here "Initium Sanctæ Missæ."

(2) Lady Burdett-Coutts' MS. i. 10 has ἀρχιεπισκόπου. (So L.)

(3) I. 10 adds ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλακτῶν βασιλέων ἡμῶν, παντὸς τοῦ παλατίου. ὑπὲρ τοῦ συμπολεμήσαι καὶ ὑποτάξαι ὑπὸ τοὺς

εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθώμεν.

'Υπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθώμεν.

'Υπὲρ τοῦ ἐπισκόπου ἡμῶν, τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθώμεν.

'Υπὲρ τῆς ἁγίας μονῆς ταύτης, πάσης

πόδας αὐτῶν πάν[τα] ἐχθρὸν καὶ πολέμιον]. Both these are in Leo Thuscus.

(4) L must have had in the original 'Υπὲρ τῆς πόλεως ταύτης, πάσης πόλεως. Thus it must have been intended for a city church, and not for a monastery.

SIXTEENTH CENTURY.

I. (a) 'Ο διάκονος. Εὐχαὶ ὑπὲρ ἐμοῦ, δέσποτα.

I. 'Ο ἱερεύς. Μνησθείη σου Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν καὶ ἀεί. Καὶ ὁ διάκονος. 'Αμήν. 'Αμήν. 'Αμήν.

(b) Καὶ προσκυνήσαντες τρίς λέγουσι καθ' ἑαυτοὺς· Κύριε τὰ χεῖρά μου ἀνοίξεις, καὶ τὰ ἔξῃς.

(c) Καὶ μετὰ τοῦτο ἐξέρχεται ὁ διάκονος τοῦ βήματος καὶ προσκυνήσας τρίς, λέγει ἐκφώνως·

(a) + 'Ο δὲ ἱερεύς. Κατευθῆναι Κύριος τὰ διαβήματά σου.

Καὶ πάλιν ὁ διάκονος. Μνησθητί μου, δέσποτα ἄγιε, P, M, H, R.

Both these sentences were in Leo Thuscus' copy.

(b) H, R have Καὶ προσκυνήσας ἐξέρχεται ὁ διάκονος τοῦ βήματος, καὶ στὰς ἐν τῷ συνήθει τόπῳ κατέναντι τῶν ἁγίων θυρῶν προσκυνεῖ μετ' εὐλαβείας τρίτον, λέγων καθ' ἑαυτὸν τὸ Κύριε.

R proceeds: καὶ μετὰ τοῦτο ἀρχεται λέγων Εὐλόγησον, δέσποτα.

Εὐλόγησον, δέσποτα.

'Ο δὲ ἱερεὺς ἐκφώνως λέγει. Εὐλογημένη, *ut supra*.

'Ο χορός. 'Αμήν.

'Ο διάκονος ἐκφώνως. 'Εν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

'Ο χορός. Κύριε, ἐλέησον.

[Then the εἰρηνικά as above. Clauses

(c) Daniel has here 'Η θεία λειτουργία τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ Χρυσοστόμου. 'Ο διάκονος. Εὐλόγησον, δέσποτα.

So the Roman edition places the words here, introducing the text of the prayer ὁ Θεός, ὁ Θεὸς ἡμῶν which has been offered a few minutes earlier. The prayer is followed by 'Ο διάκονος, Εὐλόγησον. It seems that there was an unwillingness to alter the text of the Liturgy proper, even after the additional preliminary rites had been introduced.

ELEVENTH CENTURY.

πόλεως, καὶ χώρας, καὶ τῶν πίστει οἰκούντων
ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

L Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν
καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ
Κυρίου δεηθῶμεν.

Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσούν-
των, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτη-
ρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης
θλίψεως, ὀργῆς, καὶ ἀνάγκης, τοῦ Κυρίου
δεηθῶμεν.

Εὐχὴ ἀντιφώνου α'.

I, (1) Κύριε ὁ Θεὸς ἡμῶν, οὗ τὸ κράτος ἀνεί-
καστον καὶ ἡ δόξα ἀκατάληπτος, οὗ τὸ
ἔλεος ἀμέτρητον καὶ ἡ φιλανθρωπία ἄφα-

τος, αὐτός, Δέσποτα, κατὰ τὴν εὐσπλαγχνίαν
σου ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἅγιον
οἶκον τοῦτον, καὶ ποιήσον μεθ' ἡμῶν καὶ
τῶν συνευχομένων ἡμῖν πλούσια τὰ ἐλέη
σου καὶ τοὺς οἰκτιρμούς σου.

Ὁ διάκονος.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύ-
λαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημέ-
νης, δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρ-
θένου Μαρίας, μετὰ πάντων τῶν ἁγίων,
μνημονεύσαντες, ἑαυτοὺς, καὶ ἀλλήλους, καὶ
πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ
παραθώμεθα.

I,
(-)

I.

(1) This prayer is found in the Barberini
S. Basil, numbered B'. [The order of the

prayers, &c. in L is very different here.]

(2) The Latin is in Morel, p. 58.

SIXTEENTH CENTURY.

pleading for the "Kings" and for their
success in war are added, and the Κύριε,
ἐλέησον to each petition. So too in L.]

(a) Εὐχὴ ἀντιφώνου πρώτου μυστικῶς. Κύριε, ὁ
Θεὸς ἡμῶν, *ut supra*.

(b) Τοῦ ἱερέως λέγοντος τὴν εὐχὴν μυστικῶς ἐν τῷ
βήματι, ἐν τῷ αὐτῷ καιρῷ ὁ διάκονος λέγει ἔξω τοῦ
βήματος τὰ εἰρηνικά. Εἰ δὲ οὐκ ἔστι διάκονος, ὁ

ιερεὺς μετὰ τὴν εὐχὴν λέγει τὴν ἐκφώνησιν, καὶ
μετὰ ταῦτα τὰ εἰρηνικά.

Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον, ἐλέη-
σον, κ.τ.λ.

Ὁ χορός. Κύριε, ἐλέησον.

Τῆς παναγίας, ἀχράντου, ὑπερευλογη-
μένης, ἐνδόξου, κ.τ.λ.

Ὁ χορός. Σοί, Κύριε.

I.

I.

I.

I.

(a) H, R prefix here the following:

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον
ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης.

Ὁ χορός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐκφώνως. Ὅτι πρέπει σοι πᾶσα δόξα.

Ὁ χορός. Ἀμήν.

Καὶ ψάλλεται τὸ πρῶτον ἀντίφωνον παρὰ τῶν
ψαλτῶν καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ ἀντι-
φώνου ὁ δὲ διάκονος προσκυνήσας μεθίσταται ἐκ

τοῦ τόπου αὐτοῦ, καὶ ἀπελθὼν ἵσταται ἐνώπιον τῆς
εἰκόνης τῆς θεοτόκου, βλέπων πρὸς τὴν εἰκόνα τοῦ
Χριστοῦ, κρατῶν καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις
τῆς δεξιᾶς χειρὸς.

R however has ἐνώπιον τῆς εἰκόνης τοῦ Χρι-
στοῦ, βλέπων πρὸς δυσμὰς.

(b) For this, H, R have Μετὰ δὲ τὴν συμπλή-
ρωσιν τοῦ ἀντιφώνου, ἐλθὼν ὁ διάκονος, καὶ στὰς ἐν
τῷ συνήθει τόπῳ, καὶ προσκυνήσας, λέγει·

Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

ELEVENTH CENTURY.

1. Ἐκφώνως. Ὅτι πρέπει σοι πᾶσα δόξα, θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπης
τιμὴ καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ ἡμᾶς, ὁ Θεός, τοὺς ἐλπίζοντας ἐπὶ σέ. (2)
Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ Ὁ διάκονος.
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώ- 1.
μεν.
1. 2. Εὐχὴ ἀντιφώνου β'. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύ- 1.
1. 1. Κύριος ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· 1.
τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· Τῆς παναγίας, ἀχράντου, ὑπερευλογη- 1.
ἀγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν μένης, δεσποίνης ἡμῶν, κ.τ.λ.
τοῦ οἴκου σου. σὺ αὐτοὺς ἀντιδόξασον τῇ Ἐκφώνως. Ὅτι σὸν τὸ κράτος, καὶ σοῦ 1.

(1) This prayer is also in the Barberini S. Basil, being numbered I'.

(2) The Latin (Morel, p. 59) adds here: *Post hæc dicunt lectores.* Bonum est confiteri domino et psallere nomini tuo, altissime. Intercessionibus Dei genitricis, Salvator, salva nos. Ad annuntiandum mane misericordiam

tuam, et veritatem tuam per noctem. Intercessionibus Dei genitricis, salva nos. Quoniam rectus Dominus Deus noster, et non est iniquitas in eo. Intercessionibus &c. Gloria Patri et Filio et Spiritui Sancto, nunc et semper et in sæcula sæculorum. Amen. Intercessionibus &c.

SIXTEENTH CENTURY.

1. Ἐκφώνως ὁ ἱερεὺς. Ὅτι πρέπει σοι, *ut supra.* Ἐτι καὶ ἔτι τοῦ Κυρίου δεηθώμεν. (d)
(a) Ὁ χορός. Ἀμήν. Ὁ χορός. Κύριε, ἐλέησον.
(b) Μετὰ τὰ εἰρηνικά ὁ χοὸς ψάλλει τὸ πρῶτον κ.τ.λ.
ἀντίφωνον ἢ τὰ τυπικά, εἰ ἔστι κυριακή· εἰ δ' οὐκ, Ὁ χορός. Κύριε, ἐλέησον.
τῆς ἡμέρας. Ὁ διάκονος. Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης, κ.
Εὐχὴ ἀντιφώνου δευτέρου μυστικῶς. τ. λ.
Κύριε, ὁ Θεὸς ἡμῶν, σῶσον, *ut supra.* Ὁ χορός. Σοί, Κύριε.
(c) Σημεῖωσαι καὶ ἐνταῦθα ὡς καὶ ἐν τῇ εὐχῇ τῇ Ἐκφώνως ὁ ἱερεὺς.
(e) πρώτη, εἰ ἔστι διάκονος, εἰ οὐκ ἔστι. Ὅτι σὸν τὸ κράτος, *ut supra.* (e)
Ὁ διάκονος.

(a) H, R ὅτι σὸν τὸ κράτος as after the prayer of the second antiphon in B, p. 76, above.

(b) After the words ὅτι πρέπει σοι C has Ὁ λαὸς ἀντίφωνον πρῶτον· Ἀγαθὸν ἐξομολογεῖσθαι, which was the first antiphone. We have the same in L, as noted above.

H and R have the following: Καὶ ψάλλεται ὁμοίως παρὰ τῶν ψαλτῶν τὸ β' ἀντίφωνον. Ὁ δὲ διάκονος ὁμοίως ποιεῖ, ὡς καὶ ἐν τῇ προτέρᾳ εὐχῇ.

C (after the prayer) Ὁ λαὸς ἀντίφωνον δεύτερον. Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν (so in L).

(c) H, R omit this.

(d) M, H, R read ἐν εἰρήνῃ τοῦ Κ. δ. and omit the responses of the Choir.

(e) In H and R the doxology is Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, as below, p. 113. These doxologies have been transposed.

ELEVENTH CENTURY.

(C) ἔστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα,
τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

Εὐχὴ ἀντιφώνου γ'.

L (2) Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους
ἡμῶν χαρισάμενος προσευχάς, ὁ καὶ δύο
καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί
σου τὰς αἰτήσεις παρέχειν ἐπαγγελάμενος,
αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα

(1) The Latin adds *Tunc incipiunt lectores dicere Dominus regnavit, decorem indutus est: indutus est Dominus virtutem et praecepsit se. Interpellationibus sanctorum tuorum, salva nos Domine. Et rursus. Etenim firmavit orbem terræ, qui non commovebitur. Interpellationibus &c. Etenim testimonia tua, Domine, credibilia facta sunt nimis: domum tuam decet sanctitudo, Domine, in longitudinem dierum.*

πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν
ἡμῶν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν
τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι
ζωὴν αἰώνιον χαρίζομενος.

(C)

Ὁ διάκονος. Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ

L

Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ.τ.λ.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημέ-
νης δεσποίνης, κ.τ.λ.

L

Ἐκφώνως. Ὅτι ἀγαθὸς καὶ φιλόανθρωπος

L

Precibus sanctorum tuorum &c. Gloria Patri et Filio et Spiritui sancto &c.

(2) This prayer is in the Barberini S. Basil, numbered Δ'.

(3) The Latin (Morel, p. 60) has here: *Iterum cantatur a lectoribus. Unigenitus Filius et Verbum Dei &c. i.e. Ὁ μονογενής; see p. 12, note (2).*

SIXTEENTH CENTURY.

Ὁ χορὸς. Ἀμήν.

(a) Μετὰ τὰ εἰρηνικά τὰ δεύτερα ψάλλει ὁ χορὸς
τὸ δεύτερον ἀντίφωνον, ἢ τα τυπικά τὰ δεύτερα,
εἰ ἔστι κυριακή· εἰ δ' οὐκ, τῆς ἡμέρας.

Εὐχὴ ἀντιφώνου τρίτου μυστικῶς.

L Ὁ τὰς κοινὰς... *ut supra.*

(b) Σημεῖωσαι καὶ ἐνταῦθα ὡς καὶ ἐν τῇ εὐχῇ τῇ
(sic) πρώτῃ καὶ δευτέρᾳ εἰ ἔστι διάκονος, εἰ οὐκ ἔστιν.

Ὁ διάκονος.

L Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεη-
θῶμεν.

Ὁ χορὸς. Κύριε, ἐλέησον.

L

Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον, ἐλέησον,
κ.τ.λ.

L

Ὁ χορὸς. Κύριε, ἐλέησον.

L

Ὁ διάκονος. Τῆς παναγίας, ἀχράντου,
ὑπερευλογημένης, ἐνδόξου, κ.τ.λ.

L

Ὁ χορὸς. Σοὶ, Κύριε.

L

Ἐκφώνως ὁ ἱερεὺς, Ὅτι ἀγαθὸς καὶ φιλόαν-
θρωπος Θεὸς κ.τ.λ.

L

Ὁ χορὸς. Ἀμήν.

Ἐνταῦθα ὁ χορὸς ψάλλει τὸ τρίτον ἀντίφωνον

(a) H omits this.

(b) In H and R we have the following introduc-
tion to the prayer of the entrance: *Ψαλλομένου
δὲ του τρίτου ἀντιφώνου παρὰ τῶν ψαλτῶν, ἢ τῶν
μακαρισμῶν, ἔάν ἔστι κυριακή, ὅταν ἔλθωσιν εἰς τὸ
Δόξα, ὁ ἱερεὺς καὶ ὁ διάκονος, proceeding as in*

Ducas, p. 114, below.

The Manuscript C gives as the third antiphon
Δεῦτε ἀγαλλιασώμεθα τῷ Κυρίῳ, but before this
we have the hymn *Ὁ μονογενής* introduced.
Both of these are in (L), the Latin of Leo
Thuseus, as mentioned above.

ELEVENTH CENTURY.

(1) Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμ-
πομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ
Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

(2) Εὐχὴ τῆς εἰσόδου.

L (2) Δέσποτα, Κύριε, ὁ Θεὸς ἡμῶν, ὁ κατα-
στήσας ἐν οὐρανοῖς τάγματα καὶ στρατείας
ἀγγέλων καὶ ἀρχαγγέλων πρὸς λειτουργίαν
τῆς σῆς δόξης, ποιήσον σὺν τῇ εἰσόδῳ

ἡμῶν εἰσοδὸν ἁγίων ἀγγέλων γενέσθαι,
συλλειτουργούντων ἡμῖν καὶ συνδοξολο-
γούντων τὴν σὴν ἀγαθότητα·

Ἐν ᾧ πρέπει σοὶ πᾶσα δόξα, τιμὴ, καὶ
προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ
ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἐκ τῆς εἰσόδου. Σοφία· ὁρθοί.

at the end of each verse.

(2) This prayer is numbered E' in the Bar-
berini S. Basil.

SIXTEENTH CENTURY.

ἢ τὴν τριτέκτην· εἰ δὲ καὶ ἔστι κυριακή, ψάλλει
τοὺς μακαρισμούς, καὶ τοῦ ἁγίου τῆς ἡμέρας. Ὅταν
δὲ ἔλθῃ ὁ χορὸς εἰς τὸ Δόξα Πατρὶ, ὁ ἱερεὺς
καὶ ὁ διάκονος ἔμπροσθεν τῆς ἁγίας τραπέζης
ποιοῦσιν προσκυνήματα τρία. Εἴτα λαβὼν ὁ
ἱερεὺς τὸ ἅγιον εὐαγγέλιον δίδωσι τῷ διακόνῳ, καὶ
οὕτως ἐξελθόντες διὰ τῆς θύρας τοῦ βορείου μέρους
ἔρχονται εἰς τὸν συνήθη τόπον, καὶ ποιοῦσι τὴν
μικρὰν εἰσοδὸν, καὶ κλίνουσιν ἀμφότεροι τὰς
κεφαλὰς, καὶ τοῦ διακόνου εἰπόντος ἡρέμα Τοῦ
Κυρίου δεώμεθα, ἅμα καὶ τὸ ὥραριον κρατούντος
τοῖς τρισὶ δακτύλοις, λέγει ὁ ἱερεὺς τὴν εὐχὴν τῆς
εἰσόδου.

Εὐχὴ τῆς εἰσόδου τοῦ ἁγίου εὐαγγελίου, μυσ-
τικῶς.

L Δέσποτα, Κύριε, ὁ Θεὸς ἡμῶν, ut supra.
Ἐκ τῆς εἰσόδου. Σοφία· ὁρθοί.

(a) H, R combine the two rubrics thus:
τῆς εὐχῆς δὲ τελεσθείσης, λέγει ὁ διάκονος πρὸς
τὸν ἱερέα, δεικνύων πρὸς ἀνατολὰς τῇ δεξιᾷ, κρα-
τῶν ἅμα καὶ τὸ ὥραριον τοῖς τρισὶ δακτύλοις, and
omits mention of the cross.

(b) For this II, R read καὶ ὁ ἱερεὺς εὐλογῶν
λέγει.

(c) H, R have for the commencement of

Τῆς εὐχῆς δὲ τελεσθείσης λέγει ὁ διάκονος πρὸς
τὸν ἱερέα,

Εὐλόγησον, δέσποτα, τὴν ἁγίαν εἰσοδὸν,
δεικνύων ἅμα καὶ πρὸς ἀνατολὰς μετὰ τοῦ ὥρα-
ριου. καὶ ὁ ἱερεὺς ποιῶν σταυρὸν κατὰ ἀνατολὰς
λέγει·

Εὐλογημένη ἡ εἰσοδὸς τῶν ἁγίων σου,
πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

Εἴτα ὁ διάκονος προσέρχεται πρὸς τὸν ἐπί-
σκοπον καὶ ἀσπάζεται τὸ εὐαγγέλιον, εἰ πάρεστιν·
εἰ δ' οὐκ, ἀσπάζεται ὁ ἱερεὺς. Καὶ τοῦ τελευταίου
τροπαρίου πληρωθέντος, εἰσέρχεται ὁ διάκονος εἰς
τὸ μέσον, καὶ στὰς ἔμπροσθεν τοῦ ἱερέως ἀνυψοῖ
μικρὸν τὰς χεῖρας, καὶ δεικνύων τὸ ἅγιον εὐαγγέ-
λιον λέγει ἐκφώνως·

Σοφία· ὁρθοί.

this: εἰθ' οὕτως ἀπέρχεται πρὸς τὸν ἡγούμενον ὁ
διάκονος καὶ ἀσπάζεται, κ.τ.λ.

(d) Leo Thusseus translates thus: Sophia:
stantes sint pedes nostri: and adds, Venite ado-
remus et prociidamus Christo. Salvos nos fac,
Fili Dei, qui de Virgine natus es, canentes tibi
Alleluia.

ELEVENTH CENTURY.

(1) Μετὰ δὲ τὴν εἴσοδον. καὶ τὸ τροπάριον καὶ κοντάκιον τῆς ἡμέρας λέγει ὁ ἱερεὺς·

L Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, Ὁ διάκονος. Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

L Ὁ λαὸς ᾄδει τὸν τρισάγιον ὕμνον· καὶ ὁ ἱερεὺς ἐπεύχεται.

Εὐχὴ τοῦ τρισαγίου.

L (2) Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπαυόμενος, ὁ τρισαγίῳ φωνῇ ὑπὸ τῶν Ξεραφὶμ ἀννυνοῦμενος, καὶ ὑπὸ τῶν Χερουβὶμ δοξολογούμενος, καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος· ὁ ἐκ τοῦ μὴ

(1) 1. 10 omits the next nine lines. Leo Thuscus (Morel, p. 61) inserts here hymns or invocations for the various days of the week. See note at the end of this Liturgy. [These

ὄντος εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα· ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν καὶ παντὶ σου χαρίσματος κατακοσμήσας· καὶ διδοὺς αἰτοῦντι σοφίαν καὶ σύνεσιν, καὶ μὴ παρορῶν ἁμαρτάνοντα, ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ μετάνοιαν· ὁ καταξιώσας ἡμᾶς, τοὺς ταπεινοὺς καὶ ἀναξίτους δούλους σου, καὶ ἐν τῇ ὥρᾳ ταύτῃ στήναι κατενώπιον τῆς δόξης τοῦ ἁγίου σου θυσιαστηρίου, καὶ τὴν ὀφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν· αὐτός, Δέσποτα, πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον, καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου. συγχώρησον ἡμῖν πᾶν πλημ-

are the ἀπολυτικά of the MS. C.]

(2) This prayer is in the Barberini S. Basil, numbered Ζ'.

SIXTEENTH CENTURY.

L Εἴτα προσκυνήσας αὐτός τε καὶ ὁ ἱερεὺς κατόπισθεν αὐτοῦ, εἰσέρχονται εἰς τὸ ἅγιον βῆμα, καὶ ὁ μὲν διάκονος ἀποτίθῃσι τὸ ἅγιον εὐαγγέλιον ἐν τῇ ἁγίᾳ τραπέζῃ. οἱ δὲ ψάλλοντες λέγουσι τὰ συνήθη τροπάρια, καὶ τοῦ κατὰ τὴν ἡμέραν ἁγίου. καὶ ὅτε ἔλθωσιν εἰς τὸ ὕστερον, ὁ διάκονος πρὸς τὸν ἱερέα λέγει, κλίνων τὴν ἑαυτοῦ κεφαλὴν, καὶ (a) τὸ ὠράριον ἐν τῇ χειρὶ κρατῶν·

Εὐλόγησον, δέσποτα, τὸν καιρὸν τοῦ τρισαγίου.

Καὶ ὁ ἱερεὺς σφραγίζων αὐτόν, λέγει·

(a) H, R have the conclusion thus: κρατῶν καὶ τὸ ὠράριον ἐν τῇ χειρὶ τοῖς τρισὶ δακτύλοις.

(b) H, R interpolate this direction thus: δεικνύων τὸ ὠράριον πρῶτον μὲν πρὸς τὴν εἰκόνα τοῦ Χριστοῦ λέγει·

Κίριε, σῶσον τοὺς ἐνσεβεῖς καὶ ἐπάκουσον

Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, πάντοτε, καὶ νῦν, καὶ ἀεί.

Τοῦ δὲ τροπαρίου πληρωθέντος, ἔρχεται ὁ διάκονος ἐγγὺς τῶν ἁγίων θυρῶν, καὶ δείκνυσι τὸ ὠράριον τοῖς ἐκτός, λέγων ἐκφώνως·

Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορός. Ἀμήν.

Τοῦ δὲ χοροῦ ψάλλοντος τὸ τρισάγιον, ὁ ἱερεὺς εὐχεται μυστικῶς.

Εὐχὴ τοῦ τρισαγίου, μυστικῶς.

Ὁ Θεός, ὁ ἅγιος, *ut supra*.

ἡμῶν.

Εἴτα ἐπάγει, λέγων πρὸς τοὺς ἐκτός, μεγαλαφώνως·

Καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(c) In R the trisagion is sung three times. The doxology Δόξα Πατρὶ also is chanted here.

ELEVENTH CENTURY.

μελημα ἐκούσιόν τε καὶ ἀκούσιον· ἀγίασον
ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα, καὶ δὸς
ἡμῖν ἐν ὁσιότητι λατρεῖν σοι πάσας τὰς
ἡμέρας τῆς ζωῆς ἡμῶν, πρεσβείαις τῆς
ἀγίας θεοτόκου καὶ πάντων τῶν ἁγίων τῶν
ἀπ' αἰώνων σοι εὐαρεστησάντων·

I. Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν
δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ,

(1) I. 10 omits these three lines.

(2) The MS. is very uncertain. Leo Thuscus
(Morel, p. 65) however stated that a psalm of
David was here sung. The rubric in I. 10 is

καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Πρόσχωμεν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Σοφία.

Μετὰ δὲ τὸν Ἀποστόλον καὶ τὸ Ἀλληλουῖα
ἔτι ψαλμός. ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ εὐαγ-
γελίου. (2)

this: Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ ἀποστόλου καὶ
τοῦ εὐαγγελίου γίνεται ἡ ἐκτενής. Εἰπωμεν
πάντες. The prayer Ἑλλαμψον is omit-
ted.

SIXTEENTH CENTURY.

I. Ἐκφώνως. Ὅτι ἅγιος εἶ, *ut supra*.

Ὁ χορὸς. Ἀμήν.

(=) Ταύτης δὲ τελεσθείσης, καὶ τοῦ χοροῦ ψάλλοντος
τὸ Δόξα καὶ νῦν, ψάλλουσιν καὶ αὐτοί, ὁ τε ἱε-
ρεὺς καὶ ὁ διάκονος, τὸ τρισάγιον, ποιούντες ὁμοῦ
καὶ προσκυνήματα τρία ἐμπροσθεν τῆς ἀγίας τρα-
πέζης.

(1) Εἴτα λέγει ὁ διάκονος πρὸς τὸν ἱερέα·

(2) Κέλευσον, δέσποτα.

Καὶ ἀπέρχονται ἐν τῇ καθέδρᾳ.

Καὶ ὁ ἱερεὺς λέγει, ἀπερχόμενος·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου.

Ὁ δὲ διάκονος· Εὐλόγησον, δέσποτα, τὴν
ἡμῶν καθέδραν.

(a) — καὶ τοῦ χοροῦ ψάλλοντος τὸ Δόξα καὶ νῦν
II, R.

(b) The Roman copy inserts here the prayer
found in the Barberini S. Basil (above, p. 77).

Εὐχὴ τῆς ἡμῶν καθέδρας.

Δέσποτα Κύριε, Θεὸς τῶν δυνάμεων, σῶσον τὸν
λαόν σου καὶ ἐρρήνυσον αὐτὸν τῇ δυνάμει τοῦ
ἀγίου σου Πνεύματος, διὰ τοῦ τύπου τοῦ τιμίου
σου σταυροῦ, τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ
εὐλογητὸς εἰ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ ὁ ἱερεὺς. Εὐλογημένος εἶ ἐπὶ θρόνον
δόξης τῆς βασιλείας σου, ὁ καθήμενος ἐπὶ
τῶν Χερουβίμ, πάντοτε, νῦν, καὶ ἀεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. (d)

Καὶ μετὰ τὴν συμπλήρωσιν τοῦ τρισαγίου, ὁ
διάκονος ἐλθὼν ἐμπροσθεν τῆς θύρας, λέγει·

Πρόσχωμεν.

Καὶ ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Σοφία.

Καὶ ὁ ἀναγνώστης ἔρχεται· Ἀλληλουῖα.
Ψαλμός τῷ Δαυΐδ. (e)

Καὶ ὁ διάκονος αὖθις·

Πρόσχωμεν.

Ὁ ἀναγνώστης τὸ προκειμένον τοῦ Ἀποστόλου
καὶ τῆς ἡμέρας. L

(c) M. Εὐλόγησον, δέσποτα.

(d) P has at this point Εὐλογημένος ὁ καθί-
μενος ἐπὶ θρόνον δόξης βασιλείας σου. Καὶ καθί-
σαντος τοῦ ἱερέως θυμῷ ὁ διάκονος κύκλω τὴν ἀγίαν
τραπέζαν καὶ τὸν ἱερέα. The gospel is read; the
priest rises and says the prayer Ἑλλαμψον.
[P has no notice of the dismissal of the cate-
chumens.]

(e) R is slightly different.

ELEVENTH CENTURY.

Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάν-
θρωπε Δέσποτα, τὸ τῆς σῆς θεογνωσίας φῶς
ἀκήρατον, καὶ τοὺς τῆς διανοίας ἡμῶν διά-
νοιξον ὀφθαλμούς, εἰς τὴν τῶν εὐαγγελικῶν
σου κηρυγμάτων κατανόησιν. Ἐνθες ἡμῖν
καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον,
ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπα-
τήσαντες, τὴν πνευματικὴν πολιτείαν μετέλ-

θωμεν, πάντα πρὸς εὐαρέστησιν τὴν σὴν
καὶ φρονοῦντες καὶ πράττοντες. σὺ γὰρ εἶ
ὁ ἁγιασμός καὶ φωτισμός τῶν ψυχῶν καὶ
τῶν σωμάτων ἡμῶν, καὶ σοὶ τὴν δόξαν
ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ
τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν.

SIXTEENTH CENTURY.

Καὶ ὁ διάκονος αὐτοῖς·

Πρόσχωμεν.

Καὶ τοῦ Ἀποστόλου πληρωθέντος, ἐκφωνεῖ ὁ
ιερεὺς·

Εἰρήνῃ σοί.

Ὁ διάκονος. Σοφία.

Καὶ ὁ χορὸς τὸ Ἀλληλουῖα, Ψαλμὸς τῷ
Δαυίδ.

(1) Καὶ λαβὼν ὁ διάκονος τὸ θυμιατήριον καὶ τὸ
θυμίαμα, πρόσεισι τῷ ἱερεῖ, λέγων·

Εὐλόγησον, δέσποτα, τὸ θυμίαμα.

Τοῦ δὲ ἱερέως εὐλογοῦντος καὶ τὴν εὐχὴν ἐι-
πόντος ταύτην,

Θυμίαμά σοι προσφέρομεν, Χριστέ, ὁ
Θεὸς ἡμῶν, εἰς ὁσμὴν εὐωδίας πνευματικῆς·
ἀντικατάπεμψον ἡμῖν τὴν θεῖαν χάριν τοῦ
παναγίου σου Πνεύματος, πάντοτε, νῦν
κ.τ.λ. Ἀμήν.

(2) Θυμῷ ὁ διάκονος τὴν ἁγίαν τράπεζαν γύρωθεν
καὶ τὸ ἱερατεῖον ὅλον καὶ τὸν ἀέρα. Καὶ μετὰ
τοῦτο, τὸ θυμιατήριον ἀποθέμενος, ἔρχεται πρὸς

τὸν ἱερέα, καὶ ὑποκλινὰς αὐτῷ τὴν κεφαλὴν, κρα-
τῶν καὶ τὸ ὠράριον σὺν τῷ ἁγίῳ εὐαγγελίῳ ἄκροις
τοῖς δακτύλοις, δηλονότι ἐν ἐκείνῳ τῷ τόπῳ τῆς
ἁγίας τραπέζης, λέγει·

Εὐλόγησον, δέσποτα, τὸν εὐαγγελιστὴν
τοῦ ἁγίου Ἀποστόλου καὶ Εὐαγγελιστοῦ
(τοῦδε).

Ὁ δὲ ἱερεὺς σφραγίζων αὐτόν, λέγει·

Ὁ Θεὸς διὰ πρεσβειῶν τοῦ ἁγίου ἐνδόξου
Ἀποστόλου καὶ Εὐαγγελιστοῦ (τοῦδε) δώῃ
σοι ῥῆμα εἰς τὸ εὐαγγελίσασθαι τῷ εὐαγ-
γελιζομένῳ δυνάμει πολλῇ.

Καὶ ὁ διάκονος εἰπὼν τὸ Ἀμήν, καὶ προσκυ-
νήσας μετ' εὐλαβείας τὸ ἅγιον εὐαγγέλιον, καὶ
ἐξελθὼν διὰ τῶν ἁγίων θυρῶν, προπορευομένων
καὶ λαμπάδων καὶ θυμιατῶν, ἔρχεται καὶ ἵσταται
ἐν τῷ ἄμβωνι ἢ ἐν τῷ τεταγμένῳ τόπῳ.

Ὁ δὲ ἱερεὺς ἱσταμένος ἔμπροσθεν τῆς ἁγίας
τραπέζης, καὶ βλέπων πρὸς δυσμὰς, ἐκφωνεῖ·

Σοφία. ὀρθοί. ἀκούσωμεν τοῦ ἁγίου
εὐαγγελίου.

(a) H, R omit this and also the prayer in the
offering of the incense.

(b) The language of this rubric is different
in H and R, which read τὸν ἱερέα for τὸν ἀέρα.
After these words the prayer before the gospel,
Ἐλλαμψον, follows in both, as in the Latin of
Leo Thuseus; then the remainder of this

rubric and the blessing on the reader.

(c) In C we have ὁ δεῖνα εὐαγγελιστῆς εὐαγ-
γελίζεται.

(d) H, R add εἰς ἐκπλήρωσιν τοῦ εὐαγγελίου
τοῦ ἀγαπητοῦ Υἱοῦ αὐτοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ
Χριστοῦ.

(e) M, καὶ θυμιαμάτων

I.
(1)

L

(2)

(3)

L

ELEVENTH CENTURY.

Μετὰ δὲ τὸ εὐαγγέλιον λέγει ὁ διάκονος·

I. Εἰπωμεν πάντες· ἐξ ὅλης τῆς ψυχῆς
(1) καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν εἰπωμεν·

I. Κύριε Παντοκράτωρ, ὁ Θεὸς τῶν πατέρων
ἡμῶν, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

I. Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα
ἐλεός σου· δεόμεθά σου, ἐπάκουσον καὶ
ἐλέησον.

(1) The corresponding prayers in the Latin of Leo Thuscus may be seen in Morel, p. 55. The general order is different.

(2) Six lines are omitted in τ. 10.

Ἐτι δεόμεθα ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν
(2) τοῦ Δ. ἱερομονάχου καὶ πάσης τῆς ἐν
Χριστῷ ἡμῶν ἀδελφότητος.

Ἐτι δεόμεθα καὶ ὑπὲρ πάντων τῶν διακο-
νούτων καὶ διακονησάντων ἐν τῇ ἁγίᾳ μονῇ
ταύτῃ.

Εὐχὴ τῆς ἐκτενοῦς ἱκεσίας.

L

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην
(3) 15. 4

(3) This prayer is found in each of the two liturgies of the Barberini codex, being numbered respectively H' and IO'. In Morel's Latin it is on page 55.

SIXTEENTH CENTURY.

Καὶ ὁ διάκονος. Ἐκ τοῦ κατὰ (τόνδε) ἁγίου
εὐαγγελίου τὸ ἀνάγνωσμα.

L Καὶ ὁ ἱερεὺς. Πρόσχωμεν.

Τοῦ δὲ εὐαγγελίου πληρωθέντος, λέγει πρὸς
τὸν διάκονον ὁ ἱερεὺς·

(a) Εἰρήνῃ σοι.

Καὶ ὁ διάκονος ἐλθὼν ἕως τῶν ἁγίων θυρῶν,
ἀποδίδωσι τὸ ἅγιον εὐαγγέλιον τῷ ἱερεῖ. Εἶτα ἐν
τῷ συνήθει τόπῳ στὰς ἄρχεται οὕτως·

L Εἰπωμεν πάντες, ἐξ ὅλης τῆς ψυχῆς καὶ
ἐξ ὅλης τῆς διανοίας εἰπωμεν·

Ἄ χορός. Κύριε, ἐλέησον.

L Ὁ διάκονος. Κύριε Παντοκράτωρ, ὁ Θεὸς
τῶν πατέρων ἡμῶν, δεόμεθά σου, ἐπάκου-
σον καὶ ἐλέησον.

(a) H, R εἰρήνῃ σοι τῷ εὐαγγελιζομένῳ.

(b) H, R omit this prayer. It is on page 56 of Morel's Latin.

(c) H, R interpolate the following (but R omits the first clause).

Ἐτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων
Χριστιανῶν.

Ἐτι δεόμεθα ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ
δείνους).

Ἄ χορός. Κύριε, ἐλέησον.

L

Ἄ διάκονος. Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ
τὸ μέγα ἐλεός σου, δεόμεθά σου, ἐπάκουσον.

Ἄ χορός. Κύριε, ἐλέησον.

I,

Ἄ διάκονος. Ἐτι δεόμεθα ὑπὲρ τῶν εὐ-
σεβεστάτων καὶ θεοφυλάκτων βασιλέων
ἡμῶν, κράτους, νίκης, διαμονῆς, εἰρήνης,
ὑγείας, σωτηρίας αὐτῶν· καὶ τὸν Κύριον
καὶ τὸν Θεὸν ἡμῶν ἐπὶ πλέον συνεργῆσαι,
κατενοδῶσαι αὐτοὺς ἐν πᾶσι, καὶ ὑποτάξαι
ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ
πολέμιον.

(b)

Ἄ χορός. Κύριε, ἐλέησον.

Ἄ δὲ ἱερεὺς λέγει τὴν εὐχὴν ταύτην, μυστικῶς.

Κύριε ὁ Θεὸς ἡμῶν, ut supra.

I,

(c)

Ἐτι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν, τῶν
ιερέων, ἱερομονάχων, καὶ πάσης τῆς ἐν Χριστῷ
ἡμῶν ἀδελφότητος.

Ἐτι δεόμεθα ὑπὲρ τῶν μακαρίων καὶ ἀειμνήστων
κτητόρων τῆς ἁγίας μονῆς ταύτης, καὶ ὑπὲρ πάν-
των τῶν προαναπανασταμένων πατέρων, καὶ ἀδελ-
φῶν ἡμῶν, τῶν ἐνθάδε κειμένων καὶ ἀπανταχοῦ
ὀρθοδόξων.

Ἐτι δεόμεθα ὑπὲρ ἐλεός, ζωῆς, εἰρήνης, ὑγείας,

ELEVENTH CENTURY.

(1) L ἱκεσίαν πρόσδεξαι παρὰ τῶν σῶν δούλων, καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλήθος τοῦ ἐλέους σου· καὶ τοὺς οἰκτιρμούς σου κατὰ-πεμψον ἐφ' ἡμᾶς καὶ ἐπὶ πάντα τὸν λαόν σου, τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ πλούσιον ἔλεος·

L Ἐκφάν. Ὅτι ἐλεήμων καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος.

(1) L. 10 adds here Ἐτι δεόμεθα ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν. Ἐτι δεόμεθα ὑπὲρ τῶν εὐσεβεστάτων καὶ φιλοχρίστων.

(2) L. 10 adds here Κατηχήσῃ αὐτοὺς τὸν λόγον

Εὐξασθε οἱ κατηχούμενοι τῷ Κυρίῳ.

L

Οἱ πιστοὶ ὑπὲρ τῶν κατηχουμένων δεηθώμεν, ἵνα ὁ Κύριος αὐτοὺς ἐλεήσῃ·

L

(2)

Ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης·

Ἐνώσῃ αὐτοὺς τῇ ἀγίᾳ αὐτοῦ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ.

Σῶσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτούς, ὁ Θεός, τῇ σῇ χάριτι.

L

Οἱ κατηχούμενοι, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνετε.

L

Εὐχὴ κατηχουμένων πρὸ τῆς ἁγίας ἀναφορᾶς.

(3)

τῆς ἀληθείας.

(3) L. 10 omits πρὸ τῆς ἀ. ἀ. The prayer is designated as Saint Chrysostom's in the Barberini codex and numbered K'.

SIXTEENTH CENTURY.

L Ἐκφώνως. Ὅτι ἐλεήμων, *ut supra*.

Ὁ χορὸς. Ἀμήν.

L Ὁ διάκονος. Εὐξασθε οἱ κατηχούμενοι τῷ Κυρίῳ.

Ὁ χορὸς. Κύριε, ἐλέησον.

L Ὁ διάκονος. Οἱ πιστοὶ ὑπὲρ τῶν κατηχουμένων δεηθώμεν ἵνα ὁ Κύριος αὐτοὺς ἐλεήσῃ·

Ὁ χορὸς. Κύριε, ἐλέησον.

Ὁ διάκονος. Κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀληθείας·

Ὁ χορὸς. Κύριε, ἐλέησον.

Ὁ διάκονος. Ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης·

σωτηρίας, ἐπισκέψεως, συγχωρήσεως, καὶ ἀφέσεως ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν ἀδελφῶν τῆς ἁγίας μονῆς ταύτης.

Ἐτι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ ναῶ

Ὁ χορὸς. Κύριε, ἐλέησον.

Ὁ διάκονος. Ἐνώσῃ αὐτοὺς τῇ ἀγίᾳ αὐτοῦ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ.

Ὁ χορὸς. Κύριε, ἐλέησον.

Ὁ διάκονος. Σῶσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτούς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ χορὸς. Κύριε, ἐλέησον.

Ὁ διάκονος. Οἱ κατηχούμενοι, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνετε.

L

Ὁ χορὸς. Σοὶ, Κύριε.

Εὐχὴ κατηχουμένων πρὸ τῆς ἁγίας ἀναφορᾶς, ἣν ὁ ἱερεὺς λέγει μυστικῶς.

(a)

τούτῳ, κοπιώντων, ψαλλόντων· καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος.

(a) R, πρὸ τοῦ ἀπλωθῆναι τὸ εἰλητόν. μυστικῶς.

ELEVENTH CENTURY.

I. Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων ἐξαποστείλας τὸν μονογενῆ σου Υἱόν, καὶ Θεόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους, τοὺς ὑποκεκλικότας σοι τὸν ἑαυτῶν αὐχένα· καὶ καταξιώσον αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας· ἔνωσον αὐτοὺς τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, καὶ συγκαταρίθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποίμνῃ·

Ἐκφώνως.

Ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον καὶ μεγαλοπρεπές ὄνομά σου, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος.

L "Ὅσοι κατηχούμενοι προέλθετε· οἱ κατη-

χούμενοι προέλθετε· ὅσοι κατηχούμενοι προέλθετε· μήτις τῶν κατηχουμένων. ὅσοι πιστοὶ ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ πιστῶν α' μετὰ τὸ ἀπλωθῆναι τὸ εἰλητόν.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς τῶν δυνάμεων, τῷ καταξιώσαντι ἡμᾶς παραστή-
ναι καὶ νῦν τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσπεσῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· πρόσδεξαι, ὁ Θεός, τὴν δέησιν ἡμῶν· ποιήσον ἡμᾶς ἀξίους γενέσθαι τοῦ προσφέρειν σοι δέησεις καὶ ἱκεσίας καὶ θυσίας ἀναιμάκτους ὑπὲρ παντὸς τοῦ λαοῦ σου· καὶ ἰκάνωσον ἡμᾶς, οὓς ἔθου εἰς τὴν
15'. 5
διακονίαν σου ταύτην, ἐν τῇ δυνάμει τοῦ Πνεύματός σου τοῦ ἁγίου, ἀκαταγνώστως καὶ ἀπροσκόπτως, ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν, ἐπικαλεῖσθαι σε ἐν παντὶ καιρῷ καὶ τόπῳ· ἵνα, εἰσακούων ἡμῶν, ἴλεως ἡμῖν εἴῃς ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος.

(1) Leo Thusens, p. 56, *Extra cancellos dicit*. Nullus catechumenorum, sed soli fideles remaneant.

(2) Leo Thusens: Sacerdos dicit orationem corporalis.

(3) This is found in the Barberini codex, KA'.

SIXTEENTH CENTURY.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν, *ut supra*.

Ὁ χορὸς. Ἀμήν.

(a) Μετὰ τὴν ἐκφώνησιν λαμβάνει ὁ ἱερεὺς τὸ εἰλητόν, καὶ κατὰ τὸ σύννηθες ἐξαπλώ-
νει.

(a) H and R have simply καὶ ἐξαπλοῖ τὸ εἰλητόν ὁ ἱερεὺς.

Ὁ διάκονος. Ὅσοι κατηχούμενοι προέλ-
θετε, *ut supra*.

Ὁ χορὸς. Κύριε, ἐλέησον.

Εὐχὴ πιστῶν πρώτη μετὰ τὸ ἀπλωθῆναι τὸ εἰλητόν, ἣν ὁ ἱερεὺς μυστικῶς λέγει.

Εὐχαριστοῦμέν σοι, *ut supra*.

(b) Ducas and Morel have προσέλθετε three times. This must be an error for προέλθετε.

ELEVENTH CENTURY.

Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον, ἐλέησον,
κ.τ.λ. Σοφία.

Ἐκφώνως.

L. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ
προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ
ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

Ὁ διάκονος.

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεη-
θώμεν.

Εὐχὴ πιστῶν β'.

I.
(1)

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν
καὶ σοὺ δεόμεθα, ἀγαθὲ καὶ φιλόανθρωπε,
ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν
καθαρίσης ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα
ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος·

καὶ δόξης ἡμῖν ἀνένοχον καὶ ἀκατάκριτον
τὴν παράστασιν τοῦ ἁγίου σου θυσιαστηρίου·
χάρισται δέ, ὁ Θεός, τοῖς συνευχομένοις ἡμῖν
προκοπὴν βίου καὶ πίστεως καὶ συνέσεως
πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ
φύβου καὶ ἀγάπης λατρεύουσί σοι, ἀνενόχως
καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων σου
μυστηρίων, καὶ τῆς ἐπουρανίου σου βασι-
λείας ἀξιοθῆναι.

Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον, ἐλέησον,
κ.τ.λ.

Σοφία.

Ἐκφών. Ὅπως ὑπὸ τοῦ κράτους σου
πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμ-
πωμεν τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ
Πνεύματι, νῦν καὶ αἰεὶ, καί.

L

(1) This is numbered KB' in the Barberini codex.

SIXTEENTH CENTURY.

(a) Εὐχομένου τοῦ ἱερέως, ὁ διάκονος λέγει τὰ
εἰρηνικά, εἰ ἔστιν, ἕξω τοῦ ἁγίου βήματος ἐν τῷ
συνήθει τύπῳ.

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Ὑπὲρ τῆς ἁγίας μόνης ταύ-
της κ.τ.λ. as on page 110, four petitions.

Ὁ διάκονος. Ἀντιλαβοῦ, κ.τ.λ.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Σοφία.

Ὁ ἱερεὺς ἐκφώνως. Ὅτι πρέπει σοι, κ.τ.λ.

(a) H and R omit the εἰρηνικά.

(b) This direction also is omitted in H and
R, who simply give the Ἀντιλαβοῦ and Σοφία.

(c) The rubric in the Latin states that here
they pass to the table of prothesis, and from
thence to the altar: three deacons carrying
the patens and the breads, the rest carrying

Ὁ χορός. Ἀμήν.

Εὐχὴ πιστῶν δευτέρα ἦν ὁ ἱερεὺς μυστικῶς
λέγει.

Πάλιν καὶ πολλάκις, *ut supra*.

I.

Εὐχομένου τοῦ ἱερέως ὁ διάκονος λέγει τὰ εἰρη-
νικά ἕξω τοῦ ἁγίου βήματος.

(b)

Ὁ ἱερεὺς ἐκφώνως. Ὅπως ὑπὸ τοῦ κράτους
σου, *ut supra*.

I.

Ὁ χορός. Ἀμήν.

Μετὰ τὴν ἐκφώνησιν λέγει τὴν εὐχὴν καθ'
ἐαυτόν, καὶ οἱ μὲν ψάλλται ψάλλουσιν τὸν χερου-
βικὸν ὕμνον.

(c)

the chalice, all singing the Cherubic hymn.
This hymn is given in Dr Daniel, Mr Ham-
mond and the Roman edition thus.

Μετὰ τὴν ἐκφώνησιν οἱ ψάλλται ψάλλουσιν τὸν
χερουβικὸν ὕμνον.

Οἱ τὰ Χερουβιμ μυστικῶς εἰκονίζοντες καὶ τῇ
ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ᾄδοντας πᾶσαν

ELEVENTH CENTURY.

1. Εὐχὴ ἣν ποιεῖ ὁ ἱερεὺς καθ' ἑαυτὸν, τοῦ χερου-
(1) βικοῦ ἄδομένου. 15'. 6
1. Οὐδεὶς ἄξιος τῶν συνιδεδμένων ταῖς
(2) σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρ-
χασθαι ἢ προσεγγίσειν ἢ λειτουργεῖν σοι,
Βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν σοι
μέγα καὶ φοβερόν, καὶ αὐταῖς ταῖς ἐπουρα-
(3) νίαις δυνάμεσιν· ἀλλ' ὅμως, διὰ τὴν ἄφατον
(4) καὶ ἀμετρητόν σου φιλανθρωπίαν, ἀτρέπτως
καὶ ἀναλλοιώτως γέγονας ἄνθρωπος, καὶ
ἀρχιερεὺς ἡμῶν ἐρημίαις, καὶ τῆς λει-
τουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας
(5) τὴν ἱερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης
(6) τῶν ἀπάντων· σὺ γὰρ μόνος, Κύριε ὁ Θεὸς
(7) ἡμῶν, δεσπόζεις τῶν ἐπουρανίων καὶ τῶν
ἐπιγείων, ὁ ἐπὶ θρόνου Χερουβικοῦ ἐποχού-
μενος, ὁ τῶν Σεραφὶμ Κύριος καὶ Βασιλεὺς
τοῦ Ἰσραὴλ, ὁ μόνος ἅγιος καὶ ἐν ἀγίοις
ἀναπαύομενος. Σὲ τοίνυν δυσωπῶ τὸν μόνον
ἀγαθὸν καὶ εὐήκοον, ἐπίβλεψον ἐπ' ἐμὲ τὸν
ἁμαρτωλὸν καὶ ἀχρεῖον δοῦλόν σου, καὶ
καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν
ἀπὸ συνειδήσεως πονηρᾶς, καὶ ἰκάνωσόν με
τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος, ἐν-
δεδυμένον τὴν τῆς ἱερατείας χάριν, παρα-
στῆναι τῇ ἀγίᾳ σου ταύτῃ τραπέζῃ καὶ
ἱερουργῆσαι τὸ ἅγιον καὶ ἄχραντόν σου
(8) σῶμα καὶ τὸ τίμιον αἷμα. σοὶ γὰρ προσέρ-
(9)

(1) 1. 10 has εὐχὴ ἣν εὐχεται καθ' ἑαυτὸν ὁ ἱερεὺς.

This is the rubric in the Latin (p. 65). Pro januis cancellorum a dextris et sinistris unusquisque dicit orationem mysteriorum in silentio, introeuntes ad sanctam mensam. Oratio quam facit pro se sacerdos dum cherubim (sic) hymnus a populo decantatur.

(2) This is numbered IB' in the Barberini S. Basil, but it has been altered for doctrinal purposes.

(3) B. δυνάμεσιν ἀπρόσιτον.

(4) B. τὴν σὴν ἄφατον φιλανθρωπίαν.

(5) — ἡμῖν. B.

[A quire is missing here from 1. 10. I have however taken my notes of the rubrics from the corresponding parts of the Liturgy of S. Basil as contained in that MS.]

(6) — μόνος, Κύριε ὁ Θεὸς ἡμῶν, B.

(7) — καὶ καθάρισον... πονηρᾶς, B.

(8) — καὶ ἄχραντον B.

(9) σοὶ γὰρ κλίνω, B.

SIXTEENTH CENTURY.

βικὸν ὕμνον, ὁ δὲ διάκονος προσελθὼν τῷ ἱερεῖ μετὰ θυμιάματος θυμῷ τὴν ἁγίαν τράπεζαν στανροειδῶς κύκλῳ, καὶ τὸ ἱερατεῖον, καὶ τὸν ἱερέα· καὶ μετὰ τοῦτο ἵσταται ἐν τῇ ἀριστερᾷ τοῦ ἱερέως εὐλαβῶς.

τὴν βιωτικὴν ἀποθνήσκεια μέριμναν, ὡς τὸν βασιλέα τῶν ὄλων ὑποδεχόμενοι, ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξουσιν. Ἀλληλουῖα, Ἀλληλουῖα, Ἀλληλουῖα.

(α) Ἡ λέγουσι καὶ αὐτοὶ τὸν χερ. ὕ. R λέγουσι καὶ αὐτοὶ ὁ ἱερεὺς καὶ ὁ διάκονος. They proceed

Εἶτα λαβὼν ὁ διάκονος τὸν θυμιάτον, καὶ θυμίαμα βαλὼν, πρὸς αὐτὸν τῷ ἱερεῖ· καὶ λαβὼν εὐλογίαν

Εὐχὴ ἣν λέγει ὁ ἱερεὺς μυστικῶς τοῦ χερουβικοῦ ἄδομένου. L

Οὐδεὶς ἄξιος, *ut supra*. Ἀμὴν. L

Πληρωθεῖσιν δὲ τῆς εὐχῆς, εὐχονται ὁμοῦ τὸν χερουβικὸν ὕμνον καὶ τὸν ν' ψαλμὸν μυστικῶς. (α)

παρ' αὐτοῦ, θυμῷ τὴν ἁγίαν τράπεζαν γύρωθεν, καὶ τὸ ἱερατεῖον ὄλον, καὶ τὸν ἱερέα· λέγει δὲ καὶ τὸν πεντηκοστόν, καὶ τροπάρια κατανυκτικὰ ὅσα καὶ βούλεται, ὁμοῦ μετὰ τοῦ ἱερέως, καὶ ἀπέρχονται ἐν τῇ προθέσει, *ut supra*.

M notes that they adore three times whilst they are saying the Cherubie hymn.

ELEVENTH CENTURY.

χομαι κλίνας τὸν ἑμαυτοῦ αὐχένα, καὶ δέομαί
σου, Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ’
(1) ἔμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων σου.
(2) ἄλλ’ ἀξίωσον προσενεχθῆναί σοι ὑπ’ ἑμοῦ
τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου τὰ
δῶρα ταῦτα. Σὺ γὰρ εἶ ὁ προσφέρων,

(1) πῶδων B. *per errorem*.

(2) σοὶ τὰ δῶρα ταῦτα καὶ ὑπ’ ἑμοῦ ταπεινοῦ
ἁμαρτωλοῦ B.

καὶ προσφερόμενος, καὶ προσδεχόμενος, καὶ (3)
διαδιδόμενος, Χριστέ, ὁ Θεὸς ἡμῶν, καὶ σοὶ (4)
τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου
Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ
ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(3) For προσδεχόμενος καὶ διαδιδόμενος B. ἡδὲ
καὶ ἀγιάζων καὶ ἀγιαζόμενος.

(4) ἀναπέμπομεν τῷ Πατρί, B.

SIXTEENTH CENTURY.

καὶ προσκυνοῦντες τρις ἀπέρχονται ἐν τῇ προθέσει,
προπορευομένου τοῦ διακόνου μετὰ θυμιάματος· καὶ
θυμιάσας τὰ ἅγια, καθ’ ἑαυτὸν εὐχόμενος τό, Ὁ
Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ, πρὸς τὸν
ἱερέα λέγει, Ἐπαρον, δέσποτα. Ὁ δὲ ἱερεὺς
ἄρας τὸν ἄερα, ἐπιτίθῃσι τῷ ἀριστερῷ ὤμῳ τοῦ
διακόνου, λέγων·

(a) H and R omit ἐν εἰρήνῃ, and give only
the first verse of the psalm.

The ceremonies in C are different and in-
teresting. They are these.

After the *ol τὰ χερουβίμ* follows what is
called *ἕτερος ὕμνος*. *πᾶσαν τὴν βιωτικὴν ἀπο-*
θώμεθα μέριμναν, ὡς τὸν βασιλέα τῶν ὅλων ὑπο-
δεξάμενοι ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον
τάξεσιν. Then the priest τὴν εὐχὴν τοῦ χερου-
βικοῦ. Οὐδεὶς ἄξιος. The deacon censures the
holy table and the prothesis, and washes his
hands with the well-known words of Psalm
25 (26). The hymn to the Holy Spirit follows
Βασιλεῦ οὐράνιε as above, p. 101. Then after
rearranging the veil on the shoulder of the
deacon the priest says *μὴ ἀποβρίψῃς με ἀπὸ*
τοῦ προσώπου σου, καὶ τὸ Πνεῦμα τὸ ἅγιον μὴ ἀν-
τανέλῃς ἀπ’ ἑμοῦ. The deacon responds *ἀποδός*
μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου καὶ πνεύματι
ἡγεμονικῷ στήριξόν με. The priest places the
“disc” on the deacon’s head, as in the modern
service, whilst he takes the cup himself; and,
saying the *Tersanctus*, they pass to the *πρό-*

Ἐν εἰρήνῃ ἐπάρατε τὰς χεῖρας ὑμῶν εἰς (a)
τὰ ἅγια, καὶ εὐλογεῖτε τὸν Κύριον. Εὐλο-
γήσαι σε Κύριος ἐκ Σιών, ὁ ποιήσας τὸν
οὐρανὸν καὶ τὴν γῆν, πάντοτε, νῦν καὶ ἀεὶ.

Εἶτα τὸν ἅγιον δίσκον ἐπὶ τῆς κορυφῆς αὐτοῦ ὁ (b)
διάκονος μετὰ προσοχῆς λαμβάνει. Ὁ ἱερεὺς αἴρων·
τὸ ἅγιον ποτήριον, καὶ ὁ διάκονος κρατῶν ἐν τῇ

θυρᾷ singing ἄρατε πύλας οἱ ἄρχοντες ὑμῶν, καὶ
ἐπάρθητε, πύλαι αἰώνιοι· καὶ εἰσέλυσεται ὁ βασι-
λεὺς τῆς δόξης. εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
τοῦ Κυρίου. Θεὸς Κύριος καὶ ἐπέφανεν ὑμῖν.
Then he covers τὰ ἅγια saying ὁ Κύριος ἐβασίλευ-
σεν, ἐμπρέπειαν ἐνεδύσατο. He addresses those on
both sides of him *μεγαλύνετε τὸν Κύριον σὺν ἐμοί·*
καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό. They
answer *πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύνα-*
μις ὑψίστου ἐπισκιάσει σε. He replies *ἀμήν, ἀμήν·*
γένειτό μοι κατὰ τὸ ῥῆμα ὑμῶν· καὶ μνησθεὶ πάν-
των ἡμῶν ὁ Θεὸς ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
πάντοτε νῦν καὶ. And then the deacon proceeds
πληρώσωμεν as in *Deus*.

(b) For this H reads (and R partially)

Εἶτα τὸν ἅγιον δίσκον λαβὼν, ἐμβάλλει τῇ τοῦ
διακόνου κεφαλῇ μετὰ πάσης προσοχῆς καὶ εὐλα-
βείας, κρατοῦντος ἅμα τοῦ διακόνου καὶ τὸν θυμια-
τὸν [ἔχων ἅμα ὁ διάκονος καὶ τὸ θυμιατήριον li]
ἐν τῶν δακτύλων. Αὐτὸς δὲ τὸ ἅγιον ποτήριον
ἀνὰ χεῖρας λαβὼν, ἐξέρχεται διὰ τοῦ βορείου
μέρους, προπορευομένων αὐτοῖς λαμπάδων· καὶ πε-
ριέρχονται τὸν ναόν, εὐχόμενοι ἀμφοῖτεροι ὑπὲρ πάν-

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

δεξιᾷ αὐτοῦ ἐνὶ δακτύλῳ τὸ θυμιατήριον, καὶ διερχόμενοι τὸν ναὸν εὐχονται ἀμφότεροι ὑπὲρ πάντων λέγοντες·

Μνησθεὶς Κύριος ὁ Θεὸς πάντων ἡμῶν ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν.

Ὁ χορός. Ἀμήν.

(a) Καὶ πολλάκις τοῦτο λέγουσιν ἕως ἂν πληρωθῇ ἡ μεγάλη εἰσόδος· εἰσερχόμενοι δὲ τὸ ἅγιον βῆμα λέγουσιν·

τὼν [καθ' ἑαυτοὺς R], καὶ λέγοντες·

Ἰάντων ἡμῶν μνησθεὶς Κύριος ὁ Θεὸς κ.τ.λ.

(a) For this H and R have

Εἰσελθὼν δὲ ὁ διάκονος ἔνδον τῶν ἁγίων θυρῶν, ἵσταται ἐν τοῖς δεξιοῖς. Καὶ μέλλοντος τοῦ ιερέως εἰσελθεῖν, λέγει πρὸς αὐτὸν ὁ διάκονος·

Μνησθεὶς Κύριος ὁ Θεὸς τῆς ιερωσύνης σου ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ ὁ ιερεὺς πρὸς αὐτόν·

Μνησθεὶς Κύριος ὁ Θεὸς τῆς ιεροδιακονίας σου ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν.

Καὶ ὁ μὲν ιερεὺς ἀποτίθησι τὸ ἅγιον ποτήριον ἐν τῇ ἁγίᾳ τραπέζῃ· τὸν δὲ ἅγιον δίσκον λαβὼν ἀπὸ τῆς τοῦ διακόνου κεφαλῆς, ἀποτίθησι καὶ αὐτὸν τῇ ἁγίᾳ τραπέζῃ, λέγων·

Ὁ εὐσχήμων Ἰωσήφ, κ.τ.λ.

[R adds ἀλλὰ τριήμερος ἀνέστης, Χριστὲ ὁ Θεὸς, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος. M has the words of the deacon and priest with simpler rubrics.]

After which they proceed

Ἐν τάφῳ σωματικῶς, ἐν ᾧδου δὲ μετὰ ψυχῆς, κ.τ.λ. as above, p. 109.

Ὡς ζωηφόρος, ὡς παραδείσου ὠραιότερος ὄντως καὶ παστάδος πάσης βασιλικῆς ἀναδέικται λαμπρότερος, Χριστέ, ὁ τάφος σου, ἡ πηγὴ τῆς ἡμῶν ἀναστάσεως.

(b) Morel's copy interposes here εἰτα ὁ διάκονος πάλιν πρὸς τὸν ιερέα τὴν κεφαλὴν ὑποκλίνας λέγει, Μνήσθητί μου δέσποτα ἅγιε τοῦ ἁμαρτωλοῦ. καὶ ὁ

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Εἰτα ὁ ιερεὺς ἀποτιθεὶς τὰ ἅγια λέγει·

(b)

Ὁ εὐσχήμων Ἰωσήφ ἀπὸ τοῦ ξύλου καθελὼν τὸ ἄχραντόν σου σῶμα, σινδόνη καθαρᾷ εἰλήσας καὶ ἀρώμασιν, ἐν μνήματι καινῷ κηδεύσας ἀπέθετο.

Εἰτα ἀποτίθησι τὰ καλύμματα ὁ ιερεὺς ἀπὸ τοῦ ιεροῦ δίσκου καὶ τοῦ ἁγίου ποτηρίου, τὸν δὲ ἀέρα

(c)

ιερεὺς· Μνησθεὶς σου Κύριος ὁ Θεὸς, ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν. εἰτα ἀποτίθεται καὶ αὐτὸς τὸ ἅγιον ποτήριον ἐν τῇ ιερᾷ τραπέζῃ, ἐπιλέγων καὶ τὸ τροπάριον τὸδε. Ὁ εὐσχήμων.

There is a curious direction in an early printed copy given by Goar, and from him by Daniel, directing the priest in the great entrance to be careful not to touch with his foot the sick people who might be lying on the floor of the church: he must pray for them.

(c) The Rubric in H and R is similar, adding however that the priest places the discus and cup ἐν ἐνὶ μέρει τῆς ἁγίας τραπέζης. The directions up to the petition εὐξαι ὑπὲρ ἐμοῦ δέσποτα ἅγιε in H are these.

Καὶ λαβὼν τὸν θυμιατὸν ἐκ τῶν τοῦ διακόνου χειρῶν, θυμιά τὰ ἅγια τρίς, λέγων·

Τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

Καὶ ἀποδοὺς τὸν θυμιατόν, καὶ χαλάσας τὸ φελώνιον, κλίνας τε τὴν κεφαλὴν, λέγει πρὸς τὸν διάκονον·

Μνήσθητί μου, ἀδελφὲ καὶ συλλειτουργέ.

Καὶ ὁ διάκονος πρὸς αὐτόν·

Μνησθεὶς Κύριος ὁ Θεὸς τῆς ιερωσύνης σου ἐν τῇ βασιλείᾳ αὐτοῦ.

Εἰτα ὁ διάκονος ὑποκλίνας καὶ αὐτὸς τὴν κεφαλὴν, κρατῶν ἅμα καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς, λέγει πρὸς τὸν ιερέα·

Εὐξαι ὑπὲρ ἐμοῦ, δέσποτα ἅγιε.

R repeats ὁ εὐσχήμων Ἰωσήφ before the

ELEVENTH CENTURY.

	Ὁ διάκονος.	Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης	L
L	Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.	θλίψεως, ὀργῆς.	
L	Ὑπὲρ τῶν προτεθέντων τιμίων δώρων, τοῦ	Εὐχὴ προσκομιδῆς μετὰ τὴν ἐν τῇ ἀγίᾳ τραπέζῃ	L
	Κυρίου δεηθώμεν.	τῶν θείων δώρων ἀπόθεσιν.	(2)
L	Ὑπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν	Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος	L
(1)	μετὰ πίστεως, εὐλαβείας, καὶ φόβου, κ.τ.λ.	ἅγιος, ὁ δεχόμενος θυσίαν αἰνέσεως παρὰ	(3)

(1) As above, p. 110.

(2) 1. 10 has in the corresponding place of S. Basil Εὐχὴ μετὰ τὸ ἀποτεθῆναι τὰ τίμια δῶρα ἐν τῇ ἀγίᾳ τραπέζῃ.

(3) The prayer ΚΓ' of the Barberini codex, where it is entitled εὐχὴ τῆς προσκομιδῆς τοῦ ἁγίου Ἰωάννου τοῦ χρυσοστόμου.

SIXTEENTH CENTURY.

	λαβὼν ἀπὸ τῶν ὥμων τοῦ διακόνου, καὶ θυμιάσας αὐτόν, ἐπισκεπάζει δι' αὐτοῦ τὰ ἅγια. εἶτα ὁ διάκονος θυμιά τὰ ἅγια τρίς, λέγων οὕτως·	Μνήσθητί μου, δέσποτα ἅγιε.	L
	Ἀγαθύνον, Κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών.	Ὁ δὲ ἱερεὺς λέγει· Μνησθείη σου Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.	L
	Εἶτα εὐχόμενοι τὸ	Ὁ διάκονος. Ἀμήν, Ἀμήν, Ἀμήν.	
	Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ,	Καὶ προσκυνήσας ἔρχεται ἐν τῷ συνήθει τόπῳ,	(c)
	ἐμπροσθεν τῆς ἁγίας τραπέζης προσκυνοῦσι τρίς. Καὶ ὁ μὲν ἱερεὺς ἵσταται, ὁ δὲ διάκονος τὸν αὐχένα κλίνας πρὸς τὸν ἱερέα λέγει·	λέγων·	
L	Εὐξαί ὑπὲρ ἐμοῦ, δέσποτα.	Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.	L
L	Ὁ δὲ ἱερεὺς·	Ὁ χορὸς. Κύριε, ἐλέησον.	L
(a)	Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι.	Ὁ διάκονος. Ὑπὲρ τῶν προτεθέντων τιμίων κ.τ.λ.	(d)
	Ὁ δὲ διάκονος λέγει· Τὸ αὐτὸ Πνεῦμα συλλειτουργήσῃ ἐμῇ καὶ ἡμῖν, πάντοτε, νῦν κ.τ.λ.	Ὑπὲρ τοῦ ἁγίου οἴκου τούτου.	L
(b)	Τότε γοῦν ὁ διάκονος λέγει·	Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς.	L

censing. (It reads τὸ θυμιατήριον for τὸν θυμιατόν, and in lieu of the last line has καὶ ὁ ἱερεὺς πρὸς τὸν διάκονον. Εὐξαί ὑπὲρ ἐμοῦ, συλλειτουργέ μου. καὶ ὁ διάκονος, Πνεῦμα ἅγιον, κ.τ.λ. καὶ ὁ ἱερεὺς, Τὸ αὐτὸ Πνεῦμα.)

(a) H and R read συλλειτουργήσῃ ἡμῖν πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν. P reads Αὐτὸ τὸ Πνεῦμα τὸ ἅγιον μενεῖ μεθ' ἡμῶν καὶ συλλειτουργήσῃ ἡμῖν π. τ. ἡ. τῆς ζωῆς ἡμῶν.

(b) R has εἶτα ὁ διάκονος ὑποκλίνας καὶ αὐτὸς τὴν κεφαλὴν, κρατῶν ἅμα καὶ τὸ ὑψίστον τοῖς τρισὶ ἑακτύλοις τῆς δεξιᾶς λέγει πρὸς τὸν ἱερέα· Μνήσθητί μου.

(c) H and R Καὶ ἐπειπὼν τό, Ἀμήν, καὶ ἀσπασόμενος τὴν τοῦ ἱερέως δεξιάν, ἐξέρχεται, καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει.

(d) This response of the choir was repeated each time.

ELEVENTH CENTURY.

τῶν ἐπικαλουμένων σε ἐν ὅλῃ καρδίᾳ, πρόσ-
δεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέησιν,
καὶ προσάγαγε τῷ ἁγίῳ σου θυσιαστηρίῳ,
καὶ ἱκάνωσον ἡμᾶς προσενεγκεῖν σοι δῶρά
τε καὶ θυσίας πνευματικὰς, ὑπὲρ τῶν
ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ
ἀγνοημάτων· καὶ καταξίωσον ἡμᾶς εὐρεῖν
χάριν ἐνώπιόν σου, τοῦ γενέσθαι σοι εὐ-
πρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἐπι-
σκηνώσαι τὸ Πνεῦμα τῆς χάριτός σου
τὸ ἀγαθὸν ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκεί-
μενα δῶρα ταῦτα, καὶ ἐπὶ πάντα τὸν λαόν
σου.

Ὁ διάκονος.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

L Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρη-
νικὴν καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου
(1) αἰτησώμεθα.

L Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν
καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ
Κυρίου αἰτησώμεθα.

L Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς

ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου
αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν
εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ
Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν,
ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν
ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος
τοῦ Χριστοῦ, αἰτησώμεθα.

Τῆς παναγίας, ἀχράντου, ὑπερευλογη-
μένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρ-
θένου Μαρίας, μετὰ πάντων τῶν ἁγίων
μνημονεύσαντες, ἑαυτούς, καὶ ἀλλήλους, καὶ
πᾶσαν τὴν ζωὴν Χριστῷ τῷ Θεῷ παραθώ-
μεθα.

Ἐκφάνως·

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς
σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ
παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύ-
ματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

closely the second liturgy of the Barberini
codex.

(1) L. 10 adds here (see above) ἄγγελον εἰρήνης,
i. e. λ., as does L.

(2) The Liturgy from this point follows

SIXTEENTH CENTURY.

Ὁ διάκονος. Ἀντιλαβοῦ.

Ὁ χορὸς. Κύριε, ἐλέησον.

Τὴν ἡμέραν πᾶσαν.

(1) Ὁ χορὸς. Παράσχου, Κύριε.

Ἄγγελον εἰρήνης.

Συγγνώμην.

Τὰ καλὰ καὶ.

Τὸν ὑπόλοιπον.

Χριστιανὰ τὰ τέλη.

Τῆς παναγίας.

Ὁ χορὸς. Σοί, Κύριε.

Ὁ ἱερεὺς ἐκφάνως. Διὰ τῶν οἰκτιρμῶν,
ut supra.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

(1) The words Παράσχου, Κύριε are repeated after each invitation from the priest.

ELEVENTH CENTURY.

- L 'Ο διάκονος. Ἀγαπήσωμεν ἀλλήλους, ἵνα φόβου. πρόσχωμεν τῇ ἀγίῃ ἀναφορᾷ ἐν (2)
ἐν ὁμονοίᾳ ὁμολογήσωμεν. εἰρήνῃ προσφέρειν.
(1) Καὶ μετὰ τὸ δοθῆναι τὴν ἀγάπην λέγει ὁ Ἐκφώνως.
L Τὰς θύρας, τὰς θύρας· ἐν σοφίᾳ πρόσ- Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι- L
χωμεν. στοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ
(2) Ὁ λαός. Πιστεύω εἰς ἓνα Θεόν. ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ
Ὁ διάκονος. Στῶμεν καλῶς· στῶμεν μετὰ πάντων ὑμῶν.
Ἄνω σχῶμεν τὰς καρδίας.

(1) According to the Latin the priest kisses the altar, and the others draw near and do the same. Then they greet each other, and the archdeacon directs the deacon who is standing without the *cancelli* to close the doors.

(2) i. 10 in S. Basil omits the Creed.

(3) i. 10 *prima manu* τὴν ἁγίαν ἀναφορὰν. The Latin translates: "Intentionem praestemus divinis mysteriis et (ut?) in pace offeramus."

SIXTEENTH CENTURY.

- Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους, ἵνα
ἐν ὁμονοίᾳ ὁμολογήσωμεν,
Ὁ χορός. Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα,
Τριάδα ὁμοούσιον καὶ ἀχώριστον.
(a) Ὁ ἱερεὺς προσκυνεῖ τρίς, λέγων μυστικῶς τρίς·
Ἀγαπήσω σε, Κύριε ἡ ἰσχύς μου, Κύριος
στερέωμά μου, καὶ καταφυγὴ μου.
(b) Καὶ ὁ διάκονος περιπτύσσεται τὸ ὠράριον αὐ-
τοῦ, καὶ προσκυνεῖ τρίς, καὶ ἐπισυνάπτει ἐκ-
φώνως·
Τὰς θύρας, τὰς θύρας· ἐν σοφίᾳ πρόσ-
χωμεν.
Καὶ ὁ χορὸς τό, Πιστεύω.

Καὶ μετὰ τὴν συμπλήρωσιν τοῦ ἁγίου συμβύλου, λέγει ὁ διάκονος ἐκφώνως·

Στῶμεν καλῶς· στῶμεν μετὰ φόβου. πρόσχωμεν τὴν ἁγίαν ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.

Ὁ χορός. Ἐλεον εἰρήνης, θυσίαν αἰδέσεως. (1)

Ὁ ἱερεὺς ἐκφώνως.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ πάντων ὑμῶν.

Ὁ χορός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω σχῶμεν τὰς καρδίας.

(a) H and R thus

Καὶ ὁ μὲν ἱερεὺς προσκυνήσας τρίς, ἀσπάζεται τὰ ἅγια, οὕτως ὡς εἰσι κεκαλυμμένα, λέγων μυστικῶς (τρίς)·

R however omits all between κεκαλυμμένα and the ὁμοίως of the next note.

(b) H and R Ὁμοίως καὶ ὁ διάκονος συμπροσκυνεῖ, ἐν ᾧ ἵσταται τόπος, καὶ ἀσπάζεται τὸ ὠράριον αὐτοῦ, ἐνθα ἐστὶ σταυροῦ τύπος, καὶ οὕτως ἐκφώνεῖ.

(c) M ἔλαιον εἰρήνης. The Latin had "Misericordiam pacis, sacrificium laudis." (See

note below.) First the priest lifts up the veil slightly, uttering the words ἅγιος ὁ Θεός, ἅγιος ἰσχυρός κ.τ.λ.: then he removes it entirely.

H and R have Καὶ ὁ μὲν ἱερεὺς ἐπάρας τὸν ἀέρα ἀπὸ τῶν ἁγίων, ἀποτιθῆσιν ἐν ἐνὶ τόπῳ, λέγων·

Ἡ χάρις τοῦ Κυρίου ἡμῶν.

Ὁ δὲ διάκονος προσκυνήσας εἰσέρχεται ἐν τῷ ἁγίῳ βήματι· καὶ λαβὼν ῥιπίδιον, ῥίπτει τὰ ἅγια εὐλαβῶς.

R transposes the last rubric.

ELEVENTH CENTURY.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ ἱερεὺς κλῖνας ἐπεύχεται.

- (1) Ἄξιον καὶ δίκαιον σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, αἰεὶ ὢν, ὡσαύτως ὢν· σὺ καὶ ὁ μονογειῆς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες, καὶ τὴν βασιλείαν ἔχαρισώ τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι, καὶ τῷ μονογενεῖ σου Υἱῷ, καὶ τῷ Πνεύματί σου τῷ ἁγίῳ,

(1) i. 10 fails us here.

(2) Leo Thuscus adds that the subdeacons

ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανεῶν καὶ ἀφανῶν εὐεργεσιῶν σου τῶν εἰς ἡμᾶς γεγεννημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς λειτουργίας ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας, καίτοι σοι παρεστήκασι χιλιάδες ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερουβὶμ, καὶ τὰ Σεραφὶμ ἐξαπτέρυγα, πολυύμματα, μετάρσια, πτερωτά,

Ἐκφών. Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα,

Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριος Σαβαώθ.

Ὁ δὲ ἱερεὺς κλῖνας ἐπεύχεται·

Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλόνηρωπε, βοῶμεν καὶ

here say "quicumque estis fideles, orate."

(3) B. omits μακαρίων.

15'. 8

(2)

L

(3)

SIXTEENTH CENTURY.

- (a) Ο χορός. Ἐχωμεν πρὸς τὸν Κύριον.
Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.
(c) Ὁ χορός. Ἄξιον καὶ δίκαιον ἐστὶ προσκυνεῖν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.
Ὁ ἱερεὺς κλινόμενος ἐπεύχεται μυστικῶς.
Ἄξιον, καὶ δίκαιον, σὲ ὑμνεῖν, *ut surra*.
Ἐκφώνως.
Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα,
Ὁ χορός.
Ἄγιος, ἄγιος, ἄγιος, Κύριος Σαβαώθ,

(a) Modern editions have *εχωμεν*.

(b) R has only *ἄξιον καὶ δίκαιον*.

(c) H and R have more simply, Ἐνταῦθα πάλιν λαβὼν ὁ διάκονος τὸν ἀστερίσκον ἐκ τοῦ

πλήρης ὁ οὐρανὸς καὶ ἡ γῆ δόξης σου. Ὡσαύτῃ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· ὡσαύτῃ ἐν τοῖς ὑψίστοις.

Ὁ διάκονος δὲ λαμβάνει τὸν ἀστερίσκον, καὶ ποιεῖ σταυροειδῶς ἐπὶ τοῦ ἁγίου δίσκου, καὶ, σπογγίζας αὐτὸν ἐπὶ εἰλητοῦ καὶ ἀσπασάμενος, τίθησιν αὐτὸν μετὰ τοῦ ἁέρος. εἶτα μεταβαίνει ἐν τῷ δεξιῷ μέρει, καὶ ῥιπίζει ἐπάνω τῶν ἁγίων μετὰ ῥιπιδίου εὐλαβῶς. εἰ δὲ οὐκ ἔστι ῥιπιδιον, ποιεῖ τοῦτο μετὰ καλύμματος. ἐπεύχεται μυστικῶς ὁ ἱερεὺς·

Μετὰ τούτων, *ut surra, usque ad εἰπών.*

ἁγίου δίσκου, ποιεῖ σταυροῦ τύπον ἐπάνω αὐτοῦ, καὶ ἀσπασάμενος αὐτὸν ἀποτίθῃσιν.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς.

(c)

ELEVENTH CENTURY.

λέγομεν· Ἅγιος εἶ καὶ πανάγιος, σύ, καὶ ὁ
μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ
ἅγιον· ἅγιος εἶ καὶ πανάγιος, καὶ μεγα-
λοπρεπὴς ἡ δόξα σου· ὅς τὸν κόσμον σου
οὕτως ἡγάπησας, ὥστε τὸν Υἱόν σου τὸν
μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς
αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

Ὁς ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν
οἰκονομίαν πληρώσας, τῇ νυκτὶ ἣ παρεδί-
δοτο, μαῦλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς
τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς
ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις
χερσίν, εὐχαριστήσας, καὶ εὐλογήσας, ἀγιά-

σας, κλάσας, ἔδωκεν τοῖς ἀγίοις αὐτοῦ μα-
θηταῖς καὶ ἀποστόλοις, εἰπών·

Ἐκφών. Λάβετε, φάγετε· τοῦτό μου ἐστὶ
τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον, εἰς ἄφεσιν
ἀμαρτιῶν.

Μυστικῶς. Ὁμοίως καὶ τὸ ποτήριον μετὰ
τὸ δειπνῆσαι, λέγων·

Ἐκφών. Πίετε ἐξ αὐτοῦ πάντες· τοῦτο
ἐστὶ τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης,
τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς
ἄφεσιν ἀμαρτιῶν.

Ὁ ἱερεὺς κλινόμενος ἐπέυχεται·

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης

(1) ἔκλασεν καὶ ἔδωκεν, B. These words of institution seem to have been adopted from the Barberini S. Basil.

SIXTEENTH CENTURY.

(a) Ὁ ἱερεὺς κλίνει τὴν κεφαλὴν καὶ αἶρων τὴν
δεξιὰν αὐτοῦ μετὰ εὐλαβείας εὐλογεῖ τὸν ἅγιον
ἄρτον, ἐκφώνως λέγων·

(b) Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα,
τὸ ὑπὲρ ὑμῶν κλώμενον, εἰς ἄφεσιν ἀμαρ-
τιῶν.

Ὁ χορός. Ἀμήν.

(c) Ὁ δὲ διάκονος ἀπτόμενος τοῦ ἰδίου ὠραρίου, δείκ-
νυσι σὺν τῷ ἱερεὶ καὶ αὐτὸς τὸν ἅγιον δίσκον·
ὁμοίως καὶ ἐπὶ τοῦ ἀγίου ποτηρίου. ὡσαύτως καὶ
ὅταν ἀναφωνεῖ ὁ ἱερεὺς, Τὰ σὰ ἐκ τῶν σῶν.

Ὁ ἱερεὺς μυστικῶς·

(a) H has simply ἐκφώνως. R ἐκφώνησις.

(b) The MS. C has τοῦτο γάρ.

(c) H and R have this, Τούτου δὲ λεγομένου,
δεικνύει τῷ ἱερεὶ ὁ διάκονος τὸν ἅγιον δίσκον, κρα-
τῶν καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς·
ὁμοίως καὶ ὅταν λέγει ὁ ἱερεὺς τὸ· Πίετε ἐξ αὐτοῦ
πάντες, συνδεικνύει καὶ αὐτὸς τὸ ἅγιον ποτήριον.

(d) H and R ἐκφώνως or ἐκφώνησις.

(e) The MS. C has τοῦτο γάρ ἐστιν τὸ ποτήριον

Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆ-
σαι, λέγων·

Ἐκφώνως ὁ ἱερεὺς, τὴν χεῖρα ἔχων ἄνωθεν μετὰ
εὐλαβείας καὶ εὐλογῶν, λέγει·

Πίετε ἐξ αὐτοῦ πάντες· τοῦτο ἐστὶ τὸ
αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ
ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν
ἀμαρτιῶν.

Ὁ χορός. Ἀμήν.

Ὁ ἱερεὺς κλίνει τὴν κεφαλὴν, ἐπέυχεται μυσ-
τικῶς·

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης

τοῦ αἵματός μου, καινῆς καὶ αἰωνίου διαθήκης,
μυστήριον πίστεως, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυν-
νόμενον εἰς ἄφεσιν ἀμαρτιῶν. Then the μεμνημένοι,
which is followed immediately by the words
'Ἀνανεύσας οὖν καὶ τρίτον τὰ δῶρα σφραγισάμενος
λέγει· Καὶ ποίησον τὴν μὲν ἄρτον τοῦτον...καὶ τὸ ἐν
τῷ ποτηρίῳ...μεταβαλὼν...ᾧστε γενέσθαι, as be-
low, p. 130.

(f) H has simply ὁ ἱερεὺς ἐπέυχεται.

ELEVENTH CENTURY.

ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενη-
μένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριη-
μέρου ἀναστάσεως, τῆς εἰς οὐρανούς ἀνα-
βάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας
καὶ ἐνδόξου πάλιν παρουσίας,

L. Ἐκφών. Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέ-
ροντες κατὰ πάντα, καὶ διὰ πάντα,

L. Ὁ λαός. Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν.

Ὁ ἱερεὺς κλινὰς ἐπέυχεται·

L. Ἐτι προσφερόμέν σοι τὴν λογικὴν ταύτην

καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν,
καὶ δεόμεθα, καὶ ἱκετεύομεν· Κατάπεμψον
τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ
τὰ προκείμενα δῶρα ταῦτα·

Καὶ ἀνιστάμενος σφραγίζει τρίς τὰ ἅγια δῶρα
λέγων·

Καὶ ποιήσον τὸν μὲν ἄρτον τοῦτον, τίμιον L
σῶμα τοῦ Χριστοῦ σου,

Ὁ διάκονος. Ἀμήν.

15. 1

SIXTEENTH CENTURY.

ἐντολῆς, καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενη-
μένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριη-
μέρου ἀναστάσεως, τῆς εἰς οὐρανούς ἀναβά-
σεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας
καὶ ἐνδόξου πάλιν παρουσίας,

Ἐκφώνως.

Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν
κατὰ πάντα, καὶ διὰ πάντα.

Ὁ χορός.

Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαρισ-
τοῦμεν, Κύριε, καὶ δεόμεθά σου, ὁ Θεὸς
ἡμῶν.

(a) Ὁ ἱερεὺς πάλιν κλινὰς τὴν κεφαλὴν, ἐπέυχεται
μυστικῶς·

Ἐτι προσφερόμέν σοι τὴν λογικὴν ταύτην
καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν,
καὶ δεόμεθα, καὶ ἱκετεύομεν· Κατάπεμψον
τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ
τὰ προκείμενα δῶρα ταῦτα.

Ὁ διάκονος ἀποτίθησι τὸ ριπίδιον ὅπερ ἐκράτει,

(a) H has simply ὁ ἱερεὺς ἐπέυχεται.

(b) R prefixes Στιχ. here.

(c) H and R interpose καὶ πάλιν· Κύριε,
ὁ τὸ πανάγιον, κ.τ.λ.

ἢ κάλυμμα, καὶ ἔρχεται ἐγγύτερον τῷ ἱερεῖ, καὶ
προσκυνοῦσιν ἀμφότεροι τρίς ἔμπροσθεν τῆς ἁγίας
τραπέζης, καὶ εὐχόμενοι καθ' ἑαυτοὺς τὸ Ὁ Θεός,
ἰλάσθητί μοι τῷ ἁμαρτωλῷ λέγουσι μυστικῶς
τρίς,

Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα ἐν
τῇ τρίτῃ ὥρᾳ τοῖς ἀποστόλοις καταπέμ-
ψας, τοῦτο, Ἀγαθέ, μὴ ἀντανέλῃς ἀφ'
ἡμῶν.

Καὶ τό, Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, (b)
ὁ Θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς
ἐγκάτοις μου. (c)

Εἰτα, τὴν κεφαλὴν κλινὰς, ὁ διάκονος δείκνυσιν
σὺν τῷ ὡραρίῳ τὸν ἅγιον ἄρτον καὶ λέγει μυστικῶς·

Εὐλόγησον, δέσποτα, τὸν ἅγιον ἄρτον.

Καὶ ὁ ἱερεὺς ἀνιστάμενος, σφραγίζει τρίς τὰ ἅγια
δῶρα, λέγων μυστικῶς·

Ποίησον τὸν μὲν ἄρτον τοῦτον, τίμιον L
σῶμα τοῦ Χριστοῦ σου,

Ὁ διάκονος. Ἀμήν.

Καί, Μὴ ἀποβλέψῃς με ἀπὸ τοῦ προσώπου σου
καὶ τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃς ἀπ'
ἐμοῦ.

Καὶ αὖθις τό, Κύριε, ὁ τὸ πανάγιον, κ.τ.λ.

ELEVENTH CENTURY.

- L (1) 'Ο ἱερεὺς. 'Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου,
'Ο διάκονος. Ἀμήν.
- L 'Ο ἱερεὺς. Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.
'Ο διάκονος. Ἀμήν.
'Ο ἱερεὺς κλυόμενος ἐπέυχεται·
- L "Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν, εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου σου Πνεύματος, εἰς βασιλείας οὐρανῶν πλήρωμα, εἰς παρρησίαν

τὴν πρὸς σέ, μὴ εἰς κρίμα, ἢ εἰς κατάκριμα.

"Ετι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν, ὑπὲρ τῶν ἐν πίστει ἀναπανσαμένων προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, ἐγκρατεῶν, καὶ παντὸς δικαίου ἐν πίστει τετελειωμένου,

'Εκφών. Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν, θεοτόκου, καὶ ἀειπαρθένου Μαρίας·

(1) B has here, as well as below, μεταβαλὼν... τῷ ἁγίῳ. [The modern language seems to be

nearly identical with that of the Barberini codex.]

SIXTEENTH CENTURY.

- Καὶ αὖθις ὁ διάκονος,
Εὐλόγησον, δέσποτα, τὸ ἅγιον ποτήριον.
'Ο δὲ ἱερεὺς εὐλογῶν, λέγει·
- L Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου,
'Ο διάκονος. Ἀμήν.
- (a) Καὶ αὖθις ὁ διάκονος δεικνύων μετὰ τοῦ ὡραίου ἀμφότερα τὰ ἅγια, λέγει·
Εὐλόγησον, δέσποτα.
'Ο δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς ἀμφότερα τὰ ἅγια, λέγει·
- L Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.
'Ο διάκονος. Ἀμήν, Ἀμήν, Ἀμήν.
Καὶ τὴν κεφαλὴν ὑποκλινὰς ὁ διάκονος τῷ ἱερεὶ καὶ εἰπὼν τό,

Μνήσθητί μου, ἅγιε δέσποτα, τοῦ ἁμαρτωλοῦ,

μεθίσταται ἐν ᾧ πρότερον ἴστατο τόπῳ, λαβὼν καὶ τὸ ῥιπίδιον αὐθις, ὡς τὸ πρότερον.

'Ο δὲ ἱερεὺς ἐπέυχεται μυστικῶς·

"Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν, καὶ σιγῇ.

"Ετι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν, καὶ σιγῇ.

'Ο ἱερεὺς ἐκφώνως.

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου δεσποίνης ἡμῶν, θεοτόκου, καὶ ἀειπαρθένου Μαρίας·

'Ο χορὸς ψάλλει· Ἄξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σέ τὴν θεοτόκου, ἡ τὸ τῆς ἡμέρας.

(a) + τὰ ἀμφότερα R.

(b) H adds ῥιπίζει τὰ ἅγια.

(c) H interposes here 'Ο δὲ διάκονος θυμῷ τὴν ἁγίαν τράπεζαν γύρωθεν, καὶ μνημονεύει ὧν βούλεται ζώντων καὶ τεθνεώτων. The MS. C has this, καὶ θυμῶν τὰ ἅγια καὶ τὰς χεῖρας εἰς ὕψος αἱρῶν,

ὁ ἱερεὺς ἐκφωνεῖ, λέγων.

(d) C adds here the Χαῖρε κεχαριτωμένη, as in the Rossano S. Mark, and mentions τῶν τιμῶν ἀσωμάτων, ἐπουρανίων δυνάμεων before the Baptist.

(e) H omits these two lines. R gives the

ELEVENTH CENTURY.

Ὁ διάκονος. Τὰ δίπτυχα τῶν κεκοιμημέ-
νων.

Ὁ δὲ ἱερεὺς κλινόμενος ἐπεύχεται·

L Τοῦ ἁγίου Ἰωάννου, τοῦ προφήτου, προ-
δρομοῦ, καὶ βαπτιστοῦ· τῶν ἁγίων καὶ παν-
ευφήμων ἀποστόλων, καὶ τοῦ ἁγίου (τοῦ
δεῖνος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ
παίτων τῶν ἁγίων σου, ὧν ταῖς ἱκεσίαις ἐπί-
σκεψαι ἡμᾶς, ὁ Θεός· καὶ μνήσθητι πάντων
τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως
ζωῆς αἰωνίου.

Μνήσθητι, Κύριε, τῶν ψυχῶν τῶν προκε-

κοιμημένων δούλων σου, σὴλβεστρου ἱερο-
μονάχου, θωμαῖς πρεσβυτέρου, ματθαίου,

Ἐνταῦθα μνημονεύει οὗς θέλει

καὶ ἀνάπαυσον αὐτούς, ὅπου ἐπισκοπεῖ τὸ
φῶς τοῦ προσώπου σου.

Ἔτι παρακαλοῦμέν σε· μνήσθητι, Κύριε,
πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτο-
μούντων τὸν λόγον τῆς σῆς ἀληθείας,
παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ
διακονίας, καὶ παντὸς ἱερατικοῦ τάγμα-
τος.

Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην

SIXTEENTH CENTURY.

(a) Ὁ διάκονος θυμῷ γύρωθεν τὴν ἁγίαν τράπεζαν
καὶ τὰ δίπτυχα· τῶν τε κεκοιμημένων καὶ ζώντων
ὧν βούλεται μνημονεύει. Ὁ δὲ ἱερεὺς κλινόμενος
εὐχεται μυστικῶς·

L Τοῦ ἁγίου Ἰωάννου προφήτου, προδρομοῦ,
(b) καὶ βαπτιστοῦ· τῶν ἁγίων καὶ πανευφήμων
ἀποστόλων· τοῦ ἁγίου (τοῦ δεῖνος) οὗ καὶ
τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν
σου ἁγίων, ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς,
ὁ Θεός· καὶ μνήσθητι πάντων τῶν κεκοιμη-
μένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου.

(c) Ἐνταῦθα ὁ ἱερεὺς μνημονεύει ὧν θέλει καὶ ζώντων
καὶ τεθνεώτων.

μακαρισμός thus. Σὲ τὴν θεοτόκον τὴν αἰμακά-
ριστον καὶ παναμώμητον, καὶ μητέρα τοῦ Θεοῦ
ἡμῶν· τὴν τιμιωτέραν τῶν Χερουβίμ, καὶ ἐνδοξό-
τεραν ἀσυγκρίτως τῶν Σεραφίμ, τὴν ἀδιαφθόρως
Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως θεοτόκον, σὲ με-
γαλύνομεν.

(a) See the note (c), p. 131. H has here simply
Ὁ διάκονος μνημονεύει τὰ δίπτυχα τῶν κεκοιμημέ-
νων.

Ὁ δὲ ἱερεὺς ἐπεύχεται.

(b) ἁγίων ἐνδόξων. II, R.

Ἐπὲρ ζώντων λέγει· Ἐπὲρ σωτηρίας, ἐπι-
σκέψεως, ἀφέσεως τῶν ἁμαρτιῶν τοῦ δούλου
τοῦ Θεοῦ (τοῦ δεῖνος).

Ἐπὲρ τεθνεώτων λέγει· Ἐπὲρ ἀναπαύσεως
καὶ ἀφέσεως τῆς ψυχῆς τοῦ δούλου σου (τοῦ
δεῖνος) ἐν τόπῳ φωτεινῷ, ἔνθα ἀπέδρα λύπη,
στεναγμός. Ἀνάπαυσον αὐτήν, ὁ Θεὸς ἡμῶν,
καὶ ἀνάπαυσον αὐτήν, ὅπου ἐπισκοπεῖ τὸ
φῶς τοῦ προσώπου σου.

Ἔτι παρακαλοῦμέν σε· Μνήσθητι, Κύριε,
πάσης ἐπισκοπῆς, κ.τ.λ.

Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην
λατρείαν ὑπὲρ τῆς οἰκουμένης, κ.τ.λ.

(c) H omits all to the words καὶ ἀνάπαυσον.
R agrees with Lucas.

(d) The codex P introduces the following:
[ὑπὲρ] Ἰωσήφ τοῦ ἀγιωτάτου καὶ οἰκουμενικοῦ
πατριάρχου, Φιλοθέου Ἀλεξανδρείας, Μάρκου Ἀν-
τιοχείας, Θεοφίλου Ἱεροσολυμῶν· καὶ ὑπὲρ τοῦ
προσκομίζοντος τὰ ἅγια δῶρα Κυρίῳ τῷ Θεῷ τοῦ
δεῖνος, τοῦ ἐντιμωτάτου ἱερέως, τῶν συμπαρόντων
ἱερέων, τοῦ τιμίου πρεσβυτερίου... ὑπὲρ σωτηρίας,
κράτους, νίκης καὶ διαμονῆς τῶν εὐσεβεστάτων καὶ
φιλοχρίστων βασιλέων ἡμῶν, τῆς εὐσεβεστάτης καὶ

ELEVENTH CENTURY.

(1) λατρείαν ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἀγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, ὑπὲρ τῶν ἐν ἀγνείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων, ὑπὲρ τῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν. Δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

15. 2

(1) The words ὑπὲρ τῶν ἐν ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς and τῆς φιλοχρίστου βασιλείας have disappeared here from the older

Ἐκφών. Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἐπισκόπου ἡμῶν (τοῦ Δ.), ὃν χάρισαι ταῖς ἀγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σῶν, ἔντιμον, ὑγιῇ, μακροημερεύοντα, ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Ὁ διάκονος. Τὰ δίπτυχα τῶν ζώντων.

Ὁ δὲ ἱερεὺς κλινόμενος ἐπεύχεται.

Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ᾗ παροικοῦμεν, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν πίστει κατοικούντων ἐν αὐταῖς.

L
(2)

L

version (see p. 92).

(2) In L the prayer is for the Archbishop.

SIXTEENTH CENTURY.

(a) Ὁ μὲν διάκονος ἐπιστρέφει πρὸς τὴν θύραν τοῦ ἁγίου βήματος, κρατῶν τὸ ὠράριον τοῖς τρισὶν ἄκροις δακτύλοις, καὶ λέγει·

Καὶ πάντων καὶ πασῶν.

Ὁ δὲ χορὸς ψάλλει· Καὶ πάντων καὶ πασῶν.

Ὁ ἱερεὺς ἐκφωνεῖ·

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δέινος), ὃν χάρισαι, κ.τ.λ.

Καὶ ὁ διάκονος πρὸς τὴν θύραν στάς, λέγει·

(b) Τοῦ (δέινος) πανιερωτάτου μητροπολίτου

φιλοχρίστου δεσποίνης Ὑπομονῆς μοναχῆς καὶ τῆς εὐσ. καὶ φιλοχρίστου δεσποίνης Εὐγενίας μοναχῆς, τῶν εὐ. καὶ φ. βασιλέων ἡμῶν Ἰωάννου καὶ Μαρίας· ὑπὲρ εἰρήνης τοῦ σύμπαντος κόσμου καὶ τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν· ὑπὲρ λυτρώσεως τῶν ἀδελφῶν ἡμῶν τῶν αἰχμαλώτων, εὐδωδέσεως καὶ ἐνισχύσεως τοῦ φιλοχρίστου στρατοῦ, σωτηρίας τοῦ περιεστώτος λαοῦ καὶ πάντων καὶ πασῶν. καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι, ut supra. The names fix the date of the liturgy between 1426 and 1443.

(a) H, R omit six lines.

(b) τοῦ πατριάρχου. H, R. R adds a note ἐὰν ἐν κοινωνίᾳ τῆς παλαιᾶς Ῥώμης, σημειῶσαι τὸ ἐρημένον ἐν τῇ ἀρχῇ, i.e. τοῦ τῆς Ῥώμης ἀρχιερέως

ἢ ἐπισκόπου, ὅστις ἂν ᾖ.

Καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἅγια δῶρα ταῦτα εὐλαβεστάτου ἱερέως (τοῦ δέινος).

Ὑπὲρ σωτηρίας τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν, καὶ πάντων καὶ πασῶν.

Ὁ χορὸς. Καὶ πάντων καὶ πασῶν.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς·

Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ᾗ παροικοῦμεν, κ.τ.λ.

L
(3)

L

πρώτως δεῖ μνημονεύειν. εἴτα καὶ τοῦ Ἰδίου Ἐπισκόπου καὶ Πατριάρχου, ἐὰν καθολικοὶ ᾦσιν· εἰ δὲ αὐτῶν ἕτερος ἢ ἑκάτεροι σχισματικοὶ εἴτε αἰρετικοί, μηδεμία αὐτῶν γένοιτο ἀνάμνησις.

(c) Instead of the next six lines H, R have Εἴτα μνημονεύει ὁ αὐτὸς τὰ δίπτυχα τῶν ζώντων.

In L we have the following; Post hanc sacerdotis pronuntiacionem, diaconus qui sanctum evangelium dicit, acutiori voce profert, si fuerit aliqua magna festivitas: NICOLAI sanctissimi et universalis papae longa sint tempora: Eleutherii Alexandriae, Cyrilli Antiochia, Leonitii Hierosolymorum longa sint tempora. Then

ELEVENTH CENTURY.

- L Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν.
- L Μνήσθητι, Κύριε, τῶν καρποφορούντων, καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πεινήτων· καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον·
- L Ἐκφών. Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- L Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
- (1) B had here ὁ διάκονος πάντων τῶν ἁγίων which has reappeared since.
- ἽΟ διάκονος. (1)
- Πάντων τῶν ἁγίων μνημονεύσαντες, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
- ἽΥπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων δώρων τοῦ Κυρίου δεηθῶμεν·
- ἽὍπως ὁ φιλάνθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς ὁσμὴν εὐδορίας, ἀντικαταπέμψῃ ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν τοῦ ἁγίου Πνεύματος, δεηθῶμεν.
- ἽΥπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κ.τ.λ.
- ἽὉ ἱερεὺς κλῖνας ἐπέυχεται·
- (2) I. 10 recommences here.

SIXTEENTH CENTURY.

- L Μνήσθητι, Κύριε, πλεόντων, κ.τ.λ.
- L Μνήσθητι, Κύριε, τῶν καρποφορούντων, κ.τ.λ.
- (s) L Ἐκφώνως. Καὶ δὸς ἡμῖν, κ.τ.λ.
- L Ὁ χορὸς. Ἀμήν.
- (1) Ὁ ἱερεὺς ἐπιστρέφει πρὸς τῇ θύρᾳ καὶ εὐλογῶν λέγει ἐκφώνως· Καὶ ἔσται τὰ ἐλέη, κ.τ.λ.
- L Ὁ χορὸς. Καὶ μετὰ τοῦ πνεύματός σου.
- Καὶ ὁ διάκονος ἐξέρχεται εἰ ἔστιν. εἰ δ' οὐχ, ὁ ἱερεὺς· καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·
- Πάντων τῶν ἁγίων μνημονεύσαντες, κ.τ.λ.
- ἽὉ χορὸς. Κύριε, ἐλέησον.
- ἽὉ διάκονος. ἽΥπὲρ τῶν προσκομισθέντων.
- ἽὉ διάκονος. ἽὍπως ὁ φιλάνθρωπος.
- ἽὉ διάκονος. ἽΥπὲρ τοῦ ῥυσθῆναι.
- ἽὉ ἱερεὺς ἐπέυχεται μυστικῶς·

the prayers for the priest who celebrates, and for the king, pro imperio in victoria et perseverantia piissimorum et in Christo delectorum imperatorum N. et N. Alexii magni imperatoris et Porphyrogeniti et pro pace et bono statu totius mundi et sanctorum ecclesiarum. Et pro redemptione fratrum nostrorum captivorum: et pro ea que Christum diligit militia et pro universis fidelibus Dominum deprecemur.

(a) C adds μνήσθητι, Κύριε, καὶ πάντων τῶν ἐν πειρασμοῖς καὶ ἐν νόσοις καὶ ἐν κινδύνοις καὶ ἐν

πάσαις κακώσεσι συνεχομένων χριστιανῶν ἀδελφῶν ἡμῶν, καὶ ἐλέησον αὐτῶν ὡς ἀγαθὸς καὶ φιλάνθρωπος. Μνήσθητι, Κύριε, καὶ τῆς ἐμῆς ἀναξιοτήτος (as on p. 92, note c), καὶ μηδένα ἡμῶν κατασχύνῃς τῶν κυκλουμένων τὸ ἅγιόν σου θυσιαστήριον.

(b) The movement of the priest is not enjoined in H or R.

(c) H and R Ὁ δὲ διάκονος λαβὼν καιρὸν παρὰ τοῦ ἱερέως, καὶ ἐξελθὼν, καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

(d) This is repeated at each invitation.

ELEVENTH CENTURY.

L Σοὶ παρακατατιθέμεθα τὴν ζωὴν ἡμῶν
ἅπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλάν-
θρωπε, καὶ παρακαλοῦμέν σε καὶ δεόμεθα
καὶ ἱκετεύομεν· Καταξίωσον ἡμᾶς μεταλα-
βεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν μυσ-
τηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς
15'. 3 τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς
ἄφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημ-
μελημάτων, εἰς Πνεύματος ἁγίου κοινωνίαν,
εἰς βασιλείας οὐρανῶν κληρονομίαν, μὴ
εἰς κρίμα, ἢ εἰς κατάκριμα.

(1) 'Ο διάκονος. Ἀντιλαβοῦ, σῶσον, ἐλέησον,
κ.τ.λ.
Τὴν ἡμέραν πᾶσαν τελείαν, κ.τ.λ.
'Αγγελον εἰρήνης, πιστὸν ὁδηγόν,
κ.τ.λ.
Συγγνώμην καὶ ἄφεσιν, κ.τ.λ.
Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς,
κ.τ.λ.
Τὸν ὑπόλοιπον χρόνον, κ.τ.λ.

(1) The first two petitions were in B.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν,
ἀνώδυνα, κ.τ.λ.

Τὴν ἐνότητά τῆς πίστεως καὶ τὴν κοι-
νωνίαν τοῦ ἁγίου Πνεύματος αἰτησάμενοι,
ἑαυτούς, καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν
ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

'Εκφώνως.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ
παῤῥησίας ἀκατακρίτως τολμᾶν ἐπικαλεῖσ-
θαι σέ, τὸν ἐπουράνιον Θεόν, Πατέρα καὶ
λέγειν·

'Ο λαός. Πάτερ ἡμῶν ὁ ἐν τοῖς.

(2)

'Ο ἱερεὺς ἐκφών. Ὅτι σοῦ ἐστὶν ἡ βασι-
λεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός,
καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν
καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Εἰρήνῃ πᾶσιν.

L

'Ο διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυ-
ρίῳ κλίνωμεν.

L

'Ο ἱερεὺς κλινὰς ἐπέυχεται·

(2) 1. 10 omits this.

SIXTEENTH CENTURY.

Σοὶ παρακατατιθέμεθα, *ut supra*.

[The εἰρηνικά are the same as above, the
choir saying after the first Κύριε, ἐλέησον,
after the succeeding five Παράσχου, Κύριε.
The petition Χριστιανὰ τὰ τέλη is not
offered. To the prayer Τὴν ἐνότητα... the
response is Σοὶ, Κύριε.]

'Εκφώνως ὁ ἱερεὺς. Καὶ καταξίωσον...

'Ο χορός. Πάτερ ἡμῶν.

'Εκφώνως ὁ ἱερεὺς. Ὅτι σοῦ ἐστὶν...

'Ο χορός. Ἀμήν.

'Ο ἱερεὺς. Εἰρήνῃ πᾶσιν.

L

'Ο χορός. Καὶ μετὰ τοῦ πνεύματος
σου.

'Ο διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ
κλίνετε.

L

(b)

'Ο χορός. Σοὶ, Κύριε.

Κλινὰς γοῦν ὁ διάκονος μικρὸν τὴν κεφαλὴν καὶ
ὀρῶν τὸν ἱερέα προσκυνοῦντα, προσκυνεῖ καὶ αὐτός.

(c)

'Ο ἱερεὺς κλινόμενος ἐπέυχεται μυστικῶς·

next line.

(c) H and R omit this.

f,
(a)
L

(a) C ὁ ἱερεὺς ὑψοῖ τὰς χεῖρας καὶ λέγει Πάτερ.

(b) H follows the older words, and omits the

ELEVENTH CENTURY.

- I. (1) Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὁ
τῇ ἀμετρήτῳ σου δυνάμει δημιουργήσας τὰ
πάντα, καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ
οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παρα-
γαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἔπιδε
ἐπὶ τοὺς κεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς·
οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ
τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ
προκειμένα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομά-
λισον, κατὰ τὴν ἐκάστου ἰδίαν χρείαν· τοῖς
πλέονσι σύμπλευσον· τοῖς ὁδοιποροῦσι
συνόδουσιν· τοὺς νοσοῦντας ἴασαι, ὁ ἱατρὸς
(2) τῶν ψυχῶν καὶ τῶν σωμάτων·
Ἐκφώνως.
L Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπίᾳ

τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς
εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ
σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν.

15'. 4

Ἄνθρωπε, κλίνε· ἐπεύχεται· Πρόσχε, Κύριε
Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοι-
κητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς
βασιλείας σου, καὶ ἐλθὲ εἰς τὸ ἀγιασθαι
ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθεζόμενος, καὶ
ὠδε ἡμῖν ἀόρατος συνών· καὶ καταξίωσον
τῇ κραταίᾳ σου χειρὶ, μεταδοῦναι ἡμῖν τοῦ
ἀχράντου σώματός σου καὶ τοῦ τιμίου
αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

L

Ἄνθρωπε, κλίνε· ἐπεύχεται· Πρόσχωμεν.

L

Ἄνθρωπε, κλίνε· ἐπεύχεται· Πρόσχωμεν.

L

(3)

(1) This is found in the second liturgy of the
Barberini codex.

(2) I. 10 adds ἡμῶν manu recentiori.

(3) I. 10 ὁ ἱερεὺς ὑψῶν τὸν ἄρτον λέγει. Com-
pare the Barberini codex above.

SIXTEENTH CENTURY.

- L Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, *ut*
surra.
Ἄνθρωπε. Ἀμήν.
Ἄνθρωπε, κλίνε· ἐπεύχεται μυστικῶς·
L Πρόσχε, Κύριε Ἰησοῦ... *ut surra.*
(a) Εἰτα προσκυνεῖ ὁ ἱερεὺς, καὶ ὁ διάκονος ἐν ᾧ ἔστι
τόπῳ, λέγοντες μυστικῶς *trls*·
Ἄνθρωπε, κλίνε· ἐπεύχεται· Πρόσχωμεν.

Καὶ ὁ λαὸς ὁμοίως· πάντες μετὰ εὐλαβείας προσ-
κυνῶσι.

(L)

Ὅταν δὲ ἴδῃ ὁ διάκονος τὸν ἱερέα ἐκτείνοντα τὰς
χεῖρας, καὶ ἀπτόμενον τοῦ ἁγίου ἄρτου, πρὸς τὸ
ποιῆσαι τὴν ἁγίαν ὑψῶσιν, ἐκφωνεῖ·

Πρόσχωμεν.

L

Καὶ ὁ ἱερεὺς.

(c)

Τὰ ἄγια τοῖς ἁγίοις.

(d)

L

(a) The MS. C has here εἰτα οὕτως θυμῷ τὰ
ἅγια, λέγων· Ὑψώσω σε, ὁ Θεὸς μου, ὁ βασιλεὺς μου,
καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα τοῦ αἰῶνος.
trls. Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ
ἐπὶ πᾶσαν τὴν γῆν ἢ δόξα σου. *trls*. Then the
deacon cries πρόσχωμεν. The priest ὑψῶν τὸν
ἄρτον λέγει· τὰ ἅγια τοῖς ἁγίοις. He proceeds
Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα ἐν τῇ τρίτῃ ᾠρᾷ
τοῖς ἁγίοις σου μαθηταῖς καὶ ἀποστόλοις κατα-

πέμφας, τοῦτο, ἀγαθὲ, μὴ ἀντανέλθῃς ἀφ' ἡμῶν, ἀλλ'
ἐπάκουσον ἡμῶν δεομένων σου. Καὶ λαβὼν τὸν
ἄρτον, κλῶν αὐτὸν εἰς τρία, λέγει· Μερίζεται ὁ
ἀμνὸς...

(b) H, R omit this.

(c) R adds χορός. Εἰς βοήθειαν πάντων τῶν
εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν.

(d) H, R ὁ ἱερεὺς ὑψῶν τὸν ἅγιον ἄρτον
ἐκφωνεῖ.

ELEVENTH CENTURY.

L	Ὁ διάκονος. Πλήρωσον, δέσποτα.	Πλήρωμα Πνεύματος ἁγίου.	L
(1)	Καὶ λαβὼν ὁ ἱερεὺς ἐκ τοῦ ἄρτου μερίδα βάλλει εἰς τὸ ἅγιον ποτήριον λέγων·	Ὁ διάκονος. Ἀμήν.	

(1) L, 10 omits all to the thanksgiving after reception, *Εἰτα τῆς μεταλήψεως τελεσθείσης.*

SIXTEENTH CENTURY.

L	Ὁ χορὸς. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.	Ὁ δὲ ἱερεὺς λέγει· Πλήρωμα πίστεως Πνεύματος ἁγίου.	(f)
(a)	Καὶ ψάλλει ὁ χορὸς τὸ κοινωτικὸν τῆς ἡμέρας ἧ τοῦ ἁγίου.	Καὶ ποιεῖ διὰ σταυρὸν καὶ ἐμβάλλει εἰς τὸ ἅγιον ποτήριον.	
(b)	Καὶ ὁ διάκονος ζώννυται τὸ ὠράριον αὐτοῦ σταυ- ροειδῶς, καὶ στὰς ἐκ δεξιῶν τοῦ ἱερέως κρατοῦντος τὸν ἅγιον ἄρτον, λέγει· Μέλισον, δέσποτα, τὸν ἅγιον ἄρτον.	Ὁ διάκονος. Ἀμήν. Καὶ δεχόμενος τὸ ζέον, λέγει πρὸς τὸν ἱερέα· Εὐλόγησον, δέσποτα, τὴν ἁγίαν ζέσιν ταύτην.	I, (g)
(c)	Ὁ δὲ ἱερεὺς μελίζων αὐτὸν εἰς τέσσαρα, μετὰ προσοχῆς καὶ εὐλαβείας, λέγει· Μελίζεται, καὶ διαμερίζεται ὁ Ἀμνὸς τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρός, ὁ μελιζόμενος καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος καὶ μηδέποτε δαπανώμενος, ἀλλὰ τοὺς μετέ- χοντας ἁγιάζει.	Ὁ δὲ ἱερεὺς εὐλογεῖ, λέγων· Εὐλογημένη ἡ ζέσις τῶν ἁγίων σου, πάν- τοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.	
(d)	Τότε λαμβάνει τὸ ἐν μέρος τοῦ ἁγίου ἄρτου καὶ ἐν τῇ χειρὶ ἔχει. Καὶ ὁ διάκονος δεικνύων σὺν τῷ ὠραρίῳ τὸ ἅγιον ποτήριον, λέγει· Πλήρωσον, δέσποτα, τὸ ἅγιον ποτήριον.	Καὶ ὁ διάκονος ἐκχέει σταυροειδῶς ἔνδον τοῦ ἁγίου ποτηρίου, λέγων· Ζέσις πίστεως, πλήρης Πνεύματος ἁγίου. Ἀμήν.	(h)
(e)		Καὶ τοῦτο ποιεῖ ἐκ τρίτου. Καὶ ἀποτιθέμενος τὸ ζέον, ἵσταται μικρὸν ὀπισθεν. Ὁ δὲ ἱερεὺς λέγει· Πρὸς εὐλαβίαν, διάκονε. Καὶ προσελθὼν ὁ διάκονος ποιεῖ μετάνοιαν εὐλα-	(i) (k)

(a) R omits this.

(b) H, R add καὶ εἰσέρχεται ἐν τῷ ἁγίῳ
βήματι.

(c) H reads μερίζων.

(d) H omits ὁ Υἱὸς τοῦ πατρός.

(e) H, R omit this direction.

(f) H, R thus:

Ὁ δὲ ἱερεὺς λαβὼν τὴν ἄνω κειμένην μερίδα,
ποιεῖ σὺν αὐτῇ σταυρὸν ἐπάνω τοῦ ἁγίου ποτηρίου,
λέγων·

Πλήρωμα πίστεως Πνεύματος ἁγίου.

Καὶ οὕτως ἐμβάλλει εἰς τὸ ἅγιον ποτήριον.

P is somewhat similar.

(g) H, R τὸ ζέον.

(h) H, R ἐκχέει τὸ ἄρκοῦν.

(i) H, R omit the first clause.

(k) H omits the next nineteen lines (R fol-
lows the text).

The MS. P has the words Ζέσις πίστεως Πνεύ-
ματος ἁγίου. Then, as he pours in the water,
the priest proceeds καταβήσεται ὡς ὑπερὸς ἐπὶ
πόκον καὶ ὡς σταγῶν.

The rite is not mentioned in C. In C after
the division into three pieces (see note, p. 136),
one piece is placed in the cup, and the deacon
and priest use the words Πλήρωσον, δέσποτα...

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

βῶς, αἰτῶν συγχώρησιν. ὁ δὲ ἱερεὺς κρατῶν τὸν ἅγιον ἄρτον δίδωσι τῷ διακόνῳ· καὶ ἀσπασάμενος ὁ διάκονος τὴν μεταδιδούσαν αὐτῷ χεῖρα, λαμβάνει τὸν ἅγιον ἄρτον λέγων·

Μετάδος μοι, δέσποτα, τὸ τίμιον καὶ ἅγιον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ δὲ ἱερεὺς λέγει·

(a)

πλήρωμα πίστεως... Then the priest μικρὸν ὑποκύνψας εὐχεται οὕτως. Μεμολυσμένη ψυχῇ “ut in missa Basili” (I have not found it there). The priest exclaims εὐλογητὸς ὁ Θεὸς ἡμῶν, and the people, πληρωθῆτω τὸ στόμα ἡμῶν τῆς αἰνέσεως σου, Κύριε, ὅπως ἂν ὑμνήσωμεν τὴν δόξαν σου· ὅτι ἡξίωσας ἡμᾶς μετέχειν τῶν ἁγίων σου μυστηρίων· τήρησον ἡμᾶς ἐν τῷ σὺ ἁγιασμῷ ὅλην τὴν ἡμέραν μελετώντας τὴν δικαιοσύνην σου. Ἄλληλουῖα. The deacon passes on to the Ὁρθοὶ μεταλαβόντες, below, p. 142.

P is also different. After the words “He shall come down like the rain into a fleece of wool,” quoted above, the rite proceeds, εἴτα ποιεῖ μετάνοιαν (an inclination) τῷ διακόνῳ ὁ ἱερεὺς λέγων· Ἀδελφὲ καὶ συλλειτουργγὲ συγχώρησόν μοι τῷ ἁμαρτωλῷ. Then taking one of the portions he holds it with his lowest two fingers, saying, “I, N., priest, receive, &c.” Then he turns to the deacon and calls on him to draw nigh. The deacon says, εὐλόγησον δέσποτα, συγχώρησόν μοι τῷ ἁμαρτωλῷ. The priest says, Ὁ Θεὸς συγχωρήσῃ σοι, and then takes a portion with three fingers and gives it to the deacon with the words τὸ τίμιον καὶ πανάγιον σῶμα... μεταδίδεται τῷ δεῖνι ἱεροδιακόνῳ. Then they κοινωνοῦσι τοῦ ζωοποιοῦ ἄρτου. The priest takes the cup and says, τὸ τίμιον καὶ πανάγιον σῶμα καὶ αἷμα καὶ τὰ ἐξῆς. Καὶ πῶν ἐκ τρίτου, κρατοῦντος τοῦ ἱερέως τὸ ποτήριον ἀσπάζεται ὁ διάκονος τὸν ἱερέα καὶ εὐθὺς συστέλλει ὁ διάκονος τὰ ἅγια. Ὁ δὲ ἱερεὺς λέγει τὴν εὐχὴν, καὶ δοὺς τὸ ἅγιον ποτήριον τῷ διακόνῳ στρέφεται πρὸς θυμᾶς. The deacon says μετὰ φόβου καὶ πίστεως with a gentle voice, and προσέλεθε in much stronger tones. The priest blesses the people, and when they have returned (to their places?) he deposits the cup

on the table and censes with the word Ὑψώθητι.

The MS. is mutilated shortly below this.

(a) The modern rite of Constantinople differs very much from the above. According to Daniel and Hammond it proceeds after the words μικρὸν ὀπισθεν.

Ὁ δὲ ἱερεὺς λαβὼν μίαν μερίδα τοῦ ἁγίου ἄρτου, λέγει·

Τὸ τίμιον καὶ πανάγιον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδεται μοι (τῷ δεῖνι), ἱερεῖ, εἰς ἄφεσιν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Πιστεύω, Κύριε, καὶ ὁμολογῶ, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὃν πρῶτος εἰμι ἐγώ.

Ἐτι πιστεύω, ὅτι τοῦτο αὐτὸ ἐστὶ τὸ ἄχραντον σῶμά σου, καὶ τοῦτο αὐτὸ ἐστὶ τὸ τίμιον αἷμά σου. Δέομαι οὖν σου, ἐλέησόν με καὶ συγχώρησόν μοι τὰ παραπτώματά μου, τὰ ἐκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ τὰ ἐν ἔργῳ, τὰ ἐν γνῶσει καὶ ἀγνοίᾳ· καὶ ἄξιωσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Καί, Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον, ut supra, p. 139.

Καὶ τελευταῖον τό, Μή μοι εἰς κρίμα, ἢ εἰς κατάκριμα γένοιτο ἡ μετάληψις τῶν ἁγίων σου μυστηρίων, Κύριε, ἀλλ’ εἰς ἱσασιν ψυχῆς καὶ σώματος.

Καὶ οὕτω μεταλαμβάνει τοῦ ἐν χερσὶ μετὰ φόβου καὶ πάσης ἀσφαλείας. Εἴτα λέγει·

Ὁ διάκονος, πρόσελθε.

Καὶ προσελθὼν ὁ διάκονος, ποιεῖ μετάνοιαν εὐλαβῶς αἰτῶν συγχώρησιν· ὁ δὲ ἱερεὺς κρατῶν τὸν ἅγιον ἄρτον, δίδωσι τῷ διακόνῳ· καὶ ἀσπασάμενος ὁ διάκονος τὴν μεταδιδούσαν αὐτῷ χεῖρα, λαμβάνει τὸν ἅγιον ἄρτον, λέγων·

Μετάδος μοι, δέσποτα, τὸ τίμιον καὶ ἅγιον σῶμα

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

Μεταδίδωμί σοι τὸ τίμιον καὶ ἅγιον καὶ ἄχραντον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, εἰς ζωὴν αἰώνιον.

Καὶ ἀπέρχεται ὀπισθεν τῆς ἱερᾶς τραπέζης κλίνας τὴν κεφαλὴν, καὶ προσεύχεται ὡς ὁ ἱερεὺς. Ὁμοίως δὲ ὁ ἱερεὺς λαμβάνει τὸν ἅγιον ἄρτον κλίνας τὴν κεφαλὴν ἔμπροσθεν τῆς ἁγίας τραπέζης καὶ εὐχεται οὕτως·

Πιστεύω, Κύριε, καὶ ὁμολογῶ ὅτι σὺ εἶ ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι ὧν πρῶτος ἐγώ εἰμι.

τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ δὲ ἱερεὺς λέγει· Μεταδίδωμί σοι.

(Τῷ δεῖνι) ἱεροδιακόνῳ μεταδίδοται τὸ τίμιον, καὶ ἅγιον, καὶ ἄχραντον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Καὶ ἀπέρχεται ὁ διάκονος ὀπισθεν τῆς ἱερᾶς τραπέζης, κλίνας τὴν κεφαλὴν, καὶ προσεύχεται, ὡς ὁ ἱερεὺς.

Εἶτα ἀναστὰς ὁ ἱερεὺς, λαμβάνει ταῖς χερσὶν ἀμφοτέρας μετὰ καλύμματος τὸ ἅγιον ποτήριον, καὶ μεταλαμβάνει τρίτον ἐξ αὐτοῦ, καὶ οὕτω τὰ τε ἴδια χεῖλη, καὶ τοῦ ἱεροῦ ποτηρίου, τῷ ἐν χερσὶ καλύμματι ἀποσπογίσας, καλεῖ τὸν διάκονον, λέγων·

Διάκονε, πρόσελθε.

Καὶ ὁ διάκονος ἔρχεται, καὶ προσκυνεῖ ἅπαξ, λέγων·

Ἰδοὺ προσέρχομαι τῷ ἀθανάτῳ Βασιλεῖ·

Καὶ τό, Πιστεύω, Κύριε, καὶ ὁμολογῶ, κ.τ.λ. ὅλον·

Καὶ λέγει ὁ ἱερεὺς·

Μεταλαμβάνει ὁ δούλος τοῦ Θεοῦ διάκονος (ὁ δεῖνα) τὸ τίμιον καὶ ἅγιον αἷμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν

Καί· Τοῦ δείντου σου τοῦ μυστικοῦ σήμερον, Υἱὲ Θεοῦ, κοινωνόν με παράλαβε, οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἶπω. οὐ φίλημά σοι δώσω καθάπερ Ἰουδας, ἀλλ' ὡς ὁ ληστής ὁμολογῶ σοι. μνησθητί μου, Κύριε, ἐν τῇ βασιλείᾳ σου.

Καί· Κύριε, οὐκ εἰμι ἄξιός ἵνα ὑπὸ τὴν ῥυπαρὰν στέγην τῆς ψυχῆς μου εἰσέλθης, ἀλλ' ὡς κατεδέξω ἐν σπηλαίῳ καὶ φάτιγ ἁλόγων ἀνακλιθῆναι καὶ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, καὶ τὴν ὁμοίαν μοι πόρνην τὴν ἁμαρτωλὸν προσερχομένην σοι καταδεξάμενος, αὐτὸς καταξίωσον ἐν τῇ φάτιγ τῆς

αὐτοῦ ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Μεταλαβόντος δὲ τοῦ διακόνου, λέγει ὁ ἱερεὺς·

Τοῦτο ἤφατο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ τὰς ἁμαρτίας σου περικαθαριεῖ.

Τότε λαβὼν τὸν ἅγιον δίσκον ὁ διάκονος, ἐπάνω τοῦ ἁγίου ποτηρίου, ἀποσπογίξει τῷ ἁγίῳ σπόγγῳ πάνυ καλῶς, καὶ μετὰ προσοχῆς καὶ εὐλαβείας σκεπάξει τὸ ἅγιον ποτήριον τῷ καλύμματι, ὁμοίως καὶ ἐπὶ τὸν ἅγιον δίσκον ἀνατίθῃσι τὸν ἀστέρα καὶ τὰ καλύμματα.

Εἶτα ἐπιλέγει τὴν τῆς εὐχαριστίας εὐχὴν ὁ ἱερεὺς·

Εὐχαριστοῦμέν σοι, Δέσποτα, *ut supra*.

Then follows the invitation to the people to draw nigh, which in the edition of Ducas precedes the prayer of thanksgiving for the reception, thus: Καὶ οὕτως ἀνοίγουσι τὴν θύραν τοῦ ἁγίου βήματος, καὶ ὁ διάκονος, *ut infra*, p. 141.

R resembles more nearly the edition of Ducas, save that the Priest says [τῷ δεῖνι] ἱεροδιακόνῳ μεταδίδοται τὸ τίμιον, κ.τ.λ.

And then of himself,

Τὸ τίμιον καὶ πανάγιον σῶμα μεταδίδοται μοι (τῷ δεῖνι) ἱερεῖ, εἰς ἄφεσιν μου ἁμαρτιῶν, κ.τ.λ.

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

ἀλόγου μου ψυχῆς, καὶ ἐν τῷ ἐσπιλωμένῳ μου σώματι εἰσελθεῖν τοῦ νεκροῦ καὶ λεπροῦ. Καὶ ὡς οὐκ ἐβδελύξω τὸ στόμα τὸ ῥυπαρὸν τῆς πόρνῃς καταφιλούσης τοὺς ἀχράντους σου πόδας, οὕτω, Δέσποτα Θεέ μου, μὴ βδελύξης καὶ ἐμὲ τὸν ἁμαρτωλόν, ἀλλ' ὡς ἀγαθὸς καὶ φιλόανθρωπος, ἀξιῶσόν με κοινωνοῦν γενέσθαι τοῦ παναγίου σώματος καὶ αἵματός σου.

Ὁ Θεὸς ἡμῶν, ἄνες, ἄφες, συγχώρησόν μοι τὰ παραπτώματα, ὅσα σοι ἡμαρτον εἶτε ἐν γνώσει εἶτε ἐν ἀγνοίᾳ, εἶτε ἐν λόγῳ εἶτε ἐν ἔργῳ ἔπραξα, πάντα μοι συγχώρησον ὡς ἀγαθὸς καὶ φιλόανθρωπος· ταῖς πρεσβείαις τῆς παναχράντου σου καὶ ἀειπαρθένου μητρός, ἀκατάκριτόν με διατήρησον δέξασθαι τὸ τίμιον καὶ ἄχραντον σῶμά σου εἰς ἱασιν ψυχῆς καὶ σώματος. ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(a) Καὶ οὕτω μεταλαμβάνουσι τὸν ἅγιον ἄρτον, ὁμοίως καὶ τὸ ἅγιον ποτήριον. Καὶ μεταλαμβάνει πρότερον μὲν ὁ ἱερεὺς τρία ῥοφήματα, ἐν μῇ ὑποκλίσει· καὶ ἐν μὲν τῷ πρώτῳ ῥοφήματι λέγει·

Εἰς τὸ ὄνομα τοῦ Πατρὸς.

Ἐν δὲ τῷ δευτέρῳ· Καὶ τοῦ Υἱοῦ·

Ἐν δὲ τῷ τρίτῳ· Καὶ τοῦ ἁγίου Πνεύματος.

(a) R interposes here, Καὶ τελευταῖον τό· Μὴ μοι εἰς κρίμα ἢ εἰς κατάκριμα γένοιτο ἡ μετάληψις τῶν ἁγίων σου μυστηρίων, Κύριε, ἀλλ' εἰς ἱασιν ψυχῆς καὶ σώματος. Καὶ οὕτω μεταλαμβάνουσι

Καὶ μετὰ τὴν μετάληψιν σπογγίζει τῷ καλύμματι τὸ ἅγιον ποτήριον καὶ τὰ ἑαυτοῦ χεῖλη ἐπιδεξιῶς ἅμα καὶ εὐλαβῶς, λέγων·

Τοῦτο ἤψατο τῶν χειλέων μου, καὶ ἀφελεῖ τὰς ἀνομίας μου, καὶ τὰς ἁμαρτίας μου περικαθαριεῖ, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Κρατῶν δὲ τὸ ἅγιον ποτήριον καλεῖ τὸν διάκονον, λέγων·

Διάκονε, πρόσελθε.

Καὶ ὁ διάκονος ἔρχεται, καὶ προσκυνεῖ ἅπαξ, λέγων·

Ἰδοὺ προσέρχομαι τῷ ἀθανάτῳ Βασιλεῖ.

Καὶ τό, Πιστεύω, Κύριε, καὶ ὁμολογῶ, κ.τ.λ. Ὁλον.

Καὶ λέγει ὁ ἱερεὺς·

Μεταλαμβάνεις ὁ δοῦλος τοῦ Θεοῦ διάκονος (ὁ δέινος) τὸ τίμιον καὶ ἅγιον σῶμα καὶ αἷμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν τῶν ἁμαρτιῶν σου καὶ εἰς ζωὴν αἰώνιον.

Μεταλαβόντος δὲ τοῦ διακόνου, λέγει ὁ ἱερεὺς·

Τοῦτο ἤψατο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ τὰς ἁμαρτίας σου περικαθαριεῖ.

ὡς καὶ δι' ἑαυτοῦ εἶπεν.

Τότε λαβὼν τὸν ἅγιον δίσκον ὁ διάκονος, ἐπάνω τοῦ ἁγίου ποτηρίου, ἀποσπογγίζει τῷ ἁγίῳ σπόγγῳ πᾶν καλῶς, καὶ μετὰ προσοχῆς καὶ εὐλαβείας

τοῦ ἐν χερσὶ μετὰ φόβου καὶ πάσης ἀσφαλείας. εἴτα ἀναστὰς λαμβάνει ας in Hammond's copy, to the prayer of thanksgiving Εὐχαριστοῦμέν σοι.

ELEVENTH CENTURY.

Εἶτα· Μετὰ φόβου Θεοῦ καὶ πίστεως προσέλθετε.

- (1) Εἶτα τῆς μεταλήψεως τελεσθείσης καὶ τῶν ἁγίων λειψάνων ἀπὸ τῆς ἱερᾶς ἀρθέντων τραπέζης, ἐπεύχεται ὁ ἱερεὺς·

L (2) Εὐχαριστοῦμέν σοι, Δέσποτα φιλόανθρωπε, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων μυστηρίων. Ὁρθότμησον ἡμῶν τὴν ὁδόν, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρουρήσον ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ διαβήματα,

(1) i. 10 omits καὶ τῶν...τραπέζης.

(2) As in the Barberini codex.

εὐχαῖς καὶ ἱκεσίαις τῆς ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων σου.

"Ὅτε δὲ μέλλει στραφῆναι τὰ ἅγια δῶρα ἐνθα προετέθησαν, ἐν τῷ αἵρεσθαι ταῦτα ἀπὸ τῆς ἁγίας τραπέζης, θυμῷ ὁ διάκονος τρίς· ὁ ἱερεὺς λέγει καθ' ἑαυτόν·

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

Αἰρῶν δὲ ταῦτα ἐκφωνεῖ·

Πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(3) i. 10 omits all to ἐρθοὶ μεταλαβόντες.

SIXTEENTH CENTURY.

σκεπάξει τὸ ἅγιον ποτήριον τῷ καλύμματι. ὁμοίως καὶ ἐπὶ τὸν ἅγιον δίσκον ἀνατίθῃσι τὸν ἀστέρα καὶ τὰ καλύμματα.

Καὶ ἀνοίγουσι τὴν θύραν τοῦ ἁγίου βήματος. καὶ ὁ διάκονος, προσκυνήσας ἅπαξ, λαμβάνει τὸ ἅγιον ποτήριον μετὰ εὐλαβείας, καὶ ἔρχεται εἰς τὴν θύραν, καὶ ὑψῶν τὸ ἅγιον ποτήριον δεικνυσὶν αὐτὸ τῷ λαῷ, λέγων·

L Μετὰ φόβου Θεοῦ καὶ ἀγάπης προσέλθετε. Ὁ χορός. Ἀμήν, Ἀμήν, Ἀμήν. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ ὁ ἱερεὺς εὐλογεῖ τὸν λαόν, λέγων ἐκφώνως·

Σῶσον, ὁ Θεός, τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

(a) Καὶ ὁ χορός. Εἰς πολλὰ τὰ ἔτη, δέσποτα.

Καὶ ἐπιστρέφουσιν ὁ τε διάκονος καὶ ὁ ἱερεὺς εἰς τὴν ἁγίαν τράπεζαν, καὶ θυμῷ ὁ ἱερεὺς τρίς, λέγων

(a) In R the choir sings Εἶδομεν τὸ φῶς τὸ ἀληθινόν, ἐλάβομεν πνεῦμα ἐπουράνιον, εὕρομεν πίστιν ἀληθῆ, ἀδιαίρετον Τριάδα προσκυνούμεντες· αὕτη γὰρ ἡμᾶς ἔσωσεν.

(b) M has this, Ψαλλομένου τοῦ Πληρω·

καθ' ἑαυτόν·

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

Εἶτα λαβὼν τὸν ἅγιον δίσκον, τίθησιν ἐπὶ τὴν κεφαλὴν τοῦ διακόνου· καὶ ὁ διάκονος λαβὼν αὐτόν μετ' εὐλαβείας, θεωρῶν ἔξω πρὸς τὴν θύραν, οὐδὲν λέγων, ἀπέρχεται εἰς τὴν πρόθεσιν, καὶ ἀποτίθῃσιν αὐτόν· ὁ δὲ ἱερεὺς προσκυνήσας, καὶ λαβὼν τὸ ἅγιον ποτήριον, καὶ ἐπιστραφεὶς πρὸς τὴν θύραν, ὁρᾷ τὸν λαόν, λέγων·

Εὐλογητὸς ὁ Θεὸς ἡμῶν.

Εἶτα ἐκφωνεῖ·

Πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορός. Ἀμήν.

Καὶ εὐθὺς λέγει μυστικῶς τὴν εὐχὴν·

Εὐχαριστοῦμέν σοι, Δέσποτα, *ul signa*.

θήτω ἀποκομίζονται ἐν τῇ προθέσει τὰ ἅγια πορευομένου τοῦ διακόνου.

(c) M. Καὶ ὁ μὲν διάκονος θυμιάσας τὰ ἅγια καὶ τὸν θυμιατὸν ἀποθέμενος καὶ ἐν τῷ, κ.τ.λ. Π merely καὶ ἐξελθὼν ὁ διάκονος.

ELEVENTH CENTURY.

Καὶ στραφέντες ἀπὸ τῆς προθέσεως ὁ τε διάκονος καὶ ὁ ἱερεὺς· λέγει ὁ διάκονος·

L Ὅρθοι μεταλαβόντες τῶν θείων, ἀγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων, καὶ ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

L Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ.τ.λ.

L Τὴν ἡμέραν πᾶσαν τελείαν, ἀγίαν, εἰρηνικὴν, καὶ ἀναμάρτητον, κ.τ.λ.

Ἐκφώνησις.

L Ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν, καὶ σοὶ τὴν
(1) δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν. Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ ὀπισθάμβωνος, ἐκφωνουμένη.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἀγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· ἀγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπης ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν, τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθεν ἐστὶ, καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν,

(1) So Barberini codex.

SIXTEENTH CENTURY.

Ὁ διάκονος, ἐν τῷ συνήθει τόπῳ στᾶς, λέγει·

Ὅρθοι μεταλαβόντες, *ut supra*.

Ὁ χορὸς. Κύριε, ἐλέησον.

L Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον.

Ὁ χορὸς. Κύριε, ἐλέησον.

L Ὁ διάκονος. Τὴν ἡμέραν πᾶσαν.

Ὁ χορὸς. Σοί, Κύριε.

L Ἐκφώνως ὁ ἱερεὺς· Ὅτι σὺ εἶ ὁ ἁγιασμός, *ut supra*.

(a) Ὁ χορὸς. Ἀμήν.

(a) H assigns these words to the priest: the next line to the deacon.

(b) R adds ὁ χορὸς. Κύριε ἐλέησον, δέσποτα εὐλόγησον.

(c) M. ταύτης δὲ εὐχῆς λεγομένης ἵσταται ὁ διάκονος ἔμπροσθεν τῶν ἁγίων θυρῶν, καὶ κρατῶν τὸ ὠράριον αὐτοῦ, ὡς πολλὰκις εἰρηται, τὴν κεφαλὴν ὑποκλίνει μέχρι συμπληρώσεως τῆς εὐχῆς.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

Καὶ αὖθις. Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ ὀπισθάμβωνος ἐκφωνουμένη παρὰ τοῦ ἱερέως ἔξω τοῦ βήματος.

Ὁ εὐλογῶν τοὺς εὐλογοῦντας, *ut supra*.

Ὁ χορὸς. Ἀμήν.

Καὶ ὁ χορὸς ψάλλει τρίς τὸ Εἶη τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος. Καὶ τὸν ψαλμὸν· Εὐλογήσω τὸν Κύριον, ἡ τοῦ ἁγίου τῆς ἡμέρας.

(a) R, H omit this and read Ταύτης δὲ τελεσεως, ὁ μὲν ἱερεὺς εἰσέρχεται διὰ τῶν ἁγίων θυρῶν, καὶ ἀπελθὼν ἐν τῇ προθέσει λέγει τὴν παροῦσαν εὐχὴν.

(c) C interposes καὶ ὁ ἱερεὺς σφραγίσας αὐτοὺς λέγει· Εὐλογημένοι ὑμεῖς τῷ Κυρίῳ τῇ αὐτοῦ θεῇ χάριτι, πάντοτε κ.τ.λ.

ELEVENTH CENTURY.

τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(1) Εὐχὴ ἐν τῷ συστεῖλαι τὰ ἅγια.

L Τοῦ πληρώματος τοῦ νόμου καὶ τῶν προφητῶν αὐτὸς ὑπάρχων, Χριστέ ὁ Θεὸς ἡμῶν, ὁ

(1) For this 1. 10 has εὐχὴ ἡ ἐν τῷ σκενοφυλακίῳ λεγομένη.

πληρώσας πᾶσαν πατρικὴν οἰκονομίαν, πλήρωσον χαρὰς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

✠ Εἰς καὶ ὑπὲρ ἐμοῦ τοῦ τάλαντος ματθαίου δ. ὦ θῆτα.

(2)

(2) This is, of course, only in II. 42.

SIXTEENTH CENTURY.

Εὐχὴ ἐν τῷ συστεῖλαι τὰ ἅγια μυστικῶς.

Τοῦ πληρώματος τοῦ νόμου, *ut supra*.

(a) Μετὰ τὴν εὐχὴν ἐξέρχεται ὁ ἱερεὺς, καὶ στὰς ἐν τῷ συνήθει τόπῳ δίδωσι τὸ ἀντίδωρον. εἰτα ποιεῖ ἀπόλυσιν, λέγων·

Δόξα σοι, Χριστέ ὁ Θεὸς ἡμῶν, ἡ ἐλπὶς ἡμῶν, δόξα σοι.

Καὶ ὁ χορὸς. Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ εἰ ἔστι κυριακή, λέγει ὁ ἱερεὺς·

Ὁ ἀναστὰς ἐκ νεκρῶν Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, κ.τ.λ.

Εἰ δὲ οὐκ ἔστιν ἀναστάσιμος, λέγει·

(a) H and R thus, 'Ὁ δὲ διάκονος εἰσελθὼν καὶ αὐτὸς διὰ τοῦ βορείου μέρους, συστέλλει τὰ ἅγια μετὰ φόβου καὶ πάσης ἀσφαλείας, ὥστε μηδὲν τι τῶν ἁγαν λεπτοτάτων ἐκπεσεῖν ἢ καταλειφθῆναι. Καὶ ἀπονίπνεται τὰς χεῖρας ἐν τῷ συνήθει τόπῳ. Ὁ δὲ ἱερεὺς ἐξελθὼν, εἰδωσι τῷ λαῷ τὸ ἀντίδωρον λέγων·

Ἦ εὐλογία τοῦ Θεοῦ ἐφ' ὑμᾶς τῇ αὐτοῦ χάριτι καὶ φιλανθρωπίᾳ, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ χορὸς· Ἀμήν.

Then H. Ὁ ἱερεὺς. Δόξα σοι, Χριστέ.

R places ὁ λαός· Δόξα...Καὶ νῦν before the blessing.

R proceeds, καὶ γίνεται τελεία ἀπόλυσις· καὶ

Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν ταῖς πρεσβείαις τῆς παναχράντου αὐτοῦ μητέρος, τῇ θείᾳ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, τῶν ἁγίων ἐνδόξων καὶ πανευφύμων ἀποστόλων, τοῦ ἁγίου (τῆς ἡμέρας), τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου, τῶν ἁγίων καὶ δικαίων θεοπατέρων Ἰωακείμ καὶ Ἀννης, καὶ πάντων τῶν ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς ὡς ἀγαθὸς καὶ φιλάνθρωπος.

(b)

Καὶ εὐλογῶν τὸν λαὸν εἰσέρχεται· μετὰ δὲ τὴν ἀπόλυσιν, εἰ οὐκ ἔστιν διάκονος, εἰσέρχεται ὁ ἱερεὺς εἰς τὴν πρόθεσιν, καὶ μεταλαμβάνει τὸ ὑπολειφθὲν

(c)

εἰσελθὼν ἐν τῷ ἁγίῳ βήματι ἀποδύεται τὴν ἱερατικὴν στολήν, λέγων· Νῦν ἀπολύεις, κ.τ.λ.

Τριτάκιον, as below.

C concludes as follows after the τοῦ πληρώματος τοῦ νόμου· ὁ ἱερεὺς σφραγίζων τὸν λαὸν λέγει· Εὐλογία Κυρίου ἔστω ἐφ' ὑμᾶς πάντοτε. Ἁγία Τριάς, ἐλέησον. Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς. Εἰτα ἀπεκδύεται τὴν στολήν λέγων· Νῦν ἀπολύεις. Καὶ ἀπολύει. Καὶ διδοὶ τὸ κλαστόν.

(b) H gives only the first five words, "κ.τ.λ."

(c) For this H has simply, Καὶ εἰσελθὼν ἐν τῷ ἁγίῳ βήματι ἀποδύεται τὴν ἱερατικὴν στολήν, λέγων·

SIXTEENTH CENTURY.

- (a) ἐν τῷ ἁγίῳ ποτηρίῳ, προσοχῶς καὶ εὐλαβῶς. καὶ ἀποπλύνει τὸ ἅγιον ποτήριον τρίς, καὶ ὁρᾷ μὴ μείνῃ τὸ λεγόμενον μαργαρίτης. τότε λέγει·

Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, ἔλιν.

- (b) Καὶ συστέλλει τὰ ἅγια, τὸ ποτήριον, τὸν δίσκον, μετὰ τῶν καλυμμάτων κατὰ τὸ ἔθος. εἰ δ' ἔστι διάκονος, ὁ αὐτὸς ποιεῖ. ὁ δὲ ἱερεὺς ἀπέρχεται ἐν τῷ σκευοφυλακίῳ καὶ ἐκδύει ἑαυτόν, λέγων τρίς,

Τό, Ὁ ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, κ.τ.λ.

Τό, Παναγία Τριάς, κ.τ.λ.

Καὶ τό, Πάτερ ἡμῶν.

Εἰτα λέγει τὸ ἀπολυτικίον τοῦ Χρυσοστόμου·

Ἡ τοῦ στόματός σου καθάπερ πυρρὸς ἐκλάμψασα χάρις τὴν οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέθετο, τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν· ἀλλὰ σοῖς λόγοις παιδεύων, πάτερ Ἰωάννη Χρυσόστομε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

- (c) Μετέπειτα τὸ κοντάκιον,

Ἐκ τῶν οὐρανῶν. ἐδέξω τὴν θείαν χάριν, καὶ διὰ τῶν σῶν χειλέων πάντας ἐκδιδάσκεις προσκυνεῖν ἐν Τριάδι τὸν εἶνα Θεόν, Ἰωάννη

Χρυσόστομε, παμμακάριστε, ὅσι· ἐπαξίως εὐφημοῦμέν σε, ὑπάρχεις γὰρ καθηγητής, ὡς τὰ θεία σαφῶν.

Ἡ λέγει τῆς ἡμέρας ἢ τὸ ἀναστάσιμον εἰ ἔστι κυριακή. Καὶ τὴν ἀπόλυσιν ὡς ἔθος μυστικῶς.

Τότε ἐξέρχεται εἰς τὰς θύρας τοῦ ἁγίου βήματος ἐνδεδυμένος τὸ ἱμάτιον αὐτοῦ τὸ ἱερατικόν, καὶ προσκυνεῖ λέγων τὸ

Ὁ Θεός, ἰλάσθητί μου.

Καὶ ἐπιστρέφων πρὸς τὸν λαόν, εὐλογεῖ, λέγων ἐκφώνως·

Φυλάξαι Κύριος ὁ Θεὸς πάντας ὑμᾶς τῇ αὐτοῦ χάριτι καὶ φιланθρωπία, πάντοτε νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ δὲ λαός, κλίνοντες τὰς κεφαλὰς πάντες, λέγουσι τὸ

Δι' εὐχῶν τῶν ἁγίων πατέρων [ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς. Ἀμήν].

Καὶ ἀπέρχονται ἐν εἰρήνῃ σὺν Θεῷ ἁγίῳ.

Τέλος τῆς θείας ἱεροργγίας τοῦ Χργκο-στόμου.

(a) M τρίς τῷ οἶνῳ καὶ τῷ ὕδατι καὶ ὁρᾷ.

(b) H omits this rubric.

(c) H reads τῷ Λόγῳ Χριστῷ.

(d) H thus concludes. Καὶ τὸ κοντάκιον τῆς ἡμέρας. Καὶ ποιεῖ ἀπόλυσιν. Καὶ προσκυνήσας καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πάνσιν, ἐξέρχεται.

R after the τρισάγιον, see note, p. 143, concludes thus,

Καὶ τὰ λοιπά. Ἀπολυτικίον.

Καὶ κοντάκιον τῆς ἡμέρας· ἔπειτα τὸ Τροπάριον τοῦ Χρυσοστόμου. Ἡ τοῦ στόματός σου. Κύριε, ἐλέησον. ἱβ'. Δόξα...καὶ νῦν...τὴν τιμιωτέραν...

Καὶ ποιεῖ ἀπόλυσιν. Καὶ προσκυνήσας καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πάνσιν, ἐξέρχεται.

(e) In Goar the final words of the people are these, τὸν εὐλογοῦντα καὶ ἀγιάζοντα ἡμᾶς, Κύριε, φύλαττε εἰς ἔτη πολλά.

The Roman edition of 1873 then gives the prayers of dismissal for the various festivals. For example, that for the Nativity is this:

Ὁ ἐν σπηλαίῳ γεννηθεὶς καὶ ἐν φάτνῃ ἀνακλιθεὶς διὰ τὴν ἡμῶν σωτηρίαν Χριστός, ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ παναμώμου ἁγίας αὐτοῦ μητρὸς, τῶν ἁγίων ἐνδόξων, πανευφύμων θεοκηρύκων καὶ πνευματοφόρων Ἀποστόλων, καὶ πάντων τῶν ἁγίων, ἐλεῆσαι καὶ σώσαι ἡμᾶς ὡς ἀγαθὸς καὶ φιλόανθρωπος.

The prefatory words being adapted for each festival.

LITURGY OF SAINT CHRYSOSTOM.

LATIN TRANSLATION BY LEO THUSCUS.

I have spoken (p. 100) of a Latin version of the Liturgy of S. Chrysostom, edited by "Claudius de Sainctes" and published by Morel at Paris, in the year MDLX, and I have endeavoured to exhibit in the margin of the Greek Liturgy those parts which are common to the Greek and the Latin. The translation was made for "Rainaldus de Monte Catano" by Leo Thuscus from a copy presented to the former by the Emperor Emanuel. Leo was brother and pupil of Hugo Etherianus, a friend and favourite of Emanuel (A.D. 1177). Thus, as I have stated above, we can fix the date of the translation; and from the names of certain persons prayed for as living, we can fix approximately the date of the Greek original. It seems to have been in use about the year 1110. It is so far a dated copy, and of great moment in our attempt to trace the history of the Liturgy of S. Chrysostom. On consideration it has seemed to me to be desirable to represent, in a more continuous form than I have been able to do on the previous pages, the characteristics of this translation. There are indications that the rubrics exhibit at times the explanations of Leo Thuscus rather than a mere version of the original, but in either case they are interesting and important. I shall not attempt to give more than the salient points in this translation.

It commences with a direction to the deacon (or to the priest, if he is celebrating without a deacon) to make a cross upon the bread with the holy lance, saying, "In the Name of our God and Saviour Jesus Christ, who has been sacrificed for the life of the world." It then proceeds as is noted on pp. 104, 105. The following is deserving of notice. "The priest makes the mixture in the cup, pouring in wine and water," and repeats John xix. 34, 35. When he says, "There came out Blood," he pours in wine: when he says "Water," he pours in water. The blessing and offering of the incense follow (as on p. 107): and the veils are placed over the censor, before they are placed over the chalice, the words being "the Lord is King, He is clothed with majesty" (p. 107). The Bread is then covered as on p. 108, and the priest says the prayer "Deus, Deus noster" (p. 108). The deacon and priest approach the holy table and bow three times: the deacon says "Tempus faciendi" (pp. 109, 110). Then we have

INITIUM SANCTÆ MISSÆ.

"Benedictum regnum" (as on p. 110). "Pro pace, &c." The petitions which follow have been marked on pp. 110, 111.

Immediately after this come the preparations for reading the Holy Scriptures.

"Deinde sequitur proceimenon, quod Latine videtur sonare *vaticinium prophetæ de Christo*," with the prefaces for the various days of the week.

These are:

- For Sunday. "Dominus Regnavit, decorem indutus est: indutus est Dominus fortitudinem et præcinxit se."
For Monday. "Dominus exaudiet me cum clamavero ad eum."
Psalmus. "Cum invocarem, exaudisti me, Deus."
For Tuesday. "Misericordia tua Domine subsequetur me omnibus diebus vitæ meæ."
Psalmus. "Dominus regit me, et nihil mihi deerit."

For Wednesday. "Deus, exaudi orationem meam."

Psalmus. "Deus, in nomine tuo saluum me fac."

For Thursday. "Auxilium meum a Domino qui fecit caelum et terram."

Psalmus. "Levavi oculos meos ad montem."

For Friday. "Deus, susceptor meus es: misericordia tua praeveniet me."

Psalmus. "Erue me de inimicis meis, Deus meus."

For Saturday. The same as for the Sunday.

Then follow the cry *Sophia*, the reading of the Epistle, the Alleluia, and "Domine, benedic evangelium."

"Deus per intercessionem sancti Apostoli et Evangelistae det verbum tibi evangelizandi virtute multa: Rex virtutum dilecte, semper nunc et in saecula saeculorum." The reading of the Gospel follows, all standing (as above, p. 117).

This is followed by the prayers marked L on pp. 118, 119 with the addition of one for "this holy house" and of another for the Emperors; then come the petitions for the Catechumens (p. 119).

Then they are dismissed (p. 120).

The rubric μετὰ τὸ ἀπλωθῆναι τὸ εἰλητόν (p. 120) is rendered "ubi haec dicta sunt diaconus explicat corporale, et sacerdos hanc dicit orationem corporalis": and the second εὐχὴ πιστῶν (p. 121) follows.

The Cherubic Hymn is given at length, with these directions as to the procession; The archdeacon carries the censer and the sacred *peplus*, the deacons patens with the sacred loaves: other deacons follow with chalices. The loaves are placed on the holy table in the form of a cross, and the *peplus* placed over them. The archpresbyter says "Orate pro me sacerdotes sancti"; and they reply "Spiritus sanctus" as on p. 125.

The order now differs entirely from that of the Greek copies. For the prayers of the three antiphons (see pp. 111, 112, 113) and the short *preces* are introduced, with the addition of the following between the second and third prayers;

"Post haec dicunt lectores:

"Bonum est confiteri Domino et psallere nomini tuo, Altissime. Intercessionibus Dei genetricis, Salvator, salva nos. Ad annuntiandum mane misericordiam tuam et veritatem tuam per noctem. Intercessionibus Dei genetricis, salva nos. Quoniam rectus Dominus Deus noster, et non est iniquitas in eo. Intercessionibus Dei genetricis, salva nos. Gloria Patri et Filio et Spiritui Sancto, nunc et semper et in saecula saeculorum. Amen. Intercessionibus Dei genetricis, Salvator, salva nos."

This is followed by our ninety-third psalm, the verses of which are interrupted with the ejaculations "Interpellationibus sanctorum tuorum, salva nos, Domine."

After the prayer of the third antiphon we have the following;

"Iterum cantatur a lectoribus. *Unigenitus Filius*" i.e. the ὁ μονογενὴς υἱός, found in some copies of the Liturgy of S. Mark. (See the note p. 12.) Then, after the deacon has received the gospel and they stand before the "altar," verses of our ninety-fifth psalm are sung. These are interrupted by the response "Salvos fac nos, Fili Dei; qui resurrexisti a mortuis, tibi conceinimus. Alleluia."

The prayer of the introit follows (see above, p. 114), "Benedic, Domine, introitum. Benedictus introitus sanctorum tuorum," and the deacon adds, "Sophia, Stantes sint pedes nostri" (p. 114).

The readers sing, "Venite adoremus et procidamus Christo. Salvos nos fac, Fili Dei, qui de Virgine natus es, conceinentes tibi, Alleluia."

The Gospel is placed upon the altar, and whilst the priest stands near the doors of the chancel, the readers say the "absolutorium, quod Graece dicitur apolyticion."

This varies from day to day. That for Sunday is "Lapide signato a Judaeis, militibus-
"que custodientibus immaculatum corpus tuum, surrexisti tertia die Salvator, tribuens
"mundo vitam. Ideo virtutes caelorum clamabant ad te, vitae Dator, Gloria resurrectioni
" tuae: Gloria regno tuo: Gloria dispensationi tuae, O sole clemens"; this is followed by
an apostrophe to the Virgin, "Gabriele dicente tibi virgo, Ave, cum voce incarnatus est
"omnium Deus in te sacrosancta area, ut dixit justus David: Ostensa es latior caelis, quae
"tuum creatorem portasti: Gloria ei qui habitavit in te: Gloria ei qui exivit de te:
"Gloria ei qui per tuum partum nos liberavit."

On Tuesday an appeal was made to Michael and to John the Baptist: on Wednesday
to our Lord Himself: on Thursday to the Apostles and Saint Nicolaus; an apostrophe
to the Virgin, differing each day, followed.

The translation then gives two or three *contacia*. That for the Epiphany is; "Illuxisti
"hodie orbi, et lumen tuum Domine super nos signatum est in agnitione, laudantes te;
"venisti, illuxisti, Lux inaccessibilis."

Then the readers sing the ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, and whilst they are
singing it the priest says *sedatissima voce* the prayer of the τρισάγιον, "Deus sanctus," as
on p. 115.

Then, before the doors of the Chancel, οὐδεὶς ἄξιός (p. 122), and the more recent prayer,
πληρώσωμεν, and the other petitions (pp. 125, 126). Then follows "Oratio post sacramentorum
"oblationem depositionemque in sancto altari"; i.e. the Κύριε, ὁ Θεός, ὁ παντοκράτωρ of p. 125.

The priest and the others kiss first the altar and then each other. And then come
the cry, τὰς θύρας, τὰς θύρας, and the Creed. "Misericordiam pacis: sacrificium laudis."

They remove the *peplus* entirely, saying ἅγιος ὁ Θεός again.

Then the service proceeds, as on page 127, ἀνω σχῶμεν τὰς καρδίας, &c.

The words κλινόμενος ἐπέυχεται are translated "pronus orat." The Latin is a simple
translation of the Greek (pp. 128—131) until we come to the commemoration of the
Virgin, which is followed up immediately thus, "et pro universorum cogitationibus ut
"Domino placeant, exoremus," a sentiment not found in the Greek. And the mention
of the Baptist &c. follows.

First among the living are "our patriarch Nicolaus, Eleutherus of Alexandria, Cyril
"of Antioch, Leontius of Jerusalem." The Emperor is Alexius the Great and "Porphyro-
"genitus." (This fixes the date.) Then there is a prayer for the deliverance of our
brethren in captivity, and the service proceeds as in the early copies until we come to the
words πληρώσον, δέσποτα, on p. 137.

We are told that the priest divides the *portio sancta* into four pieces and places one
in the cup saying, πλήρωμα Πνεύματος ἁγίου. This is done also with a second cup, if there
is one. The deacons receive from the subdeacon some boiling water and pour in "quantum
"sufficit."

The reception followed. If other priests were present, they seem to have passed the
paten and the chalice on to each other. Then the deacons receive in like manner.
After this the prayer εὐχαριστοῦμέν σοι is said (p. 141).

The deacon calls to the people μετὰ φόβου Θεοῦ προσέλθετε (p. 141) and the people
communicate.

They sing or say; "Repleatur os meum laude, ut cantemus tibi gloriam tuam: quoniam
"fecisti nos dignos sanctorum tuorum mysteriorum, in tua sanctitudine serva nos Deus,
"tota die meditantem justitiam tuam," &c. Then "Stantes qui communicavimus dominica,
"immaculata, immortalia, caelestia mysteria, agamus gratias Domino." And the rest as
in Lady Burdett-Coutts' MS.

BRITISH MUSEUM MANUSCRIPT:

ADDL. 18070.

Since the above pages were in type, I have discovered that the British Museum MS. Add. 18070—which is described in the Catalogue as containing “*Orationes ex ordine pro officio missae celebrando secundum Liturgiam S. Chrysostomi desumptae*”—is really a liturgical roll containing a very large portion of the liturgy as it was used in its simpler form, in the eleventh century. Mr Thompson informs me that he does not think the roll is earlier than the end of the thirteenth century. If so, the simpler liturgy must have continued in use, in some place within the Greek Patriarchate, until that date. For a description of the roll I must refer to the Introductory Chapter II. contenting myself here with giving its salient features.

The fragment commences with the prayer of the third antiphon Ὁ τὰς κοινὰς ταύτας (p. 113). It omits the calls of the deacon exhibited in the upper parts of pages 113, 114, 115. It omits also the prayer ἑλλαμψον p. 117, passing on, after the direction καὶ μετὰ τὴν τοῦ εὐαγγελίου συμπλήρωσιν, λέγει ὁ διάκονος, Εἰπώμεν πάντες, as on p. 118, to the prayer of the ἐκτενῇ, with an invitation from the deacon for a prayer for the Emperors. After this the liturgy proceeds as in the second column of p. 119, and on pp. 120, 121 (the cry Σοφία is added in the margin), 122, 123 (καὶ προσδεχόμενος is added in the margin). Then comes the εὐχὴ προσκομιδῆς, the words of the deacon being constantly omitted, save that we have πληροσομεν τὴν δ. in the margin (see p. 125), and the call ἀγαπήσωμεν ἀλλήλους in the text (as on p. 127). The rubric as to the Creed is as follows; καὶ μετὰ τὸ ἅγιον σύμβολον ὁ διάκονος Στῶμεν καλῶς. At the commencement of the ἄξιον καὶ δίκαιον we turn to the other side of the roll. The liturgy then proceeds as in Lady Burdett-Coutts' MSS. (see pages 128, 129, &c.). After the word Μεταβαλὼν (p. 131) the deacon cries Ἀμήν twice. No names are mentioned by which the date of the service can be discovered (p. 132). The Archbishop is prayed for (p. 133). The εἰρηνικά of page 135 are omitted. After the words τὰ ἅγια τοῖς ἁγίοις we have ὁ λαός, εἰς ἅγιος. The roll then proceeds at once, as in Lady Burdett-Coutts' i. 10 (see p. 137), to the rubric εἶτα τῆς μεταλήψεως (p. 141), and to the prayer εὐχαριστοῦμεν, after which we come immediately to the εὐχὴ ὀπισθάμβωνος, ὁ εὐλογῶν, the roll failing after a few words.

The use of the boiling water had not been introduced when this roll was penned. On the whole it bears an interesting resemblance to B-C i. 10, and the two MSS. corroborate each other.

LITURGY OF SAINT BASIL.

LITURGY OF SAINT BASIL.

[In printing the Liturgy of Saint Basil I have adopted the plan which I followed in the Liturgy of Saint Chrysostom. The upper part of the page represents the text as given in Lady Burdett-Coutts' MS. m. 42 with collations from r. 10 of the same collection. The lower part gives the Liturgy as it was published by Demetrius Ducas in the year 1526. But I have not thought it requisite to print at length prayers which have already been exhibited, once or more frequently, on earlier pages of my collection. It will be seen that the rubrics in the edition of Ducas refer constantly to the corresponding rubrics in the Liturgy of Saint Chrysostom, and so too we find it in the edition of Morel (Paris 1560): the same too may be noted, though perhaps less frequently, in the text published by Goar. In regard to MSS., C again denotes the copy described by Goar as in use in the Greek churches in Italy and Sicily; it belonged to the monastery of Crypto-Ferrata, and was called by him "*Cryptoferratense Falascae*." He used too a liturgical roll (which had lost a little at the commencement) of the date 1041 of which a short notice will be found in my Introductory Chapter on MSS. This I have noted as G 1. I have used somewhat cursorily the fragments of three similar rolls which are stored in the British Museum: one of these furnished the text above (pages 81—84) where the Barberini MS. failed. As to these B M 1 denotes the above Add. MS. 22749. B M 2 and B M 3 respectively Add. MSS. 27563 and 27564. Here too I used, in the first instance, a Latin copy published by Morel "*Ex vetustis codicibus Latinae translationis descripta*": but before it was too late I found that Goar had discovered the Greek original of this, in a copy which he designated as "*MS. Isidori Pyromeli Smyrnaei Monasterii Sancti Iohannis in insula Patmi Diaconi*." Goar was ignorant of this connexion with Morel: it was a cause of joy to him that this Greek copy resembled the Latin published by De la Bigne. I designate this as G 2. The letter R as before denotes the Roman Euchology of 1873, and H the copy printed by Mr Hammond.

It will be found that this Liturgy has been interpolated in recent times less than the Liturgy of Saint Chrysostom. Of course this might have been expected, consideration being paid to the limited number of days on which it is now used. The small figures between brackets [76] refer to the page above where the corresponding passage in the Barberini codex (B) may be found.]

LITURGY OF SAINT BASIL.

ELEVENTH CENTURY.

15. 6

(1)

‘Η θεία λειτουργία τοῦ ἐν ἀγίοις
πατρὸς ἡμῶν Βασιλείου τοῦ μεγάλου
ἀρχιεπισκόπου Καίσαρείας Καππαδο-
κίας.

(1) The text is taken from Lady Burdett
Coutts’ MS. III. 42, with collations from I. 10
in the same collection. The prayers are given
at length in these MSS. but I have not deemed
it necessary so to print them here. I. 10 omits
ἀρχιεπισκόπου Καίσαρ. Καπ.

(2) The Latin rubric (Morel p. 31) is “Primum
Patriarcha cum sequentis ordinis clero vesti-

Εὐχή τῆς προθέσεως.

(2)

‘Ο Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον
ἄρτον,.....τῶν αἰώνων. Ἀμήν. As above,
pp. 76, 108.

[76]

mentis induto, offeruntur in sacrario ab obla-
tionariis mundatae et compositae oblatae, a
populis susceptae, quas ponit in patenis, et
adolens super eas incensum, dicit hanc oratio-
nem. *Domine Deus noster.*”

More simply G 2 has *εὐχή ἣν ποιεῖ ὁ πατρι-
άρχης ἐπὶ τῇ προθέσει τοῦ ἁγίου ἄρτου.*

SIXTEENTH CENTURY.

‘Η θεία λειτουργία τοῦ ἐν ἀγίοις πατρὸς
Βασιλείου τοῦ μεγάλου.

Σημειῶσαι ὅτι αὕτη ἡ θεία λειτουργία τοῦ
μεγάλου Βασιλείου οὐ λέγεται πάντοτε, ἀλλ’ ἐν
καιροῖς τεταγμένοις, ἧγουν ἐν ταῖς κυριακαῖς τῆς
ἁγίας μεγάλης τεσσαρακοστῆς, πλὴν τῆς κυριακῆς
τῶν βαΐων, ἐν τῇ ἁγίᾳ μεγάλῃ πέμπτῃ, ἐν τῷ
μεγάλῳ σαββάτῳ, ἐν τῇ παραμονῇ τῆς Χριστοῦ
τοῦ Θεοῦ ἡμῶν γενέσεως, καὶ τῶν φώτων, καὶ ἐν τῇ

ἡμέρᾳ τῇ ἑορτασίμῳ τοῦ ἁγίου Βασιλείου, καὶ τῇ
τοῦ σταυροῦ. κατὰ τὸν τύπον τῆς ἁγίας τοῦ Θεοῦ
ἐκκλησίας ἡ ἐρμηνεία καὶ ἡ διάταξις ταύτης τῆς
ιερουργίας ἡ αὕτη ἐστὶ τῇ τοῦ ἁγίου Χρυσοστόμου,
ἐν τε ταῖς τοῦ ἱερέως καὶ τοῦ διακόνου εὐχαῖς τε
καὶ ὁρησκέαις πλὴν τινῶν αὐτῶν ἐν τοῖς ἑαυτῶν τόποις
ἐσημειώθησαν.

(1)

‘Ο Θεός, ὁ Θεὸς ἡμῶν ὁ τὸν οὐράνιον
ἄρτον,...μυστηρίων,

(a) For *γενέσεως* R reads *γεννήσεως*: Goar
and R omit *καὶ τῇ τοῦ σταυροῦ*. Goar and
Morel omit the eight words *κατὰ τὸν τύπον* to
ἐκκλησίας. R has *ἀπὸ τῆς ἀρχῆς μέχρι τοῦ* Οἱ
κατηχούμενοι τὰς κεφαλὰς ὑμῶν τ. K. *κλίνετε*, ἡ
λειτουργία τοῦ ἁγίου Βασιλείου ἐστὶν ἡ αὕτη
καθὼς καὶ ἡ τοῦ Χρυσοστόμου. ἐξακολουθεῖ οὖν
ταύτην μέχρι ἀρχῆς φύλ. 53 [i.e. to p. 119 above.]

‘Ομοίως ἡ ἐρμηνεία καὶ ἡ διάταξις ἀμφοτέρων
τῆς λειτουργίας ἡ αὕτη ἐστὶν.

R proceeds, *Εἰπόντος τοῦ διακόνου* Οἱ
κατηχούμενοι τὰς κεφαλὰς ὑμῶν τ. K. *κλίνετε*, ὁ
ἱερεὺς λέγει μυστικῶς τὴν εὐχὴν ὑπὲρ τῶν
κατηχουμένων πρὸ τῆς ἁγίας ἀναφορᾶς.
Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς κατοικῶν... p. 155
below.

ELEVENTH CENTURY.

- (1) Ὁ διάκονος. Εὐλόγησον, δέσποτα.
 Ὁ ἱερεὺς. Εὐλογημένη ἡ βασιλεία τοῦ
 Πατρός,.....τῶν αἰώνων.
 Ὁ διάκονος. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθώ-
 μεν.
 Ὑπὲρ τῆς ἄνωθεν εἰρήνης.
 Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος.
 Ὑπὲρ τοῦ ἁγίου οἴκου τούτου.
 (2) Ὑπὲρ τοῦ ἐπισκόπου ἡμῶν.
 Ὑπὲρ τῆς ἁγίας μονῆς ταύτης.

(1) These three lines are omitted in G 1 and C. All thirteen are omitted in G 2.

(2) 1. 10 ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν. Then Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν, παντὸς τοῦ παλατίου. Ὑπὲρ τοῦ συμπο-
 λεμῆσαι καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν. C has the same.

- Ὑπὲρ εὐκρασίας ἀέρων.
 Ὑπὲρ πλεόντων, ὁδοιπορούντων.
 Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς.
 Εὐχὴ ἀντιφώνου α΄.
 Κύριε, ὁ Θεὸς ἡμῶν, οὗ τὸ κράτος.....
 οἰκτιρμούς σου. As on pp. 76, 111.
 Ὁ διάκονος.
 Ἀντιλαβοῦ, σῶσον.
 Τῆς παναγίας, ἀχράντου, ὑπερευλογημέ-
 νης, δεσποίνης ἡμῶν.

[76]
(3)157
(4)

(3) G 2 has πρὸ τῆς ἐλεύσεως τοῦ πατριάρχου οἱ ἱερεῖς καὶ οἱ διάκονοι συλλειτουργοῦντες εἰσέρ-
 χονται εἰς τὸν ναόν, καὶ πάντων ἱσταμένων πρὸ τῶν
 ἁγίων θυρῶν, ὁ πρῶτος τῶν ἱερέων κλινόμενος ταύτην
 τὴν εὐχὴν λέγει, μυστικῶς.

(4) G 2 omits the next four lines.

SIXTEENTH CENTURY.

- Ἐκφώνως. Ὅτι ἡγιάσται...τῶν αἰώνων.
 Ἀμήν.
 Τὰ αὐτὰ τῇ λειτουργίᾳ τοῦ Χρυσοστόμου λέγεται.
 (a) Κάνταῦθα παρὰ τε τοῦ ἱερέως καὶ τοῦ διακόνου.
 Ὁ ἱερεὺς ἐκφώνως. Εὐλογημένη ἡ βασιλεία
τῶν αἰώνων. Ὁ χορὸς. Ἀμήν.
 (b) Τὰ εἰρηνικά καὶ αἱ ἀποκρίσεις ὡς καὶ ἐν τῇ
 λειτουργίᾳ τοῦ Χρυσοστόμου.
 Ὁ διάκονος. Ἐν εἰρήνῃ τοῦ Κυρίου δεη-
 θώμεν.
 Ὑπὲρ τῆς ἄνωθεν εἰρήνης.
 Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος.
 Ὑπὲρ τοῦ ἁγίου οἴκου τούτου.
 Ὑπὲρ τοῦ ἀρχιεπισκόπου.
 Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλά.

- Ὑπὲρ τοῦ συμπολεμῆσαι καὶ ὑποτά.
 Ὑπὲρ τῆς ἁγίας μονῆς ταύτης.
 Ὑπὲρ εὐκρασίας ἀέρων.
 Ὑπὲρ πλεόντων, ὁδοιπορούντων.
 Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς.
 Εὐχὴ ἀντιφώνου πρῶτου μυστικῶς.
 (c) Κύριε, ὁ Θεὸς ἡμῶν, οὗ τὸ κράτος
 οἰκτιρμούς σου.
 Τοῦ ἱερέως λέγοντος τὴν εὐχὴν μυστικῶς ἐν τῷ
 βήματι, ἐν τῷ αὐτῷ καιρῷ ὁ διάκονος λέγει ἕξω τοῦ
 βήματος τὰ εἰρηνικά. εἰ δ' οὐκ ἔστι διάκονος, ὁ
 ἱερεὺς μετὰ τὴν εὐχὴν λέγει τὰ εἰρηνικά, καὶ μετὰ
 ταῦτα τὴν ἐκφώνησιν.
 Ἐτι καὶ ἔτι τοῦ Κυρίου. Ἀντιλαβοῦ,
 σῶσον. Τῆς παναγίας, ἀχράντου, ὑπερ.

(c)

(d)

(a) Goar omits this. For the additions in-
 serted here between the years 1200 and 1500
 see the Liturgy of S. Chrysostom as above, pp.
 108—110.

- (b) The MSS. omit these directions. [Goar.]
 (c) The Paris MSS. ὁ ἱερεὺς τῆς συναπτῆς
 λεγομένης ποιεῖ εὐχὴν ἀντιφώνου α΄.
 (d) Wanting in all the MSS.

ELEVENTH CENTURY.

[76] Ἐκφώνως. Ὅτι πρέπει σοι πᾶσα δόξα, αἰώνων.
.....τῶν αἰώνων.

[76] (1) Εὐχὴ ἀντιφώνου β'.
Κύριε, ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σουτοὺς ἐλπίζοντας ἐπὶ σέ. As on pp. 76, 112.

Ὁ διάκονος. Ἐτι καὶ ἔτι ἐν εἰρήνῃ.
Ἀντιλαβοῦ, σῶσον.
(2) Τῆς παναγίας, ἀχράντου.
[76] Ἐκφώνως. Ὅτι σὸν τὸ κράτος.....τῶν

(1) G 2 καὶ ψάλλουσιν οἱ ψάλται δύο ἢ τρεῖς στίχους τοῦ ψαλμοῦ, Ἀγαθὸν ἐξομολογεῖσθαι. Then it proceeds καὶ ὀπισθεν αὐτῶν ἀναβαίνων ὁ διάκονος εἰς τὸν δεύτερον βαθμὸν τοῦ ἁμβωνος, ἐκφωνεῖ τὰ εἰρηνικά. Ἐν εἰρήνῃ τοῦ Κυρίου.

(2) L has these lines and adds, Populus respondet. Tibi Domine.

(3) G 2 καὶ ψάλλουσιν οἱ ψάλται ἐν τῷ ἁμβωνι δύο ἢ τρεῖς στίχους τοῦ ψαλμοῦ, Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο, μετὰ τοῦ Ἀλληλουῖα,

Εὐχὴ ἀντιφώνου τρίτου.

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους..... αὐτὸς καὶ νῦν...χαριζόμενος. As on pp. 76, 113.

Ὁ διάκονος. Ἐτι καὶ ἔτι ἐν εἰρήνῃ.

Ἀντιλαβοῦ, σῶσον.

Τῆς παναγίας.

Ἐκφώνως. Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις.....αἰώνων.

Εὐχὴ τῆς εἰσόδου.

[76]
(3)

[76]

ιβ' 8
[76]
(4)

καὶ Δόξα. μετὰ τὸ Δόξα λέγει ὁ ἱερεὺς, Ὁ μονογενὴς Υἱός.

(4) G 2 καὶ οἱ ψάλται ψάλλουσιν Δεῦτε, ἀγαλιώσωμεν. Στιχηρὸν. Σῶσον ἡμᾶς, τίς Θεοῦ, ὁ ἐκ τῶν νεκρῶν ἐγερθεῖς. Ἀλληλουῖα. Λιτανεῖα πρώτη. Καὶ τοῦ ἀρχιερέως ἐκ τοῦ θρόνου ἐν ᾧ ἐκαθέζετο ἐν τῷ κάτω μέρει τῆς ἐκκλησίας ἀνισταμένου καὶ εἰς τὸ ἅγιον βῆμα εἰσερχομένου, ὁ διάκονος λέγει. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν, καὶ τὰ ἐξῆς. Ὁ ἀρχιερεὺς λέγει.

SIXTEENTH CENTURY.

Ἐκφώνως ὁ ἱερεὺς. Ὅτι πρέπει...αἰώνων.
Ὁ χορὸς. Ἀμήν.

(a) Μετὰ τὰ εἰρηνικά ὁ χορὸς ψάλλει τὸ πρῶτον ἀντίφωνον ἢ τὰ τυπικά, εἰ ἔστι κυριακή, εἰ δ' οὐκ, τῆς ἡμέρας.

Εὐχὴ ἀντιφώνου δευτέρου μυστικῶς.

Κύριε, ὁ Θεὸς ἡμῶν, σῶσον.....ἐπὶ σέ.

(b) Σημεῖωσαι κἀνταῦθα ὡς καὶ ἐν τῇ εὐχῇ τῇ πρώτῃ, εἰ ἔστι διάκονος, εἰ δ' οὐκ ἔστι.

Ἐτι καὶ ἔτι. Ἀντιλαβοῦ. Τῆς παναγίας, ἀχράντου.

Ἐκφώνως ὁ ἱερεὺς. Ὅτι σὸν τὸ κράτος... τῶν αἰώνων. Ὁ χορὸς. Ἀμήν.

(b) Μετὰ τὰ δεύτερα εἰρηνικά ψάλλει ὁ χορὸς τὸ

δεύτερον ἀντίφωνον, ἢ τὰ τυπικά τὰ δεύτερα, εἰ ἔστι κυριακή, εἰ δ' οὐκ, τῆς ἡμέρας.

Εὐχὴ ἀντιφώνου τρίτου μυστικῶς.

Ὁ τὰς κοινὰς...αὐτὸς νῦν...χαριζόμενος.

Κἀνταῦθα σημεῖωσαι, ὡς καὶ ἐν τῇ εὐχῇ τῇ πρώτῃ καὶ δευτέρῃ, εἰ ἔστι διάκονος, εἰ δ' οὐκ ἔστιν.

Ἐτι καὶ ἔτι. Ἀντιλαβοῦ. Τῆς παναγίας.

Ἐκφώνως ὁ ἱερεὺς. Ὅτι ἀγαθὸς...αἰώνων.

Ὁ χορὸς. Ἀμήν.

Κἀνταῦθα τῇ τοῦ Χρυσοστόμου λειτουργίᾳ ὁ χορὸς τὰ αὐτὰ ψάλλει. Ὁ τε ἱερεὺς καὶ ὁ διάκονος τὰ αὐτὰ καὶ λέγουσι καὶ ποιοῦσι.

Εὐχὴ τῆς εἰσόδου τοῦ ἁγίου εὐαγγελίου μυστικῶς.

(a) Wanting in all the MSS.

(b) As above.

ELEVENTH CENTURY.

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταστή-
σας ἐν οὐρανοῖς τάγματα.....ἀγαθότητα.

[77] "Οτι πρέπει σοι πᾶσα δόξα.....αἰώνων.
As on pp. 76, 114.

(1) 'Ο διάκονος. Σοφία, ὀρθοί.

(2) Μετὰ τὴν εἰσοδὸν καὶ τὸ τροπάριον καὶ κον-
τάκιον τῆς ἡμέρας λέγει ὁ ἱερεὺς·

"Οτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν
δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ,
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί.

(1) G 2 omits this, but has the Litany *ὑπὲρ
τῆς ἀνωθεν* &c. as above p. 152. It then passes
to the prayer of the *τρισάγιον*.

G 1 begins about here thus, ὁ διάκονος τὴν
μεγάλην συναπτὴν. 'Εν εἰρήνῃ: as in the Liturgy
of S. Chrysostom, above p. 110.

(2) I. 10 omits these nine lines.

(3) I. 10 *εὐχὴ τοῦ τρισαγίου ὕμνον*. Some leaves
are missing here to p. 157.

(4) G 1 adds 'Ο διάκονος. 'Αντιλαβοῦ καὶ τὰ
ἐξῆς: so G 2, prefixing τοῦ ἀρχιερέως ἀνανεύοντος.
"Erigente se Pontifice."

It will be seen that the *εὐχὴ τῆς ἀνω καθέ-
δρας* (p. 77) is here omitted. It is given in G 1
which then proceeds thus, 'Ο λαός. "Ἄγιος ὁ
Θεός, ἅγιος ἰσχυρός, καὶ τὰ ἐξῆς. 'Ο διάκονος.
Πρόσχωμεν. 'Ο ἱερεὺς σφραγίζει τὸν λαόν, λέγων,
Εἰρήνη πᾶσιν. 'Ο διάκονος. Σοφία. 'Ο ψάλτης
τὸ προκείμενον. 'Ο διάκονος. Σοφία. 'Ο ψάλτης.
Πρὸς Ῥωμαίους ἐπιστολῆς. 'Ο διάκονος. *Πρόσχωμεν*.
'Ο ψάλτης, τὸν Ἀπόστολον. 'Ο ἱερεὺς. *Εἰρήνη σοι*.
'Ο διάκονος. Σοφία. 'Ο ψάλτης. Ἀλληλουῖα.

'Ο διάκονος. Καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

'Ο λαὸς ᾄδει τὸν τρισάγιον ὕμνον· καὶ ὁ ἱερεὺς
ἐπεύχεται.

Εὐχὴ τοῦ τρισαγίου.

'Ο Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις.....καὶ δι-
δοὺς αἰτοῦντι.....τῆς ἁγίας θεοτόκου.....
εὐαρεστησάντων.

"Οτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ σοὶ.....
αἰώνων. Ἀμήν.

[77]
(3)

ιη'. 1

[77]
(4)

G 2 thus, καὶ ἀναβαίνει ὁ ἀρχιερεὺς μετὰ τῶν
ἱερέων εἰς τὸ σύνθρονον· καὶ καταβαινόντων τῶν
ψαλτῶν ἐκ τοῦ ἁμβωνος λέγει ὁ ἀρχιερεὺς· *Εἰρήνη
πᾶσιν*. 'Ο λαός. Καὶ μετὰ τοῦ πνεύματός σου.
Καὶ καθέζεται ὁ ἀρχιερεὺς μετὰ τῶν ἱερέων, τῶν
διακόνων καὶ ὑπηρετῶν, τοῦ κλήρου καὶ τοῦ λαοῦ
ἱσταμένων. Καὶ ψάλλεται τὸ προκείμενον ἐν τῷ
ἁμβωνι. Μετὰ ταῦτα ὁ Ἀπόστολος. Καὶ ψάλλεται
τὸ Ἀλληλουῖα. Καὶ καταβαίνει ὁ ἀρχιερεὺς ἐκ τοῦ
συνθρόνου καὶ τῷ διακόνῳ κλινομένῳ ἐπεύχεται, 'Ο
Κύριος δώσει λόγον εὐαγγελιζομένοις δυνάμει πολλῇ.
(The Latin of Morel adds that all stand with
fear and reverence.) Then *Λιτανεῖα δευτέρα*.

The Litany as given in Morel is interesting;
before other well-known petitions it has the
following. "Domine omnipotens, Deus patrum
nostrorum, qui es dives in misericordia et benig-
nus in miserationibus, postulamus te, exaudi et
miserere." "Qui non vis mortem peccatorum
sed conversionem et vitam et poenitentiam,
postulamus te..." This is not in the Greek.
(B M 1 begins in this prayer.)

SIXTEENTH CENTURY.

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταστή-
σας...ἀγαθότητα. Ἐκφώνως. "Οτι πρέπει
...αἰώνων. 'Ο χορός. Ἀμήν.

(α) Μετὰ τὴν εὐχὴν ὃ τε ἱερεὺς καὶ ὁ διάκονος καὶ
ὁ χορός τὰ αὐτὰ καὶ ποιοῦσι καὶ λέγουσι τῇ τοῦ
Χρυσοστόμου *ἱερουργίᾳ*.

*Εὐχὴ τοῦ τρισαγίου, ἣν ὁ ἱερεὺς μυστικῶς
λέγει.*

'Ο Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις...ὁ διδοὺς
αἰτοῦντι...τῆς ἁγίας θεοτόκου...εὐαρεστη-
σάντων. Ἐκφώνως. "Οτι ἅγιος εἶ...αἰώνων.
'Ο χορός. Ἀμήν.

(α) As before.

ELEVENTH CENTURY.

Μετὰ δὲ τὸν Ἀπόστολον ὁ λαὸς ᾄδει τὸ Ἀλλη-
λουΐα, καὶ ὁ ἱερεὺς ἐπεύχεται.

Εὐχὴ τοῦ ἁγίου εὐαγγελίου.

- (1) Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάν-
θρωπε Δέσποτα, τὸ τῆς σῆς θεογνωσίας φῶς
.....τῶν αἰώνων. Ἀμήν. As on p. 117.

Μετὰ δὲ τὸ εὐαγγέλιον λέγει ὁ διάκονος·

Εἴπωμεν πάντες· ἐξ ὅλης τῆς ψυχῆς καὶ
ἐξ ὅλης τῆς διανοίας ἡμῶν εἴπωμεν·

Κύριε Παντοκράτωρ, ὁ Θεὸς τῶν πατέρων
ἡμῶν, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα
ἐλεός σου, δεόμεθά σου, ἐπάκουσον καὶ
ἐλέησον.

*Ετι δεόμεθα ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν

(1) This prayer is not in G 2 or B M 1.

(2) G 1 καὶ ἀνιστάμενος σφραγίζει τὸν λαόν.
G 2 adds τρίτον, εἰς τὸ μέσον, εἰς τὸ ἀριστερὸν
μέρος καὶ εἰς τὸ δεξιόν.

(3) G 1 adds here *Ετι δεόμεθα ὑπὲρ τοῦ ἀρχι-
επισκόπου τοῦ δεῖνος. *Ετι δεόμεθα ὑπὲρ τῶν
ἀδελφῶν ἡμῶν, τῶν ἱερέων, ἱερομοναχῶν, καὶ πάσης
τῆς ἐν Χριστῷ ἀδελφότητος. *Ετι δεόμεθα ὑπὲρ

τοῦ δεῖνος ἱερομοναχοῦ καὶ πάσης τῆς ἐν
Χριστῷ ἡμῶν ἀδελφότητος.

*Ετι δεόμεθα καὶ ὑπὲρ πάντων τῶν διακο-
νούντων καὶ διακονησάντων ἐν τῇ ἁγίᾳ μονῇ
ταύτῃ.

Εὐχὴ τῆς ἐκτενοῦς ἱκεσίας.

(77)

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην
ἱκεσίαν πρόσδεξαι....ἐλεος.

(2)

*Εκφώνως. *Οτι ἐλεήμων...τῶν αἰώνων.

*Ο διάκονος. Εὐξασθε οἱ κατηχούμενοι τῷ

(3)

Κυρίῳ.

Οἱ πιστοὶ ὑπὲρ τῶν κατηχουμένων δεηθῶ-
μεν· Ἵνα ὁ Κύριος αὐτοὺς ἐλεήσῃ·

ιη. 2

Κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀλη-
θείας·

τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ
ἀγίῳ καὶ πανσέπτῳ ναφί τούτῳ. *Ετι δεόμεθα
ὑπὲρ ἀναπαύσεως τῶν ψυχῶν τῶν ἀειμνήστων
κτητόρων τῆς ἁγίας μονῆς ταύτης καὶ πάντων τῶν
προαναπαυσάμενων πατέρων καὶ ἀδελφῶν ἡμῶν τῶν
ἐνθάδε κειμένων, καὶ πανταχοῦ ὀρθοδόξων. B M 2,
which begins about here, has the words ἐνταῦθα
μνημονεύεις οὓς θέλεις. G 2 omits the two lines.

SIXTEENTH CENTURY.

- (a) Ταύτης τῆς εὐχῆς τελεσθείσης καὶ τοῦ χοροῦ
ψάλλοντος τὸ Δόξα καὶ νῦν, ὃ τε ἱερεὺς καὶ ὁ διά-
κονος ψάλλουσι τὸ τρισάγιον καὶ τὰ λοιπὰ ποιῶσιν
(b) ὡς ἐν τῇ τοῦ Χρυσοστόμου λειτουργίᾳ.

*Ο διάκονος. Εἴπωμεν πάντες ἐξ ὅλης τῆς
ψυχῆς.

Κύριε Παντοκράτωρ, ὁ Θεὸς τῶν.

*Ετι δεόμεθα ὑπὲρ τῶν.

*Ο ἱερεὺς λέγει τὴν εὐχὴν ταύτην μυστικῶς·

(a) As above.

(b) The prayer Ἐλλαμψον is not in the copy
of Ducas.

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην ...
τῶν αἰώνων·

*Ο χορὸς. Ἀμήν.

Τὰ αὐτὰ ὁ διάκονος καὶ ἐνταῦθα ὑπὲρ τῶν
κατηχουμένων τῇ τοῦ Χρυσοστόμου λειτουργίᾳ
λέγει.

(c)

Εὐξασθε οἱ κατηχούμενοι τῷ Κυρίῳ...

Οἱ πιστοὶ ὑπὲρ...

Κατηχήσῃ αὐτοῖς τὸν...

(c) These directions are omitted in all the
MSS.

ELEVENTH CENTURY.

Ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης·

Ἐνώσῃ αὐτοὺς τῇ ἀγίᾳ αὐτοῦ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ.

Σῶσον, ἐλέησον, ἀντιλαβοῦ.

Οἱ κατηχούμενοι, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνετε.

[77] (1) Εὐχὴ κατηχουμένων πρὸ τῆς ἀγίας ἀναφορᾶς τοῦ μεγάλου Βασιλείου.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς κατοικῶν.....τοῦ ἀληθινοῦ Θεοῦ ἡμῶν.

[77] Ἐκφών. Ἰνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντῃ καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἀγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας

τῶν αἰώνων.

Ὁ διάκονος. Ὅσοι κατηχούμενοι προέλθετε· οἱ κατηχούμενοι προέλθετε. Ὅσοι κατηχούμενοι προέλθετε· μή τις τῶν κατηχουμένων· ὅσοι πιστοὶ ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν. (2)

Εὐχὴ πιστῶν πρώτη μετὰ τὸ ἀπλωθῆναι τὸ εἰλητόν. [78] (3)

Σύ, Κύριε, κατέδειξας ἡμῖν.....προσαγάγωμέν σοι θυσίαν αἰνέσεως.....ἡμετέρων ἀγνοημάτων.....ἐνώπιόν σου. (4) ιθ'. 3

Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον. (5)

Σοφία.

Ἐκφών. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις τῷ Πατρί,.....τῶν αἰώνων. [78] (6)

(1) In B the rubric was simply εὐχὴ κατηχουμένων. B M 1 agrees with the text, but it omits the words *ὁδὸς αὐτοῖς τὸν ἐλαφρὸν ἱνὸν*. B M 2 has here the prayer, Ἐπίφανον Δέσποτα, of the Liturgy of the Presanctified, p. 96.

(2) G 1 ὁ διάκονος ἀπλοῖ τὸ εἰλητόν, καὶ λέγει.

(3) B M 1 here interposes some directions which are generally found in the Liturgy of

the Presanctified. I will note them in that Liturgy.

(4) G 2 τότε ἐξέρχονται οἱ κατηχούμενοι εἰ πᾶρσιον. ὁ ἀρχιερεὺς μυστικῶς Σύ, Κύριε.

(5) G 2 ὁ διάκονος ὁ τὸ εὐαγγέλιον ἀναγνώσας.

(6) G 1 Ὁ λαός. Οἱ τὰ χερουβὶμ at length.

G 2 has *Λιτανεῖα τρίτη*, and, after the doxology, Οἱ τὰ χερουβὶμ.

SIXTEENTH CENTURY.

Ἀποκαλύψῃ αὐτοῖς.

Ἐνώσῃ αὐτοῖς.

Σῶσον, ἐλέησον.

Οἱ κατηχούμενοι, τὰς κεφαλὰς.

(a) Εὐχὴ ὑπὲρ τῶν κατηχουμένων πρὸ τῆς ἀγίας ἀναφορᾶς ἣν ὁ ἱερεὺς λέγει μυστικῶς.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς.....καὶ δὸς.....ἡμῶν.

Ἐκφώνως ὁ ἱερεὺς. Ἰνα καὶ αὐτοὶ.....αἰώνων.

Ὁ χορός. Ἀμήν.

Μετὰ τὴν ἐκφώνησιν ὁ ἱερεὺς ἐξαπλώνει τὸ εἰλητόν κατὰ τὸ σύνθητες.

Ὁ διάκονος. Ὅσοι κατηχούμενοι.....δεηθῶμεν.

Ὁ χορός. Κύριε, ἐλέησον.

Εὐχὴ πιστῶν πρώτη μετὰ τὸ ἀπλωθῆναι τὸ εἰλητόν, ἣν ὁ ἱερεὺς λέγει μυστικῶς.

Σύ, Κύριε, κατέδειξας...προσάγωμεν...ἐνώπιόν σου.

Εὐχομένου τοῦ ἱερέως, ὁ διάκονος λέγει τὰ εἰρηνικά, εἰ ἔστιν, ἔξω τοῦ ἁγίου βήματος. (b) R omits this.

(a) The MS. C begins here. R resumes here.

(b) R omits this.

ELEVENTH CENTURY.

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

[78] Εὐχὴ πιστῶν β'.

Ὁ Θεός, ὁ ἐπισκεψάμενος.....ἐπὶ τῶν μελλόντων προτίθεσθαι δώρων.

(1) Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον, ἐλέησον. Σοφία.

[78] Ἐκφών. Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμ-

πωμεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ.

Εὐχὴ ἣν ποιεῖ ὁ ἱερεὺς καθ' ἑαυτόν, τοῦ χερουβικοῦ ἁδομένου. [78] (2)

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς...διὰ τὴν ἄφατον καὶ ἄμετρον φιλανθρωπίαν..... τῶν αἰώνων. Ἀμήν. As on p. 122. (3)

Καὶ μετὰ τὴν εἰσόδον λέγει ὁ διάκονος. (5)

(1) G 2 ὁ δ. ὁ ἐν ἄμβωνι στᾶς.

(2) G 1 has εὐχὴ λεγομένη ἐν τῷ ψάλλειν τὸ χερουβικόν. G 2 ὁ δ. ἐκ τοῦ ἄμβωνος κατέρχεται καὶ οἱ ψάλλται καὶ ὁ λαὸς ψάλλουσι τὸ Οἱ τὰ χερουβίμ. Then ἐνταῦθα ἐξάγονται καὶ προτίθενται τὰ ἅγια δῶρα ὑπὸ τῶν ἱερέων καὶ μετὰ τὸ νῖψαι τὰς χεῖρας ὁ ἀρχιερεὺς τοὺς λειτουργοὺς ἵνα δι' αὐτοῦ δεηθῶσιν αἰτεῦ καὶ ἀποκρίνονται αὐτοί, Τὸ ἅγιον Πνεῦμα. (The οὐδεὶς ἄξιος is not in G 2.)

This is followed by the prayers for the gifts &c. as below, and the prayer, Domine Deus

noſter. B M 1 has εὐχὴ τοῦ Χερουβίμ.

(3) B C i. 10 resumes with this prayer. [The Roman edition has σοὶ γὰρ προσεύχομαι both here and in the Liturgy of S. Chrysostom where all other authorities have σοὶ γὰρ προσέρχομαι.]

(4) The prayer of B has been altered as in the more modern liturgy of S. Chrysostom. G 1 follows B in the early part of the prayer, but it seems to agree with the modern text in the latter part.

(5) i. 10 simply ὁ διάκονος.

SIXTEENTH CENTURY.

(a) Ἔτι καὶ ἔτι. Ἀντιλαβοῦ. Τῆς παναγίας. Ὁ διάκονος. Σοφία.

Ἐκφώνως ὁ ἱερεὺς. Ὅτι πρέπει.....τῶν

(b) αἰώνων. Ὁ χορός. Ἀμήν.

Εὐχὴ πιστῶν δευτέρα, ἣν ὁ ἱερεὺς λέγει μυστικῶς.

Ὁ Θεός, ὁ ἐπισκεψάμενος...δώρων.

(c) Εὐχομένου τοῦ ἱερέως ὁ διάκονος λέγει τὰ εἰρηνικὰ ἔξω τοῦ βήματος, ὡς καὶ πρότερον. μετὰ τὰ εἰρηνικὰ λέγει ἐκφώνως ὁ ἱερεὺς,

Ὅπως...τῶν αἰώνων. Ὁ χορός. Ἀμήν.

(a) R omits ἔτι καὶ ἔτι and τῆς παναγίας.

(b) + ὁ Διάκονος. Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν. R.

(c) Missing in the MSS. and R.

(d) Missing in the MSS. and R.

Τὰ αὐτὰ κάνταῦθα καὶ λέγουσιν καὶ ποιοῦσιν ὁ τε ἱερεὺς καὶ ὁ διάκονος τῇ τοῦ Χρυσοστόμου λειτουργίᾳ. (1)

Εὐχὴ ἣν λέγει ὁ ἱερεὺς μυστικῶς, τοῦ χερουβικοῦ ἁδομένου. (c)

Οὐδεὶς ἄξιος...ἄμετρόν σου...τῶν αἰώνων. Ἀμήν.

Κάνταῦθα ὁ τε ἱερεὺς καὶ ὁ διάκονος τὰ αὐτὰ καὶ ποιοῦσιν καὶ λέγουσιν τῇ τοῦ Χρυσοστόμου λειτουργίᾳ, καὶ τελειωθείσων τῶν εὐχῶν καὶ τῶν θρησκειῶν, ὁ διάκονος ἔρχεται ἐν τῷ συνήθει τύπῳ, λέγων (1)

(c) One of the Paris MSS. εὐχὴ ἣν ποιεῖ ὁ ἱερεὺς ὑπὲρ ἑαυτοῦ, εἰσερχομένων τῶν δώρων.

(f) Missing in all the MSS.

(g) For καὶ τῶν θρησκειῶν, Goar and R have καὶ τῆς μεγάλης εἰσόδου.

ELEVENTH CENTURY.

(1) Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.
 Ὑπὲρ τῶν προτεθέντων τιμίων δώρων,
 τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν
 μετὰ πίστews, εὐλαβείας, καὶ φόβου Θεοῦ
 εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης
 θλίψεως, ὀργῆς, καὶ ἀνάγκης, τοῦ Κυρίου
 δεηθῶμεν.

(2) Εὐχὴ προσκομιδῆς, μετὰ τὴν ἐν τῇ ἁγίᾳ τραπέζῃ
 τῶν θείων δώρων ἀπόθεσιν.

[79] Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας καὶ ἀγα-
 γῶν εἰς τὴν ζωὴν ταύτην,.....Σαμουήλ τὰς
 5 εἰρηνικάς· ὡς προσεδέξω.....ἐν τῇ ἡμέρᾳ
 τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τῆς δι-
 καίας.

(1) G 1 reads ὑπὲρ τῶν προσεγεχθέντων καὶ
 ἁγιαζομένων τιμίων δώρων. Ὑπὲρ τῶν εὐσεβεσ-
 τάτων. Ὑπὲρ τοῦ συμπολεμῆσαι. G 2 καὶ ἀποτε-
 θέντων τῶν ἁγίων δώρων καὶ ἐν τῷ θυσιαστηρίῳ
 τεταγμένων, ὁ διάκονος λέγει.

Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον.

Τὴν ἡμέραν πᾶσαν.

Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν.

Τὰ καλὰ καὶ συμφέροντα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡ-
 μῶν.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν.

Τῆς παναγίας, ἀχράντου.

Ἐκφώνως. Διὰ τῶν οἰκτιρμῶν τοῦ μονο- [79]
 γενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν
 τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
 Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας
 τῶν αἰώνων. Εἰρήνη πᾶσιν. [79]

Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους, ἵνα [79]
 ἐν ὁμονοίᾳ ὁμολογήσωμεν. (3)

(2) 1. 10 εὐχὴ μετὰ τὸ ἀποτεθῆναι τὰ τίμια
 δῶρα ἐν τῇ ἁγίᾳ τραπέζῃ. G 2 ὁ ἀρχιερεὺς μυσ-
 τικῶς.

(3) Many old MSS. omit ἵνα.... G 2 καὶ πάν-
 τες ἀλλήλους ἀσπάζονται.

SIXTEENTH CENTURY.

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὑπὲρ τῶν προτεθέντων τιμίων.

Ὑπὲρ τοῦ ἁγίου οἴκου τούτου.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς.

Εὐχὴ τῆς προσκομιδῆς μετὰ τὴν ἐν τῇ ἁγίᾳ
 τραπέζῃ τῶν θείων δώρων ἀπόθεσιν, ἣν ὁ ἱερεὺς
 λέγει μυστικῶς.

Κύριε ὁ Θεὸς ἡμῶν...δικαίας.

Ὁ διάκονος ὡς ἐν τῇ τοῦ Χρυσοστόμου λει-
 τουργίᾳ.

Ἀντιλαβοῦ κ.τ.λ., *ut supra*.

Ἐκφώνως ὁ ἱερεὺς. Διὰ τῶν οἰκτιρμῶν...
 αἰώνων.

Ὁ χορός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Ἀγαπήσωμεν...ὁμολογήσω-
 μεν,

Ὁ χορός. Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα,
 Τριάδα ὁμοούσιον καὶ ἀχώριστον.

Ὁ ἱερεὺς προσκυνεῖ τρεῖς λέγων μυστικῶς·

Ἀγαπήσω σε, Κύριε ἡ ἰσχὺς μου, Κύριε,
 στερεώμα μου καὶ καταφυγὴ μου. *trls*.

ELEVENTH CENTURY.

- [79] Καὶ μετὰ τὸ δοθῆναι τὴν ἀγάπην, λέγει ὁ διάκονος·
 (1) Τὰς θύρας· τὰς θύρας· ἐν σοφίᾳ πρύ-
 (2) σχωμεν.
 [79] Ὁ λαός. Πιστεύω εἰς ἕνα Θεόν.
 ιη'. 6 Ὁ διάκονος. Στῶμεν καλῶς· στῶμεν μετὰ
 (4) φόβου· πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ, ἐν
 εἰρήνῃ προσφέρειν.
 [79] Ὁ ἱερεὺς ἐκφώνως.
 [79] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός,
 καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη
 (1) 1. 10, and G 1 and others omit this rubric.
 (2) B, G 2 and L omit ἐν σοφίᾳ. G 2 proceeds
 καὶ τὸ σύμβολον ψάλλωμεν. καὶ τοῦ ἀρχιδιακόνου
 ἀρχομένου, πάντες τὸ σύμβολον ψάλλουσιν. μετὰ
 τὸ σύμβολον αἴρεται τρίτον, καὶ τρίτον ἀφαίρεται ἐκ
 τῶν ἁγίων δώρων τὸ κάλυμμα.
 (3) 1. 10 omits this also.
- μετὰ πάντων ὑμῶν.
 Ἄνω σχῶμεν τὰς καρδίας.
 Εὐχαριστήσωμεν τῷ Κυρίῳ.
 Ὁ ἱερεὺς κλίνας ἐπεύχεται.
 Ὁ Ὡν, Δέσποτα, Κύριε, Θεέ,.....Θεὸς
 ἀληθινός, ἡ προαιώνιος Σοφία,.....ἀσιγή-
 τοις δοξολογίαις,
 Ἐκφώνως. Τὸν ἐπινίκιον ὕμνον ᾄδοντα,
 βοῶντα, κεκραγότα, καὶ λέγοντα·
 Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριος
 Σαβαώθ.
 (4) B had simply στῶμεν καλῶς.
 1. 10 reads τὴν ἁγίαν προσφορὰν ἐν. So L
 which adds "Misericordiam pacem et sacri-
 ficiū laudis." B M 1 has ἔλεος εἰρήνην.
 (5) G 1 and 1. 10 omit this. G 2 ὁ λαός μετὰ
 τοῦ κλήρου.

SIXTEENTH CENTURY.

- (a) Καὶ ὁ διάκονος περιπτύσσεται τὸ ὥράριον αὐτοῦ
 καὶ προσκυνεῖ τρις καὶ ἐπισυνάπτει ἐκφώνως·
 Τὰς θύρας...πρόσχωμεν.
 (b) Ὁ χορός. Πιστεύω.
 (c) Καὶ μετὰ τὴν συμπλήρωσιν τοῦ ἁγίου συμβόλου
 λέγει ὁ διάκονος ἐκφώνως·
 Στῶμεν καλῶς...τὴν ἁγίαν ἀναφορὰν...
 προσφέρειν.
 (d) Ὁ χορός. Ἐλεον εἰρήνης, θυσίαν αἰνέσεως.
 Ὁ ἱερεὺς ἐκφώνως. Ἡ χάρις τοῦ Κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ
 Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ ἁγίου
 Πνεύματος, εἴη μετὰ πάντων ὑμῶν.
 Ὁ χορός. Καὶ μετὰ τοῦ πνεύματός σου.
 (a) This is missing in most MSS.
 (b) C, ὁ λαός τὸ ἅγιον σύμβολον· Πιστεύω. R
 ὁ λαός.
 (c) R omits this.
- Ὁ ἱερεὺς. Ἄνω σχῶμεν τὰς καρδίας.
 Ὁ χορός. Ἐχωμεν πρὸς τὸν Κύριον.
 Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.
 Ὁ χορός. Ἀξίον καὶ δίκαιον ἐστὶ προσ-
 κυνεῖν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα,
 Τριάδα ὁμοούσιον καὶ ἀχώριστον.
 Ὁ ἱερεὺς κλινόμενος, ἐπεύχεται μυστικῶς·
 Ὁ Ὡν, Δέσποτα, Κύριε, Θεέ...ἡ πρὸ
 αἰώνων Σοφία,...δοξολογίαις...λέγοντα.
 Ὁ χορός. Ἄγιος, ἄγιος, ἄγιος, Κύριος
 Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ
 τῆς δόξης σου. ὡσαννὰ ἐν τοῖς ὑψίστοις.
 εὐλογημένος ὁ ἐρχόμενος. ὡσαννὰ ἐν
 τοῖς ὑψίστοις.
 (d) Morel has εἰλαιον εἰρήνης.
 (e) The Modern Text is ἔχωμεν. [Morel has
 ἔχωμεν.]
 (f) H, Θεὸς ἀληθινὸς πρὸ αἰώνων, Σοφία.

ELEVENTH CENTURY.

- (1) 'Ο ἱερεὺς κλινόμενος ἐπεύχεται.
 [80] Μετὰ τούτων τῶν μακαρίων δυνάμεων,...
 [81] ...ἀποστήσας ἡμᾶς.....προσήγαγε τῇ ἐπι-
 γνώσει σου τοῦ ἀληθινοῦ Θεοῦ καὶ Πατρός,
καὶ καθάρισας ἐν ὕδατι, καὶ ἀγιάσας
 τῷ Πνεύματι τῷ ἁγίῳ,.....κατέλιπε δὲ ἡμῖν
 ὑπομνήματα τοῦ σωτηρίου αὐτοῦ πάθους,
 (2) ταῦτα, ἃ καὶ προτεθείκαμεν κατὰ τὰς αὐτοῦ
 ἐντολάς· μέλλων γὰρ ἐξιέναι ἐπὶ τὸν ἐκού-
 σιον καὶ αἰδιμον καὶ ζωοποιὸν αὐτοῦ θάνα-
 τον, τῇ νυκτὶ ἣ παρεδίδου ἑαυτὸν ὑπὲρ τῆς
 τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐπὶ τῶν
 ἁγίων αὐτοῦ καὶ ἀχράντων χειρῶν, καὶ ἀνα-
 δείξας σοὶ τῷ Θεῷ καὶ Πατρί, εὐχαριστή-
 σας, εὐλογήσας, ἀγιάσας, κλάσας,
 'Εκφών. *Ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθη-
 ταῖς καὶ ἀποστόλοις, εἰπών· Δάβετε, φά-

γετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ
 ὑμῶν κλούμενον, εἰς ἄφεσιν ἁμαρτιῶν.

'Ο ἱερεὺς μυστικῶς. 'Ομοίως καὶ τὸ ποτή-
 ριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου λαβὼν,
 κεράσας, εὐχαριστήσας, εὐλογήσας, ἀγιά-
 σας,

'Εκφών. *Ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθη-
 ταῖς καὶ ἀποστόλοις, εἰπών· Πίετε ἐξ αὐτοῦ
 πάντες· τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς
 καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν
 ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

'Ο ἱερεὺς κλινόμενος ἐπεύχεται.

(3)

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
 [82] ὅσakis γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον,
 καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν ἐμὸν
 θάνατον καταγγέλλετε, τὴν ἐμὴν ἀνάστασιν
 ὁμολογεῖτε.

(1) i. 10 κλίνας here and elsewhere. B M 3
 begins here.

(2) i. 10 omits καὶ. It will be remembered

that the Barberini MS. failed us here. B M 1
 furnished the text of pages 82—84.

(3) B M 1 omits this. i. 10 as usual κλίνας.

SIXTEENTH CENTURY.

- (a) Κάνταῦθα ὁ διάκονος τὰ αὐτὰ ποιεῖ τῇ τοῦ
 Χρυσοστόμου λειτουργίᾳ.
 'Επεύχεται μυστικῶς ὁ ἱερεὺς.
 Μετὰ τούτων τῶν μακαρίων δυνάμεων,
 Δέσποτα φιλόθρωπε...εἰς τοὺς οὐρανοὺς—
 ταῦτα ἃ προτεθείκαμεν...κλάσας,
 (b) 'Ο ἱερεὺς κλίνει τὴν κεφαλὴν, καὶ αἶρων τὴν
 δεξιὰν αὐτοῦ μετ' εὐλαβείας, εὐλογεῖ τὸν ἅγιον
 ἄρτον, ἐκφώνως λέγων·
 *Ἐδωκε...ἁμαρτιῶν.
 'Ο χορὸς ψάλλει· Ἀμήν.

"Ο τε ἱερεὺς καὶ ὁ διάκονος τὰ αὐτὰ κάνταῦθα τῇ
 τοῦ Χρυσοστόμου. 'Ο ἱερεὺς μυστικῶς.

(b)

'Ομοίως...ἀγιάσας,

'Εκφώνως ὁ ἱερεὺς τὴν χεῖρα ἔχων ἄνωθεν μετὰ
 εὐλαβείας καὶ εὐλογῶν, λέγει·

(c)

*Ἐδωκε...ἁμαρτιῶν.

'Ο χορὸς ψάλλει· Ἀμήν.

'Ο ἱερεὺς κλίνας τὴν κεφαλὴν ἐπεύχεται μυστι-
 κῶς·

(d)

Τοῦτο ποιεῖτε.....προσφέροντες.....διὰ
 πάντα.

(a) Omitted in the MSS.

(b) Goar notes that these rubrics are missing
 in all the MSS. H has ὁ ἱερεὺς αἶρων τὴν δεξιὰν αὐτοῦ
 δεικνύει τὸν ἅγιον δίσκον, λέγων ἐκφώνως.

(c) H, καὶ αἶρων τῇ δεξιᾷ δεικνύει ὁμοίως μετ'
 εὐλαβείας τὸ ἅγιον ποτήριον, λέγων ἐκφώνως.

(d) As before.

ELEVENTH CENTURY.

- [82] Μεμνημένοι οὖν, Δέσποτα, καὶ ἡμεῖς ἐπὶ τῆς γῆς, ἀλλὰ διὰ τὰ ἐλέη σου καὶ τῶν σωτηρίων αὐτοῦ παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανὸς ἀνόδου, τῆς ἐκ δεξιῶν σοῦ τοῦ Θεοῦ καὶ Πατρὸς καθέδρας, καὶ τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ παρουσίας,
- Ἐκφώνως. Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέροντες, κατὰ πάντα, καὶ διὰ πάντα,
- (1) Ὁ λαός. Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν.
- (2) Ὁ ἱερεὺς κλινόμενος ἐπέυχεται.
- Διὰ τοῦτο, Δέσποτα πανάγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν, οὐ γὰρ ἐποιήσαμεν ἐνώπιόν σου τι ἀγαθόν
- (3) 1. 10 omits this.
(2) B M 1 omits this. 1. 10, as usual, κλινας.
- ἐπὶ τῆς γῆς, ἀλλὰ διὰ τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου, οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς, θαρρόντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ προθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν, Ἄγιε Ἄγιων, εὐδοκίᾳ τῆς σῆς ἀγαθότητος, ἐλθεῖν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ εὐλογῆσαι αὐτά, καὶ ἀγιάσαι, καὶ ἀναδεῖξαι,
- Καὶ ἀνιστάμενος σφραγίζει τρίτον τὰ ἅγια δῶρα ὁ ἱερεὺς λέγων,
- Τὸν μὲν ἄρτον τοῦτον, αὐτὸ τὸ τίμιον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
- (3) 1. 10 omits ἐνώπιόν σου.

SIXTEENTH CENTURY.

- Ὁ χορὸς ψάλλει τό· Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε· καὶ δεόμεθά σου, ὁ Θεὸς ἡμῶν.
- Ὁ ἱερεὺς, κλινας τὴν κεφαλὴν, εὐχεται μυστικῶς·
- Διὰ τοῦτο.....καὶ προσθέντες.....ἀναδεῖξαι.
- (a) Ὁ διάκονος ὑποτίθῃσι τὸ ῥιπίδιον ὅπερ ἐκράτει ἢ κάλυμμα, καὶ ἔρχεται ἐγγύτερον τῷ ἱερεῖ, καὶ προσκυνοῦσιν ἀμφότεροι τρὶς ἔμπροσθεν τῆς ἁγίας τραπέζης, καὶ εὐχόμενοι καθ' ἑαυτοὺς τό,
- Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ· λέγουσι μυστικῶς τρὶς·
- Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα ἐν τῇ
- τρίτῃ ὥρᾳ τοῖς ἀποστόλοις καταπέμψας, τοῦτο, ἀγαθέ, μὴ ἀντανέλης ἀφ' ἡμῶν.
- Καὶ τό· Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.
- Εἶτα τὴν κεφαλὴν ὑποκλινας ὁ διάκονος δέκνυσιν τῷ ὡραρίῳ τὸν ἅγιον ἄρτον, καὶ λέγει μυστικῶς·
- Εὐλόγησον, δέσποτα, τὸν ἅγιον ἄρτον.
- Καὶ ὁ ἱερεὺς ἀνιστάμενος σφραγίζει τρὶς τὰ ἅγια δῶρα, λέγων μυστικῶς·
- Τὸν μὲν ἄρτον τοῦτον, αὐτὸ τὸ τίμιον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.
- (11)
- σῶμα. Goar's note as to G 1 is perplexing. He first states that all the MSS. omit the following words and then apparently contradicts his statement.

ELEVENTH CENTURY.

- (1) 'Ο διάκονος. Ἀμήν.
 'Ο ἱερεὺς. Τὸ δὲ ποτήριον τοῦτο, αὐτὸ
 τὸ τίμιον αἶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ
 Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
 'Ο διάκονος. Ἀμήν.
 'Ο ἱερεὺς. Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ
 κόσμου ζωῆς.
 'Ο διάκονος. Ἀμήν.
 'Ο ἱερεὺς κλινόμενος ἐπέυχεται.
 Ἡμᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἐνὸς ἄρτου
 καὶ τοῦ ποτηρίου μετέχοντας, ἐνώσαις ἀλλή-
 λους εἰς ἐνὸς Πνεύματος ἁγίου κοινωνίαν,
 (1) G 2 τὸ δ' ἐν τῷ ποτηρίῳ τούτῳ. M omits
 Ἀμήν.

[82]
(2)

(3)

- καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς κατάκριμα
 ποιήσας μετασχεῖν τοῦ ἁγίου σώματος καὶ
 αἵματος τοῦ Χριστοῦ σου· ἀλλ' ἵνα εὐρωμεν
 ἕλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων
 τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, προ-
 πατόρων, πατέρων, πατριαρχῶν, προφητῶν,
 ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύ-
 ρων, ὁμολογητῶν, διδασκάλων, καὶ παντὸς
 πνεύματος δικαίου ἐν πίστει τετελειωμένον,
 Ἐκφώνησις. Ἐξαιρέτως τῆς παναγίας,
 ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν,
 θεοτόκου καὶ ἀειπαρθένου Μαρίας·
 (2) B M 1 ὁ ἱερεὺς, simply. 1. 10 κλίνας.
 (3) 1. 10 ἐνώσαι. (4) 1. 10 ποιῆσαι.

[83]

SIXTEENTH CENTURY.

- 'Ο διάκονος. Ἀμήν.
 Καὶ αὐθις ὁ διάκονος. Εὐλόγησον, δέσποτα,
 τὸ ἅγιον ποτήριον.
 'Ο δὲ ἱερεὺς εὐλογῶν, λέγει·
 Τὸ δὲ ποτήριον τοῦτο, αὐτὸ τὸ τίμιον αἶμα
 τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν
 Ἰησοῦ Χριστοῦ, 'Ο διάκονος. Ἀμήν.
 'Ο ἱερεὺς. Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσ-
 μου ζωῆς.
 'Ο διάκονος. Ἀμήν. Καὶ αὐθις ὁ αὐτὸς δεικ-
 νύων μετὰ τοῦ ὡραρίου τὰ ἅγια ἄμφω, λέγει·
 (a) Εὐλόγησον, δέσποτα.
 'Ο δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς ἀμφοτέρα
 τὰ ἅγια, λέγει·
 Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.

- 'Ο διάκονος, Ἀμήν, τρίς.
 Καὶ τὴν κεφαλὴν ὁ διάκονος ὑποκλινὰς τῷ ἱερεῖ,
 καὶ εἰπὼν τό,
 Μνήσθητί μου, ἅγιε δέσποτα, τοῦ ἀμαρ-
 τωλοῦ,
 μεθίσταται ἐν ᾧ πρότερον ἕστατο τόπῳ, λαβὼν
 καὶ τὸ ῥιπίδιον αὐθις, ὡς πρότερον.
 'Ο δὲ ἱερεὺς ἐπέυχεται μυστικῶς·
 Ἡμᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἐνὸς ἄρτου
 καὶ τοῦ ποτηρίου μετέχοντας,.....πίστει
 τετελειμένον,
 Ἐκφώνησις. Ἐξαιρέτως τῆς παναγίας,
 ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν,
 θεοτόκου καὶ ἀειπαρθένου Μαρίας·
 'Ο χορὸς ψάλλει, Ἐπὶ σοὶ χαίρει.

(b)

- (a) + τὰ ἀμφοτέρα. R H.
 (b) This hymn is in the printed copies of
 the Liturgy of S. James. The following is a
 copy. It is given at length in R.

Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις,
 ἀγγέλων τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος,
 ἡγιασμένε ναὶ καὶ παράδεισε λογικῇ, παρθενικὸν
 καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη, καὶ παιδίον γέ-

ELEVENTH CENTURY.

- [83]
(1) Ὁ διάκονος. Τὰ δίπτυχα τῶν κεκοιμημένων. τῶν ἁγίων σου, ὧν ταῖς ἱκεσίαις ἐπίσκειψαι ἡμᾶς, ὁ Θεός. καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου. μνήσθητι, Κύριε, τὰς ψυχὰς τῶν προκεκοιμημένων δούλων σου, Σηλβεστρου ἱερομοναχοῦ, Ματθαίου, Θωμαῖς..... (2)
19. 3 Τοῦ ἁγίου Ἰωάννου τοῦ προφήτου, τοῦ προδρόμου καὶ βαπτιστοῦ, τῶν ἁγίων καὶ πανευφήμων ἀποστόλων, τοῦ ἁγίου τοῦ Δ., οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων

(1) B M 1 τῶν θανόντων. It begins with making mention of the angels Michael and Gabriel and the heavenly powers, p. 83.

1. 10 interposes ὁ ἱερεὺς κλινὰς ἐπεύχεται. G 2 omits the rubric.

(2) These names are found only in this MS. Others were written in the margin of 1. 10 but subsequently erased. The Latin passes on to the prayer for the church.

SIXTEENTH CENTURY.

- (a) Εἰ δέ ἐστιν ἡ μεγάλη πέμπτη, ψάλλει· τὸν ὕμνον, Ἀλληλουῖα, Ἀλληλουῖα, Ἀλληλουῖα.
- Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον, Ὑιὲ Θεοῦ, κοινωνῶν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἶπω· οὐ φίλημά σοι δώσω, καθάπερ Ἰουδᾶς· ἀλλ' ὡς ὁ Ἀληστὴς ὁμολογῶ σοι· Μνήσθητί μου, Κύριε, ἐν τῇ βασιλείᾳ σου.
- (b) Εἰ δέ ἐστι τὸ μέγα σάββατον, ψάλλει.
- Σιγησάτω πᾶσα σὰρξ βροτεία, καὶ στήτω μετὰ φόβου καὶ τρόμου, καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ Βασιλεὺς τῶν βασιλευνόντων, καὶ Κύριος τῶν κυριευόντων, προέρχεται σφαγιασθῆναι καὶ δοθῆναι τοῖς πιστοῖς· προηγούντοι δὲ τούτου οἱ χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ πολυόμματα Χερουβὶμ, καὶ τὰ ἑξαπτέρυγα Σεραφὶμ τὰς ὄψεις καλύπτοντα, καὶ βοῶντα
- Ὁ διάκονος θυμῷ γύρωθεν τὴν ἁγίαν τράπεζαν καὶ τὰ δίπτυχα, τῶν τε ζώντων καὶ κεκοιμημένων ὧν βούλεται μνημονεῖν.
- Ὁ δὲ ἱερεὺς εὐχεται μυστικῶς.
- Τοῦ ἁγίου Ἰωάννου τοῦ προφήτου προδρόμου καὶ βαπτιστοῦ· Τῶν ἁγίων καὶ πανευφήμων ἀποστόλων· Τοῦ ἁγίου τοῦ Δ., οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν ἁγίων σου, ὧν ταῖς ἱκεσίαις ἐπίσκειψαι ἡμᾶς, ὁ Θεός. καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου.
- (c) Ἐνταῦθα ὁ ἱερεὺς μνημονεῖ, ὡς θέλει, ζώντων καὶ τεθνεώτων, καὶ ὑπὲρ μὲν ζώντων λέγει· Ὑπὲρ σωτηρίας, ἐπισκέψεως, ἀφέσεως

γονεν ὁ πρὸ αἰώνων ὑπάρχων Θεὸς ἡμῶν· τὴν γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλατυτέραν οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις· δέξα σοι.

I understand Goar as stating that the MSS. do not contain either this hymn or the following. C has the χαῖρε, κεχαριτωμένη as it had in the

Liturgy of Chrysostom. See note (d) p. 131.

(a) + ἦχος πλ. β'. R.

(b) This too seems to be omitted in the MSS. + τοῦτο τὸ παρὸν τροπάριον· ἦχος πλ. α'. R.

(c) C τοῦ ἁγίου πατρὸς ἡμῶν Βασιλείου.

(d) Goar says that the next eleven lines are wanting in the MSS.

ELEVENTH CENTURY.

- (1) Ἐνταῦθα μνημονεύει οὓς θέλει.
 [83] καὶ ἀνάπαισον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ
 φῶς τοῦ προσώπου σου.
 [83] Ἔτι σοῦ δεόμεθα, μνήσθητι, Κύριε, τῆς
 (2) ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκ-
 κλησίας, ...μέχρι τῆς συντελείας τοῦ αἰῶνος.
 Μνήσθητι, Κύριε, τῶν τὰ δῶρά σοι
 ταῦτα προσκομισάντων, κ.τ.λ.
 [83] Μνήσθητι, Κύριε, τῶν καρποφορούντων
 καὶ καλλιεργούντων, κ.τ.λ.
 [83] Μνήσθητι, Κύριε, τῶν ἐν ἐρημίαις καὶ
 ὄρεσι, κ.τ.λ.
 [83] Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ, κ.τ.λ.
 [83] Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων
 καὶ πιστοτάτων ἡμῶν βασιλέων, κ.τ.λ.
 [83] 1 Μνήσθητι, Κύριε, πάσης ἀρχῆς καὶ
 ἐξουσίας, κ.τ.λ.
 [83] (2) Μνήσθητι, Κύριε, τοῦ περιεστῶτος λαοῦ,

(1) 1. 10 omits this.

(2) G 1 omits καὶ ἀποστολικῆς.

καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέν-
 των, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς, κατὰ
 τὸ πλήθος τοῦ ἐλέους σου· τὰ ταμεία
 αὐτῶν ἔμπλησον παντὸς ἀγαθοῦ· τὰς
 συζυγίας αὐτῶν ἐν εἰρήνῃ καὶ ὁμονοίᾳ
 διατήρησον· τὰ νήπια ἔκθρεψον· τὴν νεό-
 τητα παιδαγωγῆσον· τὸ γῆρας περικρά-
 τησον· τοὺς ὀλιγοψύχους παραμύθησον·
 τοὺς ἐσκορπισμένους ἐπισυνάγαγε· τοὺς
 πεπλανημένους ἐπανάγαγε, καὶ σύναψον
 τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ
 ἐκκλησίᾳ· τοὺς ὀχλουμένους ὑπὸ πνευμά-
 των ἀκαθαρτῶν ἐλευθέρωσον· τοὺς πλέουσι
 σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον·
 χηρῶν πρόστηθι· ὀρφανῶν ὑπεράσπισον·
 αἰχμαλώτους ῥύσαι· νοσοῦντας ἴασαι· τῶν
 ἐν βήμασι καὶ μετάλλοις καὶ ἐξορίαις καὶ
 πικραῖς δουλείαις καὶ πάσῃ θλίψει καὶ

(3) This is found complete in the Barberini
 copy (p. 83) but I am unwilling to omit it here.

SIXTEENTH CENTURY.

τῶν ἁμαρτιῶν τοῦ δούλου τοῦ Θεοῦ τοῦ
 δέινος.

Ἐπεὶ δὲ τεθνεώτων, λέγει·

Ἐπεὶ ἀναπαύσεως καὶ ἀφέσεως τῆς ψυχῆς
 τοῦ δούλου σου τοῦ δέινος· ἐν τόπῳ φωτεινῷ
 ἐνθα ἀπέδρα λύπη, στεναγμός, ἀνάπαισον
 αὐτούς, ὁ Θεὸς ἡμῶν.

Μυστικῶς τὴν εὐχὴν·

Καὶ ἀνάπαισον αὐτοὺς ὅπου ἐπισκοπεῖ
 τὸ φῶς τοῦ προσώπου σου.

Ἔτι σοῦ δεόμεθα, μνήσθητι, Κύριε, τῆς
 ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκ-
 κλησίας.

Μνήσθητι, Κύριε, τῶν τὰ δῶρά σοι

ταῦτα προσκομισάντων.

Μνήσθητι, Κύριε, τῶν καρποφορούντων
 καὶ καλλιεργούντων.

Μνήσθητι, Κύριε, τῶν ἐν ἐρημίαις καὶ
 ὄρεσι.

Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ, καὶ
 εὐλαβείᾳ, καὶ ἀσκήσει, καὶ σεμνῇ πολιτείᾳ
 διαγόντων.

Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων
 καὶ πιστοτάτων ἡμῶν βασιλέων.

Μνήσθητι, Κύριε, πάσης ἀρχῆς καὶ ἐξ-
 ουσίας, καὶ τῶν ἐν παλατίῳ ἀδελφῶν ἡμῶν.

Μνήσθητι, Κύριε, τοῦ περιεστῶτος λαοῦ,
καὶ ἐμφυλίου πολέμου.

ELEVENTH CENTURY.

ἀνάγκη καὶ περιστάσει ὄντων, μνημό-
νευσον, ὁ Θεός, καὶ πάντων τῶν δεομένων
τῆς μεγάλης σου εὐσπλαχνίας· καὶ τῶν
ἀγαπώντων ἡμᾶς, καὶ τῶν μισούντων, καὶ
τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὐ-
χεσθαι ὑπὲρ αὐτῶν. καὶ παντὸς τοῦ λαοῦ
σου μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν, καὶ
ἐπὶ πάντας ἔκχεον τὸ πλούσιόν σου ἔλεος,
πᾶσι παρέχων τὰ πρὸς σωτηρίαν αἰτήματα,
καὶ ὧν ἡμεῖς οὐκ ἐμνημονέυσαμεν δι'
ἄγνοιαν, ἢ λήθην, ἢ πλήθος ὀνομάτων,
αὐτὸς μνημόνευσον, ὁ Θεός, ὁ εἰδὼς ἐκάστου
τὴν ἡλικίαν καὶ τὴν προσηγορίαν, ὁ εἰδὼς
ἐκάστον ἐκ κοιλίας μητρὸς αὐτοῦ. σὺ
γὰρ εἶ, Κύριε, ἡ βοήθεια τῶν ἀβοηθήτων,
ἡ ἐλπίς τῶν ἀπηλπισμένων, ὁ τῶν χειμα-
ζομένων σωτὴρ, ὁ τῶν πλεόντων λιμὴν,

ὁ τῶν νοσούντων ἱατρός· αὐτὸς τοῖς πᾶσι
τὰ πάντα γενοῦ, ὁ εἰδὼς ἐκάστον καὶ τὸ
αἶτημα αὐτοῦ, οἶκον καὶ τὴν χρείαν αὐτοῦ.
ῥῦσαι, Κύριε, τὴν πόλιν ταύτην καὶ πᾶσαν
πόλιν καὶ χώραν ἀπὸ λιμοῦ, λοιμοῦ, σεισ-
μοῦ, καταποντισμοῦ, πυρός, μαχαίρας, ἐπι-
δρομῆς ἀλλοφύλων, καὶ ἐμφυλίου πολέ-
μου.

Ἐκφώνησις.

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἐπι-
σκόπου ἡμῶν τοῦ Δ'. ὃν χάρισαι ταῖς ἀγίαις
σου ἐκκλησίαις ἐν εἰρήνῃ, σῶων, ἔντιμον,
ὑγιή, μακροημερεύοντα, ὀρθοτομοῦντα τὸν
λόγον τῆς σῆς ἀληθείας.

Ὁ διάκονος. Τὰ δίπτυχα τῶν ζώντων.

Ὁ δὲ ἱερεὺς κληνόμενος ἐπεύχεται.

Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς

(1) I. 10 τοῦ ἀρχιεπισκόπου. G 1 τοῦ πατρὸς
καὶ ἐπισκόπου.

(2) L omits this. I. 10 represents τὰ δίπτυχα
here and above as parts of the rubric.

SIXTEENTH CENTURY.

(a) Ὁ μὲν διάκονος ἐπιστρέφει πρὸς τὴν θύραν τοῦ
ἀγίου βήματος κρατῶν τὸ ὠράριον ἄκροις τοῖς δακτύ-
λοις καὶ λέγει·

Καὶ πάντων καὶ πασῶν.

Ὁ δὲ χορὸς ψάλλει· Καὶ πάντων καὶ
πασῶν.

Ὁ δὲ ἱερεὺς ἐκφωνεῖ· Ἐν πρώτοις μνήσθητι,
Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν.....ἀλη-
θείας.

(b) Καὶ ὁ διάκονος λέγει πρὸς τῇ θύρᾳ στάς·

(a) Missing in the MSS. and H. C has καὶ
ὑπὲρ τῶν ἐν γῇ καὶ ἐν θαλάσῃ καὶ ἐν διαφόροις
τόποις τελειωθέντων Χριστιανῶν ἀδελφῶν ἡμῶν· καὶ
ὑπὲρ ἀναβρύσεως καὶ ἀπολυτρώσεως τῶν ἀδελφῶν
ἡμῶν τῶν αἰχμαλώτων, ἰάσεως τῶν ἀσθενούντων,
καὶ τοῦ περισπτώσεως λαοῦ. Καὶ ὧν ἐκάστος κατὰ

Τοῦ δεῖνος πανιερωτάτου μητροπολίτου, ἢ
ἐπισκόπου, (ὅστις ἂν ᾖ).

Καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἅγια
δῶρα ταῦτα εὐλαβεστάτου ἱερέως (τοῦ δεῖνος).

Καὶ ὑπὲρ σωτηρίας τῶν εὐσεβεστάτων καὶ
θεοφυλάκτων βασιλέων ἡμῶν. Καὶ πάντων
καὶ πασῶν.

Καὶ ὁ χορὸς ψάλλει· Καὶ πάντων καὶ πασῶν.

Ὁ δὲ ἱερεὺς ἐπεύχεται μυστικῶς·

Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς

διάνοιαν ἔχει. Ὁ ἱερεὺς ἐκφωνῶς· Ἐν πρώτοις
μνήσθητι, Κύριε, τοῦ πατρὸς καὶ ἐπισκόπου.

(b) This is (apparently) missing in Goar's
MSS. C has here τὰ δίπτυχα τῶν ζώντων.

(c) Missing in some modern liturgies.

[84]
(1)

[84]
(2)

[84]

(c)

ELEVENTH CENTURY.

ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον
τῆς σῆς ἀληθείας.

Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ
μετὰ πάντων ὑμῶν.

[84] Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τῶν
οἰκτιρμῶν σου καὶ τῆς ἐμῆς ἀναξιότητος·
συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν
τε καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς
ἁμαρτίας κωλύσης τὴν χάριν τοῦ ἀγίου σου
Πνεύματος ἀπὸ τῶν προκειμένων δώρων.

Ὁ διάκονος. Πάντων τῶν ἁγίων μνημονεύ-
σαντες, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου
δεηθώμεν. (1)

[84] Μνήσθητι, Κύριε, τοῦ πρεσβυτερίου,
...πάντα γὰρ ἀπέδωκας ἡμῖν.

Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασ-
θέντων τιμίων δώρων τοῦ Κυρίου δεηθώμεν·

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ
προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ
ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστή-
ριον, εἰς ὁσμὴν εὐωδίας, ἀντικαταπέμψῃ
ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν τοῦ ἀγίου
Πνεύματος, δεηθώμεν.

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης
θλίψεως, ὀργῆς, καὶ ἀνάγκης τοῦ Κυρίου
δεηθώμεν.

εθ'. β
[85] Ἐκφών. Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι
καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀννυμεῖν τὸ
πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου,
τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἀγίου
Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

[85] Ἐκφών. Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου

Ὁ ἱερεὺς κλινόμενος ἐπέυχεται. (2)

(1) These have been added since the Barberini
MS. was written. They are in B M 1. G 2 ὁ
διάκονος ἐν τῷ ἄμβωνι· Ἄνοιχθήτωσαν αἱ θύραι.

Καὶ ἀνοίγονται αἱ θύραι. Λιτανεῖα τετάρτη. πᾶν-
των τῶν ἁγίων.

(2) i. 10 κλίνας.

SIXTEENTH CENTURY.

ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον
τῆς σῆς ἀληθείας.

μετὰ πάντων ὑμῶν.

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τῶν
οἰκτιρμῶν σου καὶ τῆς ἐμῆς ἀναξιότητος·

Καὶ ὁ διάκονος ἐξέρχεται, εἰ ἔστιν, εἰ δ' οὐχ, ὁ
ἱερεὺς, καὶ στὰς ἐν τῷ συνήθει τόπῳ λέγει· (b)

Μνήσθητι, Κύριε, τοῦ πρεσβυτερίου, τῆς
ἐν Χριστῷ διακονίας,.....πάντα γὰρ ἀπέ-
δωκας ἡμῖν·

Πάντων τῶν ἁγίων...δεηθώμεν.

Ὁ χορὸς. Κύριε, ἐλέησον.

Καὶ τὰ λοιπὰ ὡς ἐν τῇ τοῦ Χρυσοστόμου λει-
τουργίᾳ.

(a) Ἐκφών. Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι
.....τῶν αἰώνων.

Ὑπὲρ τῶν προσκομισθέντων.

Ὅπως ὁ φιλόανθρωπος.

Ὑπὲρ τοῦ ῥυσθῆναι.

Ὁ ἱερεὺς ἐπέυχεται μυστικῶς· (c)

Ἐκφών. Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου
Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ

(a) Goar's text and R have here ὁ ἱερεὺς
ἐπιστρέφει πρὸς τῇ θύρᾳ καὶ εὐλογῶν λέγει ἐκ-
φώνως. Καὶ ἔσται.

(b) This is missing in the MSS.

(c) Some MSS. add τῆς συναπτῆς λεγομένης.

ELEVENTH CENTURY.

- [85] Ὁ Θεὸς ἡμῶν, ὁ Θεὸς τοῦ σῶζειν, σὺ ἡμᾶς διδάξον εὐχαριστεῖν σοι ἀξίως, κ.τ.λ.
.....τοῖς ἀγαπῶσί σε, Κύριε.
- (1) Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον.
Τὴν ἡμέραν πᾶσαν τελείαν.
- 10'. 7 Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν.
Συγγνώμην καὶ ἄφεσιν.
Τὰ καλὰ καὶ συμφέροντα.
Τὸν ὑπόλοιπον χρόνον.
Χριστιανὰ τὰ τέλη.
Τὴν ἐνότητα τῆς πίστεως.
- [85] Ἐκφώνως. Καὶ καταξέωσον ἡμᾶς, Δέσποτα, μετὰ παύρησίας, ἀκατακρίτως, τολμᾶν ἐπι-
καλεῖσθαί σε τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγειν,
- (2) Ὁ λαός. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.
- (1) As on p. 135. (These have been added.)
(2) G 2 ὁ λαὸς καὶ ὁ κληρὸς σὺν αὐτῷ αἵροντες τὰς χεῖρας λέγουσι τὸ Πάτερ ἡμῶν.
(3) G 1 Καὶ ὁ ἱερεὺς ὀρθῶς, μυστικῶς εὔχεται ὑψῶν τὰς χεῖρας· Κύριε, Κύριε, μὴν ἀγαθὴ, μόνε φιλάνθρωπε, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ
- Ὁ ἱερεὺς. Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Εἰρήνη πᾶσιν.
Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.
Ὁ ἱερεὺς κλινόμενος ἐπεύχεται.
Δέσποτα Κύριε, ὁ Πατὴρ τῶν οἰκτιρμῶν,εἰς Πνεύματος ἁγίου κοινωνίαν,
Ἐκφώνησις. Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιланθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ὁ ἱερεὺς ἐπεύχεται.
- [85] (3)
[86]
[88] (4)

SIXTEENTH CENTURY.

- Ὁ Θεὸς ἡμῶν...σὺ ὁ Θεὸς ἡμῶν...
...τοῖς ἀγαπῶσί σε, Κύριε.
Ὁ διάκονος, εἰ ἔστι, τὰ εἰρηνικὰ ὡς καὶ ἐν τῇ τοῦ Χρυσοστόμου.
- (a) Ἀντιλαβοῦ.....Τὴν ἐνότητα.
Ἐκφώνως ὁ ἱερεὺς. Καὶ καταξέωσον...καὶ λέγειν.
- (b) Ὁ χορὸς τὸ Πάτερ ἡμῶν.
Ἐκφώνως ὁ ἱερεὺς. Ὅτι σοῦ...αἰώνων.
Ὁ χορὸς. Ἀμήν.
- (a) C ὁ ἱερεὺς ὑψοῖ τὰς χεῖρας.
(b) C ὁ ἱερεὺς λέγει τὸ Πάτερ ἡμῶν.
(c) H ἡμῶν...κλίνωμεν. Some MSS. nld Sol,
- Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.
Ὁ χορὸς. Καὶ μετὰ τοῦ πνεύματός σου.
Ὁ διάκονος. Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνετε.
Κλίνας γοῦν ὁ διάκονος μικρὸν τὴν κεφαλὴν, καὶ ὀρῶν τὸν ἱερέα προσκυνοῦντα, προσκυνεῖ καὶ αὐτός. Ὁ ἱερεὺς κλινόμενος ἐπεύχεται μυστικῶς·
Δέσποτα Κύριε...κοινωνίαν,
Ἐκφώνως ὁ ἱερεὺς. Χάριτι...αἰώνων.
Ὁ χορὸς. Ἀμήν.
Κύριε.
(d) R has simply ὁ ἱερεὺς ἐπεύχεται.
- (c)
(d)

ELEVENTH CENTURY.

[86]

Πρόσχες, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς
ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου, καὶ ἀπὸ
θρόνου δόξης τῆς βασιλείας σου, καὶ ἔλθε
εἰς τὸ ἁγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ
συγκαθεζόμενος καὶ ὧδε ἡμῖν ἀοράτως

συνών· καὶ καταξίωσον τῇ κραταίᾳ σου
χειρὶ μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός
σου καὶ τοῦ τιμίου αἵματος, καὶ δι' ἡμῶν
παντὶ τῷ λαῷ.

Ὁ διάκονος. Πρόσχωμεν.

(1)

(1) i. 10 adds ὁ ἱερεὺς ὑψοῖ τὸν ἄρτον σταυροειδῶς, λέγων.

SIXTEENTH CENTURY.

Ὁ ἱερεὺς ἐπέυχεται μυστικῶς·

Πρόσχες.....τῷ λαῷ.

(a)

Κάνταῦθα ὁ τε ἱερεὺς καὶ ὁ διάκονος τὰ αὐτὰ

καὶ λέγουσιν καὶ ποιοῦσιν τῇ τοῦ Χρυσοστόμου
λειτουργίᾳ.

Ὁ διάκονος ἐκφωνεῖ· Πρόσχωμεν.

(a) This is not in the MSS. nor in Goar's copy, nor in R. C has καὶ θυμῶν λέγει· Ὑψώσω κ.τ.λ. as in note a, p. 136 to the word Μερίζεται. It proceeds Μερίζεται ὁ ἄμνος τοῦ Θεοῦ, ὁ Τίδς τοῦ Πατρὸς, ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου, πάντοτε νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ λαβὼν τὴν μερίδα τίθησιν αὐτὴν ἐν τῷ ποτηρίῳ, τοῦ διακόνου εἰρηκότος, Πλήρωσον, δέσποτα. Καὶ ὁ ἱερεὺς, Πλήρωμα τοῦ ἁγίου Πνεύματος. Καὶ μικρὸν κύψας εὐχεται οὕτως. Μεμολυσμένη ψυχῇ, καὶ ῥυπαρῷ χεῖλει, καὶ χερσὶν ἀσχαῖς, καὶ πυλίνῃ γλώττῃ, καὶ ὅλος ὑπάρχω ταπεινὸς καὶ ἁμαρτωλὸς καὶ ἀμετανόητος, φιλάνθρωπε Σωτέρ μου· καὶ ἱκετεύω, ὁ καλῶν ἁμαρτωλοὺς εἰς μετάνοιαν, ἄφες, συγχώρησόν μοι τῷ ἁμαρτωλῷ τὰ παραπτώματά μου, τὰ πλημμελήματά μου, τὰ ἐκούσια καὶ τὰ ἀκούσια, τὰ ἐν γνώσει καὶ τὰ ἐν ἀγνοίᾳ, πάντα μοι συγχώρησον, ὡς ἀγαθὸς καὶ φιλάνθρωπος, μακρόθυμὸς τε καὶ πολυέλεος· καὶ τῇ πρεσβείᾳ τῆς παναχράντου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀκατακρίτως ἀξιόσόν με δέξασθαι τὴν ἁγίαν καὶ ἀχράντον σου ὄσραν, εἰς ἄφεςιν ἁμαρτιῶν, εἰς κάθαρσιν τῶν πονηρῶν μου λογισμῶν, εἰς τήρησιν τῶν ἐντολῶν σου, καὶ εἰς ζωὴν αἰώνιον· ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ...

Thus C gives here a solution of the difficulty mentioned in the note (h), p. 138.

It proceeds καὶ λαβὼν μίαν μερίδα κλᾶ καὶ δίδει (sic) τῷ διακόνῳ καὶ τοῖς συλλειτουργοῖσιν, λέγων·

Τοῦ δειπνοῦ σου τοῦ μυστικοῦ (as on p. 139). Εἰθ' οὕτω λέγει ταύτην τὴν εὐχὴν. Δέσποτα, φιλάνθρωπε Κύριε, Ἰησοῦ Χριστέ, μὴ εἰς κρίμα ἢ κατάκριμα γενέσθαι τὰ ἁγία ταῦτα, ἀλλ' εἰς κάθαρσιν ψυχῆς τε καὶ σώματος. Εἶτα σφραγίζει ἑαυτὸν ἐν τῷ μετώπῳ μετὰ τῆς μερίδος, λέγων· Πιστεύω, Κύριε, καὶ ὁμολογῶ ὅτι σὺ εἶ ὁ Χριστός, ὁ Τίδς τοῦ Θεοῦ τοῦ ζῶντος. Λέγει· Τὸ τίμιον σῶμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸ μεταδιδόμενον ἡμῖν εἰς ἄφεςιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Ὁμοίως καὶ εἰς τὸ ποτήριον λέγει· Ποτήριον σωτηρίου λήψομαι καὶ τὸ ὄνομα Κυρίου ἐπικαλέσομαι. Αὐτὸ το τίμιον αἷμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τὸ μεταδιδόμενον ἡμῖν εἰς ἄφεςιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Εἰθ' οὕτω συγγίγας τὸ ποτήριον βάλλει ἐν αὐτῷ τὰς μερίδας ἐτέρας, λέγων τὴν εὐχὴν ταύτην. Γένοιτό μοι, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, τὸ σῶμά σου τὸ ἅγιον εἰς ἄφεςιν ἁμαρτιῶν, καὶ τὸ αἷμά σου τὸ τίμιον εἰς ζωὴν αἰώνιον, καὶ ἐν τῇ δευτέρᾳ σου παρουσίᾳ συναριθμησόν με τοῖς δικαίοις καὶ ἐκλεκτοῖς σου προβάτοις, ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Εἰ μὲν εἰσὶν τινες οἱ βουλόμενοι μεταλαβεῖν· Μετὰ φόβου καὶ πίστεως καὶ ἀγάπης προσέλθετε Χριστῷ τῷ Θεῷ καὶ Βασιλεῖ ἡμῶν. Ὁ λαὸς ἀποκρίνεται, Εὐλογημένος ὁ ἐρχόμενος ἐν δόματι Κυρίου. Θεὸς Κύριος, καὶ ἐπέφανεν ἡμῖν. Καὶ ὁ ἱερεὺς μεταλαμβάνει τὸν λαόν, λέγων· Τὸ τίμιον σῶμα καὶ αἷμα τοῦ Κυρίου.

ELEVENTH CENTURY.

- ἽΟ ἱερεὺς. τὰ ἄγια τοῖς δ'ἰοῖς.
- (1) ἽΟ διάκονος. Πλήρωσον, δέσποτα, τὸ ἅγιον ποτήριον.
- Καὶ λαβὼν ὁ ἱερεὺς ἐκ τοῦ ἄρτου μερίδα μίαν βάλλει εἰς τὸ ἅγιον ποτήριον, λέγων,
- (2) Πλήρωμα Πνεύματος ἁγίου.
- ἽΟ διάκονος. Ἀμήν.
- (3) Εἴτα. Μετὰ φόβου Θεοῦ καὶ πίστεως. Προσέλθετε.
- Εἴτα τῆς μεταλήψεως τελειωθείσης καὶ τῶν ἁγίων λειψάνων ἀπὸ τῆς ἱερᾶς ἀρθέντων τραπέζης ἐπύχεται ὁ ἱερεὺς.
- Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν....τοῦ Χριστοῦ σου.
- Ὅτε δὲ μέλλει στραφῆναι τὰ ἅγια δῶρα ἐνθα προετέθησαν, ἐν τῷ αἵρεσθαι ταῦτα ἀπὸ τῆς ἁγίας τραπέζης θυμῷ ὁ διάκονος τρεῖς, ὁ δὲ ἱερεὺς λέγει καθ' ἑαυτὸν,
- Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.
- Αἶρων δὲ ταῦτα ἐκφωνεῖ,
- Πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- ἽΟ διάκονος. Ὅρθοί· μεταλαβόντες τῶν

10'. 8
(4)

(1) This is not in B, 1. 10, B M 1, or G 2. The two latter have ὁ λαός· Εἰς ἅγιος. Καὶ οἱ ψάλλαι ψάλλουσιν τὸ κοινωνικόν, καὶ οὕτως πάντες μεταλαμβάνουσιν. Εἴτα τῆς μεταλήψεως τελειωθείσης τὰ ἅγια εἰς τὸ σκενοφυλάκιον εἰσφέρονται πάντων ψαλλομένων τό· Πληρωθῆτω τὸ στόμα μου. The Latin proceeds "ut hymnum dicamus gloriæ tuæ: quia nos idoneos fecisti sanctorum tuorum participare mysteriorum: salva nos in sanctificatione tua tota die meditantes iustitiam tuam."

It passes on to ὁρθοί, μεταλαβόντες. Then we have εὐχαριστοῦμέν σοι, and the Litany.

- (2) B εἰς πλήρωμα Πνεύματος ἁγίου.
- (3) B omits this. B M 1 breaks off here.
- (4) B καὶ μετὰ τὸ πάντας μεταλαβεῖν, λέγοντος τοῦ διακόνου τὴν εὐχὴν. 1. 10 thus, εἴτα τῆς μεταλήψεως τελειωθείσης ὁ ἱερεὺς ἐπύχεται.
- (5) 1. 10 omits the next nine lines.
- (6) G 1 Πληρωθῆτω τὸ στόμα μου καὶ τὰ ἐξῆς.

SIXTEENTH CENTURY.

- Καὶ ὁ ἱερεὺς. Τὰ ἄγια τοῖς δ'ἰοῖς.
- Καὶ ὁ χορός. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.
- (a) Καὶ ἐνταῦθα καὶ ὁ χορὸς τὰ αὐτὰ ψάλλει τῇ τοῦ Χρυσοστόμου ἱερουργίᾳ· καὶ ὁ ἱερεὺς καὶ ὁ διάκονος, καὶ ἐν τῇ ζέσει, καὶ ἐν τῷ μελισμῷ, καὶ ἐν τῇ κοινωνίᾳ, καὶ ἐν ταῖς εὐχαῖς, καὶ θρησκειαῖς,
- ταῦτα καὶ λέγουσι καὶ ποιοῦσι τῇ τοῦ Χρυσοστόμου.
- ἽΟ ἱερεὺς ἐπύχεται μυστικῶς·
- Εὐχαριστοῦμέν σοι...τοῦ Χριστοῦ σου.
- ἽΟ διάκονος ἐν τῷ συνήθει τόπῳ στὰς λέγει·
- Ὅρθοί, μεταλαβόντες...ζωοποιοῦν μυστηρίων ἀξίως εὐχαριστήσομεν τῷ Κυρίῳ.
- ἽΟ χορός. Κύριε, ἐλέησον.

(a) This is not in any MS. C has simply εἴτα τῆς μεταλήψεως τελειωθείσης, ὑποστρέφει ἐν τῷ θυσιαστηρίῳ καὶ λέγει τὴν εὐχὴν ταύτην. To the words εἰς πίστιν ἀνασχυτον (p. 86) C adds εἰς ἐπίδα βεβαίαν. R has this; εἴτα τῆς μεταλήψεως τελειωθείσης καὶ τῶν ἁγίων λειψάνων ἀπὸ τῆς ἱερᾶς ἀρθέντων τραπέζης ἐπύχεται ὁ ἱερεὺς·

Εὐχαριστοῦμεν.

(b) C has καὶ θυμῶν ἐκφωνεῖ ὁ ἱερεὺς, Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε κ.τ.λ. Ὁ λαός, Εἰς τὸ ὄνομα τοῦ Κυρίου εὐλογημένον. Ὁ ἱερεὺς λέγει, Εὐλογημένοι ἡμεῖς τῷ Κυρίῳ· τῇ θείᾳ αὐτοῦ χάριτι, πάντοτε. Ὁ λαός, Εὐλογήσω τὸν Κύριον.

ELEVENTH CENTURY.

θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων, καὶ ζωοποιῶν φρικτῶν τοῦ Χριστοῦ μυστηρίων εὐχαριστήσωμεν τῷ Κυρίῳ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τὴν ἡμέραν πᾶσαν, τελείαν.

[86] Ἐκφώνως.

Ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(1)

[87] Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ ὀπισθάμβωνος ἐκφωνουμένη.

(2)

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἁγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον

τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλῆρωμα τῆς ἐκκλησίας σου φύλαξον· ἁγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς, τοὺς ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν, τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθῇ, καὶ πᾶν δῶρημα τέλειον, ἄνωθέν ἐστι, καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

κ'. 1

(3)

(1) G 2 ὁ ἀρχιερεὺς μετὰ ταῦτα ὅπισθεν τοῦ ἁμβωνος ἀπέρχεται· καὶ ὁ διάκονος λέγει, Τοῦ Κυρίου δεηθῶμεν. Ὁ ἀρχιερεὺς· Ὁ εὐλογῶν.

(2) This prayer is different from that in B. It is the same that is used in the modern "S. Chrysostom."

One of the Paris MSS. used by Goar has the following εὐχὴ ὀπισθάμβωνος. Δέσποτα Κύριε Ἰησοῦ Χριστέ, ὁ σωτὴρ ἡμῶν, ὁ καταξιώσας ἡμᾶς τῆς σῆς δόξης κοινωνοὺς γενέσθαι διὰ τῆς τῶν ἁγίων σου μυστηρίων ζωοποιοῦ μεταλήψεως, δι' ὧν τοῦ θανάτου σου καὶ τῆς ἀναστάσεως τὸν τύπον τελεῖν παρέδωκας ἡμῖν, δι' αὐτῶν ἡμᾶς ἐν τῷ ἁγιασμῷ

σου διαφύλαξον, μεμνημένους τῆς σῆς χάριτος διὰ παντός, καὶ σοὶ ζῶντας ὑπὲρ ἡμῶν ἀποθανόντι καὶ ἐγερθέντι. Τοῖς συλλειτουργήσασιν ἡμῖν καὶ τοῖς θείοις σου μυστηρίοις διακονήσασι βαθμὸν ἀγαθὸν περιποιοῦν καὶ πολλὴν παρησίαν ἐπὶ τοῦ φοβεροῦ σου βήματος· εἰρήνην τῷ κόσμῳ δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν καὶ παντὶ τῷ λαῷ σου. Σὺ γὰρ εἶ ὁ ἀληθινὸς Θεὸς ἡμῶν καὶ ζωὴ αἰώνιος, καὶ σοὶ τὴν δόξαν.

(3) G 2 καὶ οἱ ὑπηρέται ἀποκρίνονται Ἀμήν. Καὶ εἰς τὸ σκενοφυλάκιο ἀπέρχονται· καὶ τὰ ἱερὰ ἐκδύουσιν ἐγὼς τῆς προθέσεως. And so it concludes.

SIXTEENTH CENTURY.

Ὁ διάκονος. Ἀντιλαβοῦ Τὴν ἡμέραν . . .

Ἐκφώνως ὁ ἱερεὺς. Ὅτι σὺ εἶ ὁ ἁγιασμός . . . αἰώνων.

Ὁ χορὸς. Ἀμήν.

(a) R gives this to the priest.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

(a)

Καὶ αὖθις. Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ ὀπισθάμβωνος ἐκφωνουμένη παρὰ τοῦ ἱερέως ἔξω τοῦ βήματος.

(b)

Ὁ εὐλογῶν . . . τῶν αἰώνων.

(b) R omits ἔξω τοῦ βήματος.

ELEVENTH CENTURY.

[86]
(1)

Εὐχὴ ἐν τῷ συστεῖλαι τὰ ἅγια.

Ἦνυσται, καὶ τετέλεσται, ὅσον εἰς τὴν
ἡμετέραν δύναμιν, Χριστὲ ὁ Θεὸς ἡμῶν, τὸ
τῆς σῆς οἰκονομίας μυστήριον· ἔσχομεν γὰρ
τοῦ θανάτου σου τὴν μνήμην, εἶδομεν τῆς
ἀναστάσεώς σου τὸν τύπον, ἐνεπλήσθημεν
τῆς ἀτελευτήτου σου ζωῆς, ἀπελαύσαμεν

(2)

(1) Β εὐχὴ τοῦ σκευοφυλακίου.

I. 10 εὐχὴ λεγομένη ἐν τῷ σκευοφυλακίῳ.

(2) For ἀτελευτήτου G 1 has αἰωνίου, and for ἀκενώτου it has ἀκηράτου.

τῆς ἀκενώτου σου τρυφῆς, ἧς καὶ ἐν τῷ
μέλλοντι αἰῶνι πάντας ἡμᾶς καταξιοθῆναι
εὐδόκησον, χάριτι τοῦ ἀχράντου σου Πατρός,
καὶ τοῦ ἁγίου, καὶ ἀγαθοῦ, καὶ ζωοποιοῦ σου
Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

[μαθθαίω τάλανι εὐχου ὃ θύτα.]

(3)

(3) ἀχράντου is surely a mistake for ἀνάρχου.

G 1 has χάριτι τοῦ ζωοποιοῦ σου Πατρός, νῦν καὶ αἰεὶ.

SIXTEENTH CENTURY.

(a)

Ὁ χορὸς. Ἀμήν.

Ὁ χορὸς ψάλλει τό, Εἰς τὸ ὄνομα Κυρίου
εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.
τρίς.

Καὶ τὸν ψαλμόν· Εὐλογήσω τὸν Κύριον·
ἡ τοῦ ἁγίου τῆς ἡμέρας.

(a) R omits the next five lines.

(b) R has ἀνάρχου.

(c) R omits this. C has ὁ ἱερεὺς σφραγίζων τὸν λαὸν λέγει, Εὐλογία τοῦ Κυρίου ἔστω ἐφ' ὑμᾶς,

Εὐχὴ ἐν τῷ συστεῖλαι τὰ ἅγια μυστικῶς.

Ἦνυσται... τοῦ ἀχράντου σου Πατρός,...

Ἀμήν.

(b)

Μετὰ τὴν εὐχὴν ἐξέρχεται ὁ ἱερεὺς καὶ δίδωσι
τὸ ἀντίδωρον καὶ λέγει καὶ ποιεῖ κἀνταῦθα ἅπερ
καὶ ἐν τῇ τοῦ Χρυσοστόμου λειτουργίᾳ.

(c)

πάντοτε, νῦν. Ἀγία Τριάς, ἐλέησον ἡμᾶς. Ἀμήν.

Εἰτα ἀπεκδύεται τὴν στολὴν, λέγων, Νῦν ἀπολύεις.
καὶ ἀπολύει, καὶ δίδει τὸ πλαστόν.

LITURGY OF THE PRESANCTIFIED.

LITURGY OF THE PRESANCTIFIED.

I have treated this Liturgy as those of Saint Chrysostom and Saint Basil. G and R denote respectively the texts of Goar and the modern Roman edition. I have not met with any MS. containing it later than the Barberini MS. and the Codex Rossanensis from which I have printed it above (pages 95—98). The figures between brackets [96] denote the pages on which corresponding passages in these MSS. have been printed.

LITURGY OF THE PRESANCTIFIED.

ELEVENTH CENTURY.

(1) Ἡ θεία μυσταγωγία τῶν προηγιασμένων.

Εἰσελθόντος τοῦ ἱερέως ἐν τῷ ἁγίῳ θυσιαστηρίῳ, καὶ τὴν ἱερὰν ἐνδυσαμένου στολὴν, καὶ εὐλογή-

σαντος τὸν εὐλογητὸν Θεόν, ψάλλεται συνήθως ὁ προοιμιακὸς ψαλμὸς· οὕτως δὲ ἱστάμενος ἐνδοθεν λέγει τὰς εὐχὰς τοῦ λυχνικοῦ.

(1) Two of Goar's MSS. and another in the Barberini collection ascribe this to Germanus, archbishop of Constantinople. The usual title

is Ἡ θεία λειτουργία. The Barberini codex adds ψαλλομένη τῆς ἐννάτης ὥρας.

SIXTEENTH CENTURY.

Ἡ θεία λειτουργία τῶν προηγιασμένων.

(a) Αὕτη ἡ θεία λειτουργία λέγεται ἐν ταῖς τῆς τεσσαρεκαστῆς νηστήμας ἡμέραις μόνον, ὡς ἐν τῷ τυπικῷ ἔχεται. Ὁ ἱερεὺς καὶ ὁ διάκονος εἰσέρχονται καὶ ἐνδύονται, τοιαύτας εὐχὰς λέγοντες οἷας καὶ ἐν τῇ τοῦ Χρυσοστόμου λειτουργίᾳ· μετέπειτα λαμβάνουσιν τὸ θυμιατήριον καὶ θυμιῶσι τρίς, μετ' εὐλαβείας, ἔνθα ὁ ἅγιος ἄρτος πεφυλαγμένος εἶη, λέγοντες τὸ Ὁ Θεός, ἰλάσθητί μοι. Τότε λάμβανει ὁ ἱερεὺς τὸν ἅγιον ἄρτον μετὰ τῆς προσηκούσης εὐλαβείας καὶ ἐπιμελείας, καὶ τίθησιν αὐτὸν ἐπὶ τὸν ἅγιον δίσκον ἐν τῇ προθέσει, λέγων τὸ Πιστεύω καὶ ὁμολογῶ. Εἶτα θυμῶν τὸν ἀστέρα, τίθησιν

ἐπάνω, οὐδὲν λέγων, μετ' εὐλαβείας μόνον, ὁμοίως καὶ τὸ κάλυμμα. Ἐν δὲ τῷ ἁγίῳ ποτηρίῳ ἐγχέει οἶνον καὶ ὕδωρ ὅσον ἀρκεῖ, οὐδὲν λέγων, καὶ μετὰ τοῦ καλύμματος καλύπτει ὡς ἔθος σὺν τῷ ἁέρι εὐλαβῶς, καὶ ἔρχεται ἐπὶ τὴν ἁγίαν τράπεζαν ποιῶν μετανοίας τρεῖς, λέγων τὸ Ὁ Θεός ἰλάσθητί μοι, καὶ ἀσπάζεται τὸ ἅγιον εὐαγγέλιον καὶ τὴν ἱερὰν τράπεζαν.

Καὶ ὁ διάκονος λέγει, Εὐλόγησον, δέσποτα. Καὶ ὁ ἱερεὺς ἐκφώνων.

Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(a) Goar and the modern Roman edition prefix two introductory passages: the first containing the "psalms of the steps" and several hymns for Lent, which are followed by a lesson from Genesis (vii. 6—9) and another from Proverbs (ix. 12—18). The second is an explanation of the service (ἐρμηνεία τῆς θείας λειτουργίας τῶν προηγιασμένων). This describes

the ceremony on the day of consecration, and the mode in which the consecrated Breads are placed ἐν τῷ ἄρτοφορίῳ. Then follow the rites of the day itself, which have been much modified since the publication of Demetrius Ducas. I have only given notes of the text of the Liturgy &c. as printed by Goar and R.

(1) Goar and R begin here.

ELEVENTH CENTURY.

Εὐχὴ ἀντιφώνων πρώτου.

Κύριε οἰκτίρμον καὶ ἐλεήμον, μακρόθυμε καὶ πολυέλεε, ἐνώτισαι τὴν προσευχὴν ἡμῶν καὶ πρόσχες τῇ φωνῇ τῆς δεήσεως ἡμῶν. Ποίησον μεθ' ἡμῶν σημεῖον εἰς ἀγαθόν, ὁδήγησον ἡμᾶς ἐν τῇ ὁδῷ σου, τοῦ πορεύεσθαι ἐν τῇ ἀληθείᾳ σου, εὐφρανον τὰς καρδίας ἡμῶν εἰς τὸ φοβεῖσθαι τὸ ὄνομά σου τὸ ἅγιον, διότι μέγας εἶ σύ, καὶ ποιῶν θαυμάσια. Σὺ εἶ ὁ Θεὸς μόνος, καὶ οὐκ

ἔστιν ὁμοίός σοι ἐν θεοῖς, Κύριε, δυνατὸς ἐν ἐλέει, καὶ ἀγαθὸς ἐν ἰσχύϊ, εἰς τὸ βοηθεῖν καὶ παρακαλεῖν καὶ σώζειν πάντας τοὺς ἐλπίζοντας εἰς τὸ ὄνομά σου τὸ ἅγιον.

Ἐκφώνως. Ὅτι πρέπει σοι...τῶν αἰώνων, as on p. 112.

Εὐχὴ ἀντιφώνων δευτέρου.

κ'. 2

Κύριε μὴ τῷ θυμῷ σου ἐλέγξης ἡμᾶς, μηδὲ τῇ ὀργῇ σου παιδεύσης ἡμᾶς, ἀλλὰ ποιήσον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου,

SIXTEENTH CENTURY.

Ὁ χορὸς. Ἀμήν.

(a) Καὶ μετὰ τὸν προοιμιακὸν ψαλμὸν λέγει τὰ εἰρηνικά ὁ διάκονος· ὁ δὲ ἱερεὺς ἡ εὐχεται τι ἡ ἐπιμελεῖται τὴν ἁγίαν πρόθεσιν.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ἐπὲρ τῆς ἀνωθεν.

Ἐπὲρ τοῦ ἁγίου οἴκου.

Ἐπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν ὁ δεῖνος.

(b) Ἐπὲρ τῶν εὐσεβεστάτων.

Ἐπὲρ τοῦ συμπολεμήσαι.

Ἐπὲρ τῆς ἁγίας μονῆς.

Ἐπὲρ εὐκрасίας ἀέρων.

Ἐπὲρ πλεόντων, ὁδοιπορούντων.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς.

Ἀντιλαβοῦ, σῶσον.

Τῆς παναγίας, ἀχράντου.

(c) Ἐκφώνως ὁ ἱερεὺς. Ὅτι εὐλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς

ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ.

Ὁ χορὸς. Ἀμήν.

Εὐχὴ ἀντιφώνων πρώτου, ἣν ὁ ἱερεὺς μυστικῶς λέγει. ὁ δὲ χορὸς ἀναγινώσκει τοὺς ψαλμοὺς, τὸ Πρὸς Κύριον ἐν τῷ θλίβεσθαι με, ἕως τὸ Δόξα Πατρί, ἡγουν τὴν πρώτην στάσιν.

Κύριε οἰκτίρμον καὶ ἐλεήμον, μακρόθυμε, ut supra.

Ἐκφώνως ὁ ἱερεὺς μετὰ τὸ Δόξα Πατρί,

(e)

Ὅτι πρέπει σοι πάντα δόξα, κ.τ.λ.

(f)

Ὁ χορὸς. Ἀμήν.

Τότε ὁ χορὸς λέγει τὸ ἐπίλοιπον τοῦ καθίσματος ἡγουν τὴν δευτέραν στάσιν.

(g)

Εὐχὴ ἀντιφώνου δευτέρου ἣν ὁ ἱερεὺς λέγει μυστικῶς.

Κύριε, μὴ τῷ θυμῷ σου ἐλέγξης ἡμᾶς, ut supra.

Κύριε οἰκτίρμον.

(a) G and R καὶ ὁ προοιμιακὸς παρὰ τοῦ ταχθέντος μοναχοῦ, καὶ μετὰ τὸν προοιμιακὸν λέγει ὁ διάκονος, Ἐν εἰρήνῃ.

(b) G omits these two petitions.

(c) G and R have here ὅτι πρέπει σοι κ.τ.λ.

(d) G and R simply εὐχὴ ἀντιφώνου πρώτου.

(e) G ὁ διάκονος. Ἐτι καὶ ἔτι. Ἀντιλαβοῦ. Τῆς παναγίας. Ὅτι σὸν τὸ κράτος. R nearly similar.

(f) As on p. 112.

(g) G and R simply εὐχὴ ἀντιφώνου δευτέρου.

ELEVENTH CENTURY.

(1) ἡθῶν τῇ προθέσει ἢ εὐχὴν προθέσεως, εἰ καὶ
ἐν τισιν εἴρηται εὐχὴ προθέσεως, ἀλλὰ μόνον
περικαλύψας τὰ ἅγια καὶ θυμιάσας ἀπέρχεται.
Ποιεῖ δὲ ἐν τῇ στιχολογίᾳ, καθ' ἐκάστην Δόξαν,
μικρὰν συναπτὴν καὶ ἐκφώνησιν.

(2) Ἐκφών. Ὅτι σὸν τὸ κράτος...αἰώνων.

Ἐκφών. Ὅτι ἀγαθὸς καὶ φιλόανθρωπος...
αἰώνων.

Ἐκφών. Ὅτι ἡγίασται καὶ δεδόξασται
τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου,
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου
Πνεύματος, νῦν καὶ ἀεί.

(3) Ἐν δὲ τῷ ψάλλεσθαι τὸ Κύριε, ἐκέκραξα,
θυμῆ κατὰ τὴν τράπεζαν.

(1) For εἴρηται εὐχὴ προθέσεως i. 10 has
εἴρηται.

Ἡ εἰσόδος μετὰ τοῦ θυμιατοῦ καὶ ἡ εὐχὴ τῆς
εἰσόδου.

Ἐσπέρας καὶ πρῶτῃ καὶ μεσημβρίας αἰνοῦ-
μεν, εὐλογοῦμεν, εὐχαριστοῦμεν, καὶ δεόμεθά
σε, Δέσποτα τῶν ἀπάντων, φιλόανθρωπε
Κύριε· κατεύθυνον τὴν προσευχὴν ἡμῶν ὡς
θυμίαμα ἐνώπιόν σου, καὶ μὴ ἐκκλίνης τὰς
καρδίας ἡμῶν εἰς λόγους ἢ λογισμοὺς πονη-
ρίας, ἀλλὰ ῥῦσαι ἡμᾶς ἐκ πάντων τῶν
θηρενόντων τὰς ψυχὰς ἡμῶν· ὅτι πρὸς σέ,
Κύριε, οἱ ὀφθαλμοὶ ἡμῶν καὶ ἐπὶ σοὶ ἠλπί-
σαμεν, μὴ κατασχύνῃς ἡμᾶς ὁ Θεὸς ἡμῶν·

Ὅτι πρέπει σοὶ πᾶσα δόξα, τιμὴ, καὶ
προσκύνησις τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ.

(2) i. 10 omits these seven lines.

(3) i. 10 κατὰ τὸν τόπον.

SIXTEENTH CENTURY.

(a) Ἐκφώνως ὁ ἱερεὺς. Ὅτι ἀγαθὸς καὶ φιλόαν-
θρωπος...

Ὁ χορὸς. Ἀμήν.

Καὶ μετὰ τὴν στιχολογίαν ὁ διάκονος τὰ εἰρηνικά.

Ἔτι καὶ ἔτι. Ἀντιλαβοῦ, σῶσον. Τῆς
παναγίας.

Ἐκφώνως ὁ ἱερεὺς. Ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν,
Θεὸς τοῦ ἐλεῖν καὶ σῶζειν, καὶ σοὶ τὴν
δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ
καὶ τῷ ἁγίῳ Πνεύματι, νῦν.

Ὁ χορὸς. Ἀμήν.

(b) Τότε ὁ μὲν χορὸς ψάλλει τὸ Κύριε, ἐκέκραξα.

Ὁ δὲ ἱερεὺς ἢ ὁ διάκονος θυμῆ πρῶτον μὲν τὴν
πρόθεσιν ἐνθα ὁ ἅγιος ἄρτος, ἔπειτα δὲ τὴν ἁγίαν

τράπεζαν καὶ ὅλον τὸ ἱερατεῖον, καὶ τὸν ναὸν σὺν
παντὶ τῷ λαῷ. Μετὰ δὲ τὸ Κύριε, ἐκέκραξα,
ψάλλει τὸ ἰδιόμελον τοῦ τριοδίου τῆς ἡμέρας καὶ τὰ
μαρτυρικά καὶ τοῦ μηναίου. Ἐν δὲ τῷ Δόξα
Πατρὶ, ἐξέρχεται ὁ ἱερεὺς καὶ ὁ διάκονος μετὰ τοῦ
θυμιάματος καὶ λαμπάδων, καὶ ποιοῦσι τὴν εἰσόδον
ὡς ἔθος ἐστὶ, καὶ λέγει τὴν εὐχὴν ταύτην ὁ ἱερεὺς
μυστικῶς. Ἐσπέρας καὶ πρῶτῃ, *ut supra*.

Μετὰ τὴν εὐχὴν εὐλογεῖ μετὰ τῆς χειρὸς ὁ ἱερεὺς
καὶ λέγει,

Εὐλογημένη ἡ εἰσόδος τῶν ἁγίων σου,
πάντοτε νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

Ἐκφώνως. Ὅτι πρέπει σοὶ κ.τ.λ.

μετὰ τοῦ θυμιατοῦ. Εὐχὴ τῆς εἰσόδου. Ἐσπέρας.

(c) G and R omit five lines.

(a) G and R omit six lines.

(b) G καὶ ψάλλεται τὸ Κύριε, ἐκέκραξα, καὶ ὁ
διάκονος θυμῆ κατὰ τὴν τάξιν. Καὶ ἡ εἰσόδος

ELEVENTH CENTURY.

Σοφία, ὀρθοί.

(1) Καὶ μετὰ τὴν εἴσοδον εἰσέρχεται εἰς τὸ ἅγιον
βῆμα καὶ λέγει Πρόσχωμεν. Εἰρήνη πᾶσιν.

Σοφία.

Ὁ ἀναγνώστης τὸ προκείμενον τῆς προφητείας
καὶ τὴν γένεσιν. Μετὰ δὲ τὸ δεύτερον προκείμενον
sic ἀνιστάμενος ὁ ἱερεὺς καὶ λαβὼν τ' κηρ ἀπτόμενον ἐν
τῇ δεξιᾷ χειρὶ μετὰ τοῦ θυμιατοῦ ἱσταται ἐνώπιον

(1) I. 10 has τὸ Φῶς ἱλαρόν. πρόσχωμεν.
εἰρήνη πᾶσιν. σοφία. τὸ προκείμενον τῆς προφη-
τείας καὶ ἡ γένεσις. μετὰ δὲ τὸ δεύτερον προκεί-
μενον λαβὼν ὁ διάκονος τὸ μανουάλιον (sic) ἐν τῇ
δεξιᾷ χειρὶ κ.τ.λ. R is somewhat different.

τῆς ἁγίας τραπέζης, καὶ σφραγίζων σταυροειδῶς
λέγει,

Σοφία, ὀρθοί. Φῶς Χριστοῦ φαίνει πᾶσιν.

Καὶ εὐθὺς αἱ παροιμίαι. Εἶτα λέγει ὁ ἱερεὺς,

Εἰρήνη σοι. Σοφία.

Καὶ ὁ ψάλτης τὸ Κατευθυνθήτω.

Εἶτα ἡ ἐκτενής· Εἴπωμεν πάντες. Καὶ τὰ
λοιπὰ ὡς συνήθως.

Μετὰ τὸ Κύριε, ἐκέκραξα, καὶ τῶν στιχηρῶν ψαλλο-
μένων, μετὰ τὸ Δόξα καὶ νῦν, ἐξέρχεται ὁ ἱερεὺς
μετὰ τοῦ θυμιατοῦ καὶ ποιεῖ εἴσοδον λέγων τὴν
εὐχὴν ταύτην μυστικῶς. Ἐσπέρας.

SIXTEENTH CENTURY.

Ὁ χορός. Ἀμήν.

Εἰπόντος δὲ τοῦ χοροῦ τὸ τροπάριον, λέγει ὁ
διάκονος ἢ ὁ ἱερεὺς ἐκφώνως,

Σοφία, ὀρθοί.

Καὶ ὁ ἀναγνώστης λέγει τὸ προκείμενον καὶ τὴν
γένεσιν. Καὶ μετὰ τὴν πληρώσιν ταύτην κρατῶν
ὁ ἱερεὺς τὴν λαμπάδα μετὰ τοῦ θυμιατηρίου ἐν τῇ
δεξιᾷ χειρὶ λέγει ἐκφώνως,

Σοφία, ὀρθοί. Φῶς Χριστοῦ φαίνει
πᾶσιν.

Καὶ ὁ ἀναγνώστης λέγει τὴν παροιμίαν. Καὶ
μετὰ τὴν πληρώσιν ταύτης, ὁ ἱερεὺς ψάλλει τὸ
Κατευθυνθήτω ἢ προσευχή μου ὡς θυμίαμα
ἐνώπιόν σου, ἔπαρσις τῶν χειρῶν μου θυσία
ἐσπερινή. Εἰσάκουσόν μου, Κύριε.

(a) Καὶ ὁ χορὸς ψάλλει τὸ αὐτὸ Κατευθυνθήτω.
Στίχος ὁ ἱερεὺς. Κύριε, ἐκέκραξα πρὸς σέ.
Ὁ χορός. Κατευθυνθήτω.

(a) G and R for the next fourteen lines have
simply Μετὰ δὲ τὸ Κατευθυνθήτω λέγει ὁ διάκονος.

Στίχος ὁ ἱερεὺς. Θεοῦ, Κύριε, φυλακὴν τῷ
στόματί μου καὶ θύραν περιοχῆς περὶ τὰ
χείλη μου.

Ὁ χορός. Κατευθυνθήτω.

Στίχος ὁ ἱερεὺς. Μὴ ἐκκλίνῃς τὴν καρδίαν
εἰς λόγους πονηρίας.

Ὁ χορός. Κατευθυνθήτω.

Καὶ αὐθις ὁ ἱερεὺς. Κατευθυνθήτω ἡ προσ-
ευχή μου ὡς θυμίαμα ἐνώπιόν σου.

Ὁ χορός. Ἐπαρσις τῶν χειρῶν μου θυσία
ἐσπερινή. Εἰσάκουσόν μου, Κύριε.

Ὁ διάκονος. Εἴπωμεν πάντες ἐξ ὅλης τῆς
ψυχῆς.

Κύριε παντοκράτωρ, ὁ Θεὸς τῶν πατέρων
ἡμῶν, δέόμεθά σου, ἐπάκουσον καὶ ἐλέησον.
καὶ τὰ λοιπὰ συνήθως.

Ἔτι δέόμεθα ὑπὲρ τῶν εὐσεβεστάτων καὶ (1)
θεοφυλάκτων.

(b) This is omitted by both G and R.

ELEVENTH CENTURY.

Εὐχή τῆς ἐκτενοῦς ἱκεσίας.

Κύριε, ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην
...αἰώνων, as on pp. 77, 118, 119.

‘Ο διάκονος. Εὐξασθε, as on p. 119.

Οἱ πιστοί.

Κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀληθείας.

Ἀποκαλύψῃ αὐτοῖς.

Ἐνώσῃ αὐτούς.

Σῶσον, ἐλέησον.

(1) Οἱ κατηχούμενοι.

(2) ‘Ο Θεός, ὁ Θεὸς ἡμῶν, ὁ κτίστης καὶ
δημιουργὸς τῶν πάντων, ὁ πάντας θέλων
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν,
ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατη-
χουμένους, καὶ λύτρωσαι αὐτοὺς τῆς πα-

(1) I, 10 ὁ ἱερεὺς ἐπεύχεται.

λαιᾶς πλάνης καὶ τῆς μεθοδείας τοῦ ἀντικει-
μένου, καὶ προσκάλεσαι αὐτοὺς εἰς τὴν
ζωὴν τὴν αἰώνιον, φωτίζων αὐτῶν τὰς ψυχὰς
καὶ τὰ σώματα, καὶ συγκαταριθμῶν αὐτοὺς
τῇ λογικῇ σου ποιίμνῃ ἐφ’ ἣν τὸ ὄνομά σου
τὸ ἅγιον ἐπικέκληται.

Ἐκφώνως. Ἰνα καὶ αὐτοὶ σὺν ἡμῖν δοξά-
ζωσι τὸ, as on p. 120.

‘Ο διάκονος. Ὅσοι κατηχούμενοι, as on p.
120.

Ἰστέον ὅτι ἀπὸ τῆς τετάρτης τῆς μεσονηστήμου
προστίθενται καὶ τὰ ὑπερτεταγμένα διακονικὰ σὺν
τῇ εὐχῇ, καὶ ὀφείλεις ἅμα τῷ εἰπόντι τὴν ἄνωθεν
ἐκφώνησιν τὸ Ἰνα καὶ αὐτοὶ ἄρξασθαι οὕτως.

Ὅσοι κατηχούμενοι, προέλθετε· οἱ κατη-

(2) This prayer is the first that is found in B.

SIXTEENTH CENTURY.

(a) Τὴν εὐχὴν ταύτην ὁ ἱερεὺς λέγει μυστικῶς.

Κύριε, ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην
...αἰώνων. Ὁ χορὸς. Ἀμήν.

Κάνταῦθα ὁ διάκονος ὑπὲρ τῶν κατηχουμένων
τὰ αὐτὰ λέγει τῇ τοῦ Χρυσοστόμου καὶ τοῦ Βασιλείου
λειτουργίᾳ.

Εὐξασθε. Οἱ πιστοί. Κατηχήσῃ. Ἀπο-
καλύψῃ. Ἐνώσῃ. Σῶσον.

Οἱ κατηχούμενοι τὰς κεφαλὰς.

(c) Εὐχὴ ὑπὲρ τῶν κατηχουμένων μυστικῶς.

‘Ο Θεός, ὁ Θεὸς ἡμῶν, *ut supra*.

Ἐκφώνως. Ἰνα καὶ αὐτοὶ σὺν ἡμῖν δοξά-
ζωσι.

(a) G and R εὐχή τῆς ἐκτενοῦς ἱκεσίας.

(b) G εὐχή κατηχουμένων πρὸ τῆς ἁγίας
ἀναφορᾶς.

(c) G, R omit these two lines.

(d) In the Rossano Codex (see p. 95) the
words are ὅσοι πρὸς τὸ φῶτισμα προσέλθετε,

Ο χορὸς. Ἀμήν.

Ἐνταῦθα ἐξαπλώνει ὁ ἱερεὺς τὸ εἰλητόν, ὡς καὶ ἐν
τῇ τοῦ Χρυσοστόμου καὶ τοῦ Βασιλείου λειτουργίᾳ.

‘Ο διάκονος. Ὅσοι κατηχούμενοι...

‘Ο χορὸς. Κύριε, ἐλέησον.

Ταῦτα μόνον λέγονται μέχρι καὶ τῆς τρίτης καὶ
τῆς τετάρτης ἐβδομάδος· ἀπὸ δὲ τῆς τετάρτης τῆς
μεσονηστήμου, μετὰ τὸ εἰπεῖν Ἰνα καὶ αὐτοί,
λέγονται ταῦτα τὰ διακονικὰ ἤγουν τὰ εἰρηνικά.

Ὅσοι κατηχούμενοι προέλθετε· οἱ κατη-
χούμενοι προέλθετε· ὅσοι πρὸς τὸ φῶτισμα
προέλθετε· εὐξασθε οἱ πρὸς τὸ φῶτισμα.

‘Ο χορὸς. Κύριε, ἐλέησον.

which must be correct. So B. M. Add. 22749
(see above, p. 156, note 3), which contains all
here to the direction ὅσοι πρὸς τὸ φῶτισμα,
p. 182. This was to be used “on all Saturdays
and Sundays after the fourth day of Midlent
παρὲξ τοῦ σαββάτου τοῦ λαβαροῦ.”

κ'. 4

C R
[95]

(c)

(d)

ELEVENTH CENTURY.

C R
[95]

χοίμενοι, προέλθετε· ὅσοι πρὸς τὸ φῶτισμα, προσέλθετε· εὐχασθε, οἱ πρὸς τὸ φῶτισμα.

Οἱ πιστοί, ὑπὲρ τῶν πρὸς τὸ ἅγιον φῶτισμα εὐτρεπιζομένων ἀδελφῶν ἡμῶν καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὅπως Κύριος ὁ Θεὸς ἡμῶν στηρίξῃ αὐτοὺς καὶ ἐνδυναμώσῃ·

Φωτίσῃ αὐτοὺς φωτισμὸν γνώσεως·

Καταξιώσῃ αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας·

Ἀναγεννήσῃ αὐτοὺς δι' ὕδατος καὶ πνεύματος·

Χαρίσῃται αὐτοῖς τὴν τελειότητα τῆς πίστεως·

Συγκαταριθμήσῃ αὐτοὺς τῇ ἀγίᾳ αὐτοῦ

καὶ ἐκλεκτῇ ποίμνῃ.

Σῶσον, ἐλέησον, ἀντιλαβοῦ καὶ διαφύλαξον αὐτοὺς, ὁ Θεός, τῇ σῇ χάριτι.

Οἱ πρὸς τὸ φῶτισμα, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε.

Εὐχὴ ὑπὲρ τῶν πρὸς τὸ ἅγιον φῶτισμα εὐτρεπιζομένων.

Ἐπίφανον, Δέσποτα, τὸ πρόσωπόν σου ἐπὶ τοὺς πρὸς τὸ ἅγιον φῶτισμα εὐτρεπιζομένους καὶ ἐπιποθοῦντας τὸν τῆς ἁμαρτίας μολυσμὸν ἀποτινάξασθαι· καταύγασον αὐτῶν τὴν διάνοιαν· βεβαίωσον αὐτοὺς ἐν τῇ πίστει· στηρίξον ἐν ἐλπίδι· τελείωσον ἐν ἀγάπῃ· μέλη τίμια τοῦ Χριστοῦ σου ἀνάδειξον, τοῦ δόντος ἑαυτὸν ἀντίλυτρον ὑπὲρ τῶν ψυχῶν ἡμῶν·

Ἐκφώνως. Ὅτι σὺ εἶ ὁ φωτισμὸς ἡμῶν

C R
[96]B
[96]

SIXTEENTH CENTURY.

Ὁ διάκονος. Οἱ πιστοί, ὑπὲρ τῶν πρὸς τὸ ἅγιον φῶτισμα εὐτρεπιζομένων ἀδελφῶν καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Ὅπως Κύριος...ἐνδυναμώσῃ, τοῦ Κυρίου δεηθῶμεν.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Φωτίσῃ αὐτοὺς φωτισμῷ γνώσεως καὶ εὐσεβείας, τοῦ Κυρίου δεηθῶμεν.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Ἀναγεννήσῃ...τοῦ Κυρίου δεηθῶμεν.

Ὁ χορός. Κύριε, ἐλέησον.

(a) G, R insert καταξιώσῃ.

(b) R inserts λεγομένη ἀπὸ τῆς τετάρτης τῆς μεσονηστήμου.

Ὁ διάκονος. Χαρίσῃται αὐτοῖς...τοῦ Κ. δ.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Συγκαταριθμήσῃ...τοῦ Κ. δ.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Σῶσον, ἐλέησον...χάριτι.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Οἱ πρὸς τὸ φῶτισμα, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε.

Ὁ χορός. Σοί, Κύριε.

Εὐχὴ ὑπὲρ τῶν πρὸς τὸ ἅγιον βάπτισμα εὐτρεπιζομένων, ἣν ὁ ἱερεὺς λέγει μυστικῶς.

Ἐπίφανον, Δέσποτα...ut supra.

Ἐκφώνως ὁ ἱερεὺς. Ὅτι σὺ εἶ ὁ φωτισμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ

(1)

(In the Barberini and Rossano MSS. the word was φῶτισμα. See page 96.)

ELEVENTH CENTURY.

καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(1)
C R
[96]

Ὁ διάκονος. Ὅσοι πρὸς τὸ φῶτισμα, προ-
έλθετε· οἱ πρὸς τὸ φῶτισμα, προέλθετε·
ὅσοι κατηχούμενοι, προέλθετε· μή τις τῶν
κατηχουμένων· ὅσοι πιστοί, ἔτι καὶ ἔτι ἐν
εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

C R
[96]

Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύ-
λαξον.

Εὐχὴ πιστῶν α'.

B
[96]

Ὁ Θεός, ὁ μέγας καὶ αἰνετός, ὁ τῷ ζωο-
ποιῷ τοῦ Χριστοῦ σου θανάτῳ εἰς ἀφθαρ-
σίαν ἡμᾶς ἐκ φθορᾶς μεταστήσας, σὺ πάσας
ἡμῶν τὰς αἰσθήσεις τῆς ἐμπαθοῦς νεκρώ-
σεως ἐλευθέρωσον, ἀγαθὸν ταύταις ἡγεμόνα
τὸν ἔνδοθεν λογισμὸν ἐπιστήσας· καὶ ὁφ-

κ'. 5

θαλμὸς μὲν ἀμέτοχος ἔστω παντὸς πονηροῦ
βλέμματος· ἀκοὴ δὲ λόγοις ἀργοῖς ἀνεπί-
βατος· ἡ δὲ γλῶσσα καθαρυνέτω ῥημάτων
ἀπρεπῶν· ἁγνισον δὲ ἡμῶν καὶ τὰ χεῖλη
τὰ αἰνοῦντά σε, Κύριε· τὰς χεῖρας ἡμῶν
ποιήσον τῶν μὲν φαύλων ἀπέχεσθαι πρά-
ξεων, ἐνεργεῖν δὲ μόνα τὰ σοὶ εὐάρεστα·
πάντα ἡμῶν τὰ μέλη καὶ τὴν διάνοιαν τῇ
σῇ κατασφαλιζόμενος χάριτι.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύ-
λαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι. Σοφία.

(2)

Ἐκφώνως. Ὅτι πρέπει σοι πᾶσα δόξα, τι-
μὴ, καὶ προσκύνησις τῷ Πατρὶ... τῶν αἰώνων.

[96]

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶ-
μεν.

(2)

Εὐχὴ πιστῶν β'.

Δέσποτα ἅγιε, ὑπεράγαθε, δυσωποῦμέν

B
[96]

(1) I. 10 has *προσελθετε* in the first two places.

(2) Not in B or C R.

SIXTEENTH CENTURY.

Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι,
νῦν καὶ αἰεὶ...

Ὁ χορός. Ἀμήν.

Ὁ διάκονος. Ὅσοι πρὸς τὸ φῶτισμα,
προέλθετε· οἱ πρὸς τὸ φῶτισμα, προέλθετε·
ἴσοι κατηχούμενοι, προέλθετε· μή τις τῶν
κατηχουμένων· ὅσοι πιστοί, ἔτι καὶ ἔτι ἐν
εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ χορός. Κύριε, ἐλέησον.

Ἔως ὥδε τὰ ἀπὸ τῆς τετάρτης τῆς μεσονησι-
μου.

Εὐχὴ πιστῶν πρώτη μυστικῶς.

Ὁ Θεός, ὁ μέγας... καὶ ὁφθαλμὸς μὲν

ἀπέστω παντὸς πονηροῦ βλέμματος... χάριτι.

Ὁ διάκονος τὰ εἰρηνικά, ὡς ἐν τῇ τοῦ Χρυσοστόμου
καὶ Βασιλείου λειτουργίᾳ.

(a)

Ἀντιλαβοῦ. Τὴν ἡμέραν. Ἀγγελον
εἰρήνης. Συγγνώμην. Τὰ καλὰ. Τὸν
ὑπόλοιπον. Χριστιανὰ. Τῆς παναγίας.

(b)

Ἐκφώνως ὁ ἱερεὺς. Ὅτι πρέπει σοι, *ut*
συγχα.

Ὁ χορός. Ἀμήν.

Εὐχὴ πιστῶν δευτέρα μυστικῶς.

Δέσποτα ἅγιε, ὑπεράγαθε... γενώμεθα, *ut*
συγχα.

p. 37

Τὰ εἰρηνικά ὁ διάκονος ὡς καὶ ἐν τοῖς ἄλλοις.

(a) G and R simply ὁ διάκονος.

(b) As on page 126. Elsewhere in this copy we have τὴν ἐσπέραν.

ELEVENTH CENTURY.

σε, τὸν ἐν ἐλλεί πλούσιον, ἔλεον γενέσθαι
 ἡμῖν τοῖς ἁμαρτωλοῖς, καὶ ἀξιόους ἡμᾶς
 ποιήσον τῆς ὑποδοχῆς τοῦ μονογενοῦς σου
 Υἱοῦ, καὶ Θεοῦ ἡμῶν, τοῦ βασιλέως τῆς
 δόξης· ἰδοὺ γὰρ τὸ ἄχραντον αὐτοῦ σῶμα
 καὶ τίμιον αἷμα, κατὰ τὴν παροῦσαν ὥραν
 εἰσπορευόμενα, τῇ μυστικῇ ταύτῃ προτίθε-
 σθαι μέλλει τραπέζῃ, ὑπὸ πλήθους στρατιᾶς
 οὐρανοῦ αὐράτως δορυφορούμενα· ὦν τὴν
 μετάληψιν ἀκατάκριτον ἡμῖν δώρησαι, ἵνα
 δι' αὐτῶν τὸ τῆς διανοίας ὄμμα καταυγαζό-
 μενοι, υἱοὶ φωτὸς καὶ ἡμέρας γενώμεθα.

(1) Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύ-
 λαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι. Σοφία.

(1) Not in B or C R.

(2) I. 10 Μετὰ τὴν εἴσοδον τὰ διακονικά.

Ἐκφώνως. Κατὰ τὴν δωρεάν τοῦ Χριστοῦ
 σου, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ
 καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν
 καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

B
[97]

Ὁ λαός. Νῦν αἱ δυνάμεις.

[97]

Εὐχὴ δὲ χειρουβικοῦ οὐ λέγεται, ἀλλ' εὐθὺς τὰ
 διακονικά.

(2)

Πληρώσωμεν τὴν ἐσπερινὴν δέησιν ἡμῶν
 τῷ Κυρίῳ.

(3)

Ὑπὲρ τῶν προτεθέντων καὶ προαγιασ-
 θέντων τιμίων δώρων, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ἁγίου οἴκου τούτου καὶ τῶν
 μετὰ πίστεως, εὐλαβείας.

κ'. 6

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς.

(3) Nine lines are absent from B and C R.

SIXTEENTH CENTURY.

Ἀντιλαβοῦ, σῶσον. Σοφία.

Ἐκφώνως ὁ ἱερεὺς. Κατὰ τὴν δωρεάν...
ut supra.

Ὁ χορός. Ἀμήν.

Ὁ μὲν χορὸς ψάλλει τὸ Νῦν αἱ δυνάμεις
 τῶν οὐρανῶν σὺν ἡμῖν αὐράτως λατρεύουσιν,
 ἰδοὺ γὰρ εἰσπορεύεται ὁ βασιλεὺς τῆς δόξης.

(a) Ἀλληλουῖα.

Ὁ δὲ ἱερεὺς θυμῷ τὰ ἅγια καὶ ἀσπάζεται τὸν
 αἶρα προσκυνῶν καὶ λέγει,

Ὡς ὁ ἄσωτος υἱὸς ἦλθον ἀγῶ οἰκτίρμων.

Καὶ λαμβάνει τὰ θεῖα, ὡς ἔθος, μετὰ εὐλαβείας
 καὶ ἐξέρχεται, προπορευομένων λαμπάδων, καὶ λέγει,

Μνησθεὶν πάντων ἡμῶν Κύριος ὁ Θεὸς ἐν
 τῇ βασιλείᾳ αὐτοῦ, πάντοτε νῦν καὶ ἀεί.

Καὶ εὐθὺς εἰσέρχεται εἰς τὴν ἁγίαν τράπεζαν,

(a) G and R for the next twelve lines have simply καὶ γίνεται ἡ εἴσοδος τῶν ἁγίων. μετὰ δὲ
 τὴν εἴσοδον λέγει ὁ διάκονος Πληρώσωμεν.

καὶ ὑποτίθῃ τὰ ἅγια προσκυνῶν καὶ θυμῷ μετὰ
 πάσης εὐλαβείας. Πληρουμένου δὲ τοῦ εἰρημένου
 ὕμνου ὑπὸ τοῦ χοροῦ, ἄρχεται ὁ διάκονος.

Πληρώσωμεν τὴν ἐσπερινὴν δέησιν ἡμῶν
 τῷ Κυρίῳ.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Ὑπὲρ τῶν προτεθέντων, *ut
 supra.*

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Ὅπως ὁ φιλόανθρωπος Θεός,...
 εἰς ὁσμὴν εὐωδίας πνευματικῆς, *ut supra*,
 p. 134.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Ὑπὲρ τοῦ ῥυσθῆναι.

Ὁ χορός. Κύριε, ἐλέησον.

Μυστικῶς ὁ ἱερεὺς·

ELEVENTH CENTURY.

(1) Εὐχή μετὰ τὸ ἀποτεθῆναι τὰ θεία δῶρα.
 [97] 'Ο τῶν ἀρρήτων καὶ ἀθεάτων μυστηρίων
 Θεός, παρ' ᾧ οἱ θήσαντο τῆς σοφίας καὶ τῆς
 γνώσεως ἀποκρυφοί, ὁ τὴν διακονίαν τῆς
 λειτουργίας ταύτης ἀποκαλύψας ἡμῖν, καὶ
 θέμενος ἡμᾶς τοὺς ἁμαρτωλοὺς διὰ πολλήν
 σου φιλανθρωπίαν εἰς τὸ προσφέρειν σοι
 δῶρά τε καὶ θυσίας ὑπὲρ τῶν ἰδίων ἁμαρτη-
 μάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·
 αὐτός, ἀόρατε βασιλεῦ, ὁ ποιῶν μέγала
 καὶ ἀνεξιχνίαστα, ἐνδοξά τε καὶ ἐξαίσια,
 ὧν οὐκ ἔστιν ἀριθμός, ἔπιδε ἐφ' ἡμᾶς τοὺς
 ἀναξίους δούλους σου, τοὺς τῷ ἁγίῳ τούτῳ
 θυσιαστηρίῳ ὡς τῷ χερουβικῷ σου παριστα-
 μένους θρόνῳ, ἐφ' ᾧ ὁ μονογενὴς σου Υἱός,
 καὶ Θεὸς ἡμῶν, διὰ τῶν προκειμένων φρικτῶν
 ἐπαναπαύεται μυστηρίων· καί, πάσης ἡμᾶς
 καὶ τὸν πιστὸν σου λαὸν ἐλευθερώσας
 ἀκαθαρσίας, ἁγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ
 σώματα ἁγιασμῷ ἀναφαιρέτῳ, ἵνα ἐν καθαρῷ
 συνειδῶμεν, ἀνειπαισχύντῳ προσώπῳ, πεφωτισ-
 μένῃ καρδίᾳ, τῶν θείων τούτων μεταλαμ-
 βάνοντες ἁγιασμάτων, καὶ ὑπ' αὐτῶν ζωοποι-
 ούμενοι, ἐνωθῶμεν αὐτῷ τῷ Χριστῷ σου, τῷ

(1) B, C R and I. 10 simply ὁ ἱερεὺς ἐπέχεται.

ἀληθινῷ ἡμῶν Θεῷ, τῷ εἰπόντι· 'Ο τρώγων
 μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν
 ἐμοὶ μένει, καὶ ἐν αὐτῷ ὅπως, ἐνοικούντος
 ἐν ἡμῖν καὶ ἐν περιπατούντος τοῦ Λόγου σου,
 Κύριε, γενώμεθα ναὸς τοῦ ἁγίου καὶ προσ-
 κυνητοῦ σου Πνεύματος, λελυτρωμένοι
 πάσης διαβολικῆς μεθοδείας ἐν λόγῳ ἢ
 πράξει ἢ κατὰ διάνοιαν ἐνεργουμένης· καὶ
 τύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν πᾶσι
 τοῖς ἁγίοις τοῖς ἀπ' αἰώνος σοι εὐαρεσ-
 τήσασιν.

Τὴν ἐσπέραν πᾶσαν.

* Ἀγγελον εἰρήνης.

Συγγνώμην.

Τὰ καλὰ καί.

Τὸν ὑπόλοιπον.

Χριστιανὰ τὰ τέλη.

Τὴν ἐνότητα τῆς.

* Ἐκφώνως. Καὶ καταξίωσον.

'Ο λαός. Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐ-
 ρανοῖς.

* Ὁ ἱερεὺς ἐκφώνως. "Οτι σοῦ ἐστιν ἡ βα-
 σιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα.

* Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

(2) Seven lines are absent from B and C R.

SIXTEENTH CENTURY.

'Ο τῶν ἀρρήτων... ὑπὲρ τῶν ἡμετέρων
 ἁμαρτημάτων... ἔπιδε... τῷ Χριστῷ τῷ ἀλη-
 θινῷ ἡμῶν Θεῷ... τοῦ παναγίου... τῶν ἐπηγ-
 γελμένων ἡμῖν ἀγαθῶν σὺν πᾶσιν τοῖς
 ἁγίοις σου...

'Ο διάκονος τὰ εἰρηνικά. Ἀντιλαβοῦ. Τὴν
 ἐσπέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν.
 * Ἀγγελον. Συγγνώμην. Τὰ καλὰ. Τὸν

ὑπόλοιπον. Χριστιανὰ. Τὴν ἐνότητα.

* Ἐκφώνως ὁ ἱερεὺς. Καὶ καταξίωσον... *ut*
supra.

* Ὁ χορός. Πάτερ ἡμῶν.

* Ἐκφώνως ὁ ἱερεὺς. "Οτι σοῦ ἐστιν ἡ
 βασιλεία.

* Ὁ χορός. Ἀμήν.

* Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

(2)

κ'. 7

[97]

ELEVENTH CENTURY.

- (1) Ὁ λαός. Καὶ τῷ πνεύματί σου.
 Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.
 [97] Ὁ ἱερεὺς ἐπεύχεται. Ὁ Θεός, ὁ μόνος
 ἀγαθὸς καὶ εὐσπλαγχνος, ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, ἔπιδε εὐσπλάγχνῳ ὄμματι ἐπὶ πάντα τὸν λαόν σου καὶ φύλαξον αὐτόν· καὶ ἀξιώσον πάντας ἡμᾶς ἀκατακρίτως μετασχεῖν τῶν ζωοποιῶν σου τούτων μυστηρίων· σοὶ γὰρ τὰς ἑαυτῶν ὑπεκλίναμεν κεφαλὰς, ἀπεκδεχόμενοι τὸ παρὰ σοῦ πλούσιον ἔλεος·
- (1) In the margin in a later hand ὑμῶν, κλινάτε.
- Ἐκφώνως. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ Πνεύματι, νῦν.
- Ὁ ἱερεὺς ἐπεύχεται. Πρόσχες, Κύριε..... παντὶ τῷ λαῷ. As on p. 136.
- Καὶ ὑψῶν τὸν ἅγιον ἄρτον, λέγει, Πρόσχωμεν.
- Τὰ προηγιασμένα ἄγια τοῖς ἁγίοις.
 Ὁ λαός. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.
- Εὐχὴ μετὰ τὴν ἁγίαν μετάληψιν.
- (2) i. 10 simply ὁ διάκονος. Πρόσχωμεν. ὁ ἱερεὺς. Τὰ προηγιασμένα.

SIXTEENTH CENTURY.

- Ὁ χορός. Καὶ μετὰ τοῦ πνεύματος σου.
 Ὁ διάκονος. Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλινάτε.
 Ὁ χορός. Σοί, Κύριε.
- (a) Κλινὰς γοῦν ὁ διάκονος μικρὸν τὴν κεφαλὴν, καὶ ὁρῶν τὸν ἱερέα προσκυνοῦντα, προσκυνεῖ καὶ αὐτός.
 Ὁ ἱερεὺς κλινόμενος ἐπεύχεται μυστικῶς.
 Ὁ Θεός, ὁ μόνος ἀγαθός... *ut supra*.
 Ἐκφώνως ὁ ἱερεὺς. Χάριτι...
 Ὁ χορός. Ἀμήν.
 Ὁ ἱερεὺς ἐπεύχεται μυστικῶς.
 Πρόσχες, Κύριε.....συνακαθήμενος..... λαῷ.
- (b) Μετὰ τὴν εὐχὴν ὃ τε ἱερεὺς καὶ ὁ διάκονος προσκυνοῦσι τρίς, ὁμοίως καὶ πᾶς ὁ λαός, λέγοντες,
- Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ, τρίς.
 Ὁ δὲ ἱερεὺς, ἐπικεκαλυμμένων ὄντων τῶν θείων δώρων, βαλὼν τὴν χεῖρα, ἄπτεται τοῦ ζωοποιοῦ ἄρτου μετὰ εὐλαβείας καὶ φόβου πολλοῦ. Καὶ λέγοντος τοῦ διακόνου,
 Πρόσχωμεν,
 Ἐκφώνως ὁ ἱερεὺς. Τὰ προηγιασμένα ἄγια τοῖς ἁγίοις.
 Ὁ χορός. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.
- Οὐ γὰρ ὑψοῖ ἀρτίως τὸν ἄρτον. εἴτα ἀνακαλύψας αὐτόν, ἐκπληροῖ τὴν μετάληψιν τῶν θείων λειψάνων, καὶ ποιῶσι καὶ λέγουσιν ὃ τε ἱερεὺς καὶ ὁ διάκονος καὶ ὁ χορὸς τὰ αὐτὰ τῇ τοῦ Χρυσοστόμου λειτουργίᾳ.
 Ἐπεύχεται ὁ ἱερεὺς μυστικῶς.

(a) G and R omit these two lines.

(b) R omits seven lines.

(c) Instead of the next six lines G has εἴτα ἀνακαλύψας αὐτόν ἐκπληροῖ τὴν μετάληψιν τῶν

θείων δώρων. Τῆς δὲ μεταλήψεως τελειωθείσης καὶ τῶν ἁγίων λειψάνων ἀπὸ τῆς ἱερᾶς ἀρθέντων τραπέζης, ἐπεύχεται. R more simply μετὰ τὴν μετάληψιν ἐπεύχεται.

ELEVENTH CENTURY.

Εὐχαριστοῦμέν σοι, τῷ Σωτῆρι τῶν ὅλων
Θεῷ, ἐπὶ πᾶσιν οἷς παρέσχον ἡμῖν ἀγαθοῖς,
καὶ ἐπὶ τῇ μεταλήψει τοῦ ἁγίου σώματος
καὶ αἵματος τοῦ Χριστοῦ σου· καὶ δεόμεθά
σου, Δέσποτα φιλάνθρωπε, φύλαξον ἡμᾶς
ὑπὸ τὴν σκέπην τῶν πτερύγων σου· καὶ δὸς
ἡμῖν, μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς,
ἐπαξίως μετέχειν τῶν ἁγιασμάτων σου, εἰς
φωτισμὸν ψυχῆς καὶ σώματος, εἰς βασιλείας
οὐρανῶν κληρονομίαν.

κ'. S Ὁ διάκονος. Ὁρθοί. As on p. 142.

Ἀντιλαβοῦ.

Τὴν ἐσπέραν.

Ἐκφώνως. Ὅτι σὺ εἶ ὁ ἁγιασμός.

Ἐν εἰρήνῃ προέλθωμεν.

Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ ὀπισθάμβωνος ἐκφωνουμένη.

[97]
C R

Δέσποτα, ὁ Παντοκράτωρ, ὁ πᾶσαν τὴν
κτίσιν ἐν σοφίᾳ δημιουργήσας, ὁ διὰ τὴν
ἄφατόν σου πρόνοιαν καὶ πολλὴν ἀγαθότητα

(1) C R *λατρεῖαν παθῶν.*

(2) C R *φθάσαι καὶ προσκυνῆσαι.*

(3) I. 10 ἐν τῷ διακονικῷ.

ἀγαγὼν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας
ταύτας, πρὸς καθαρισμόν ψυχῶν καὶ σωμάτων,
πρὸς ἐγκράτειαν παθῶν, πρὸς ἐλπίδα ἀνα-
στάσεως· ὁ διὰ τεσσαράκοντα ἡμερῶν
πλάκας χειρίσας τὰ θεοχάρακτα γράμματα
τῷ θεράποντί σου Μωσεῖ, παράσχου καὶ
ἡμῖν, ἀγαθέ, τὸν ἀγῶνα τὸν καλὸν ἀγωνί-
σασθαι, τὸν δρόμον τῆς νηστείας ἐκτε-
λέσαι, τὴν πίστιν ἀδιαίρετον τηρῆσαι, τὰς
κεφαλὰς τῶν ἀοράτων δρακόντων συνθλά-
σαι, νικητάς τε τῆς ἁμαρτίας ἀναφανῆναι,
καὶ ἀκατακρίτως φθάσαι προσκυνῆσαι καὶ
τὴν ἁγίαν ἀνάστασιν· ὅτι εὐλόγηται καὶ
δεδοξάσται τὸ πάντιμον καὶ μεγαλοπρεπὲς
ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ
τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεί, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.

Εὐχὴ λεγομένη ἐν τῷ σκενοφυλακίῳ.

(3)

Κύριε, ὁ Θεὸς ἡμῶν, ὁ ἀγαγὼν ἡμᾶς εἰς
τὰς πανσέπτους ταύτας ἡμέρας καὶ κοινω-

[97]
C R

SIXTEENTH CENTURY.

Εὐχαριστοῦμέν σοι, τῷ Σωτῆρι τῶν ὅλων
Θεῷ... κληρονομίαν, *ut surra.*

Ὁ διάκονος. Ὁρθοί, μεταλαβόντες τῶν
θείων, ἁγίων, ἀχράντων.

(1) Ἀντιλαβοῦ. Τὴν ἐσπέραν πᾶσαν.

Ἐκφώνως ὁ ἱερεὺς. Ὅτι σὺ εἶ ὁ ἁγιασμός.

Ὁ χορὸς. Ἀμήν.

Εὐχὴ ὀπισθάμβωνος ἐκφωνουμένη παρὰ τοῦ ἱερέως
ἔξω τοῦ βήματος.

Δέσποτα Παντοκράτωρ, ὁ πᾶσαν τὴν κτίσιν
ἐν σοφίᾳ δημιουργήσας... πρὸς ἐγκράτειαν

(a) R significantly τὴν ἡμέραν πᾶσαν.

(b) G and R omit this.

παθῶν... νικητάς τε τῆς ἁμαρτίας ἀναφα-
νῆναι καὶ ἀκατακρίτως φθάσαι προσκυνῆσαι
καὶ τὴν ἁγίαν ἀνάστασιν..... αἰώνων, *ut*
surra.

Ὁ χορὸς. Ἀμήν.

(b)

Κάνταῦθα ὁ χορὸς ψάλλει τὰ αὐτὰ τῇ τοῦ
Χρυσοστόμου καὶ Βασιλείου λειτουργίᾳ.

Εὐχὴ ἐν τῷ συστεῖλαι τὰ ἅγια μυστικῶς.

Κύριε, ὁ Θεὸς ἡμῶν, ὁ ἀγαγὼν ἡμᾶς...
αἰώνων. Ἀμήν.

(c)

Ὁ χορὸς λέγει τοὺς ψαλμούς, τὸ Εὐλογίσω

(c) G omits this.

ELEVENTH CENTURY.

νοὺς ἡμᾶς ποιήσας τῶν φρικτῶν σου μωσ-
τηρίων, συνάψον ἡμᾶς τῇ λογικῇ σου ποιί-
μνῃ, καὶ κληρονόμους ἀνάδειξον τῆς βασι-
λείας σου, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

Ἀμήν.

Εὔχογ καὶ ὑπὲρ ἐμοῦ τοῦ τάλανος καὶ
σκαιωτάτογ πάντοσ ἀνθρώπογ ματθαίογ
ἁῶν ὦ θῡτα.

(1)

sic

(1) i. 10 of course omits this.

SIXTEENTH CENTURY.

τὸν Κύριον, καὶ τὸ Ὑψώσω σέ, Κύριε ὁ Θεός
μου.

Ὁ δὲ ἱερεὺς ἐξέρχεται, καὶ στὰς ἐν τῷ συνήθει
τόπῳ δίδωσι τὸ ἀντίδωρον· εἶτα ποιεῖ ἀπόλυσιν,

καὶ τὰ αὐτὰ λέγει καὶ ποιεῖ ὡς καὶ ἐν τῇ τοῦ Χρυ-
σοστόμου καὶ Βασιλείου λειτουργίᾳ.

Τέλος τῆς θείας λειτουργίης τῶν προη-
γιασμένων.

LITURGY OF SAINT PETER.

LITURGY OF SAINT PETER.

[This Liturgy was edited by William de Linden, Bishop of Ghent in the year 1589, but he gave no information as to the source from which it was drawn, save that it came "*ex amplissima et instructissima Gulielmi Cardinalis Sirleti bibliotheca.*" There can be no doubt that the Cardinal had procured his copy from the Rossano MS. Yet this, its origin, was unknown until my transcript of the Rossano MS. arrived in England. M. Omont has subsequently found that the National Library at Paris contains another copy, in "MS. Suppl. gr. 476," and the interest in the Liturgy is so far increased.

I must reserve for the introductory chapters of this volume all notes upon this Liturgy: merely adding here that, until the Messina fragment of S. Mark's Liturgy and the Vatican Roll of the same were discovered, this apocryphal Liturgy of Saint Peter rested on the same amount of Manuscript authority as did the received and frequently reprinted text of that more famous Liturgy. I have added the text of the old Roman Canon, for it is evident that the Greek, in the corresponding parts, is, with few though important exceptions, simply a rude translation of the ancient Latin. It will be observed that the translation was made before the words "*vel pro quibus offerimus*" were authorized as an alternative for the "*qui tibi offerunt*" in the prayer "*Memento Domine*" (p. 196), but after the "*Agnus Dei*" was added (p. 201). I have taken this ancient Latin from the so-called "*Gelasian Sacramentary*," as reprinted by Muratori from the copy published by Thomasius in 1680.

The text gives the Liturgy of the Rossano Codex: the notes the reading of the Paris MS. The figures in the margin denote the pages of the Rossano MS.]

LITURGY OF SAINT PETER.

CODEX ROSSANENSIS.

(1) fol. 30 b **✠** Ἡ θεία λειτουργία τοῦ ἁγίου Ἀποστόλου Πέτρου.

(2) Εὐχή *eis* τὸ προσκομίσαι τὸν ἄρτον.

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ· ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη· τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου.

fol. 31 Καὶ *eis* τὸ ἐνῶσαι τὸ αἷμα καὶ τὸ ὕδωρ λέγει,

Εἰς δὲ τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνύξεν, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ, τὸ πηγάσαν τὴν τοῦ κόσμου σωτηρίαν.

Εἰτα ποιεῖ εὐχὴν τῆς προθέσεως.

(3) Κύριε ὁ Θεὸς ἡμῶν, ὁ προθεῖς ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἔπιδε ἐφ' ἡμᾶς,

(1) The text is from the Rossano MS. In the notes P denotes the reading of the Paris MS.

(2) In the Vatican Roll of Saint Mark this is called *eὐχή τῆς προθέσεως*, p. 2. See too the modern Liturgy of Saint Chrysostom, p. 104. P omits all to the words *eὐχή τοῦ θυμιάματος*.

(3) Comp. St Mark, p. 2, and St Chrysostom, p. 88.

(4) The prayer in P is as follows :

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταξιώσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου γενέσθαι

CODEX ROSSANENSIS.

καὶ ἐπὶ τὸν ἄρτον τοῦτον, καὶ ἐπὶ τὸ ποτήριον τοῦτο, καὶ ποιήσον αὐτὸ ἄχραντόν σου σῶμα, καὶ τίμιον αἷμα, εἰς μετάληψιν ψυχῶν τε καὶ σωμάτων· ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρός, καί.

Εὐχή τοῦ θυμιάματος.

Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπανόμενος, φῶς οἰκῶν ἀπρόσιτον, αὐτός, Δέσποτα, οἰκεία φιланθρωπία πάριδε ἡμῶν τὰς πολλὰς ἁμαρτίας, καὶ ὡς προσεδέξω τὸ θυμίαμα Ζαχαρίου, οὕτως καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι τὸ θυμίαμα τοῦτο εἰς ὁσμὴν εὐωδίας, καὶ ποιήσον ἕλεος μεθ' ἡμῶν· ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ.

(4)

fol. 31 b

λειτουργοὺς τοῦ ἁγίου σου θυσιαστηρίου, σὺ ἐξάλειψον πάντα τὰ παραπτώματα ἡμῶν, καὶ ἀξίους ἡμᾶς ἀπέργασαι τῇ ἐπιφοιτήσει τοῦ ἁγίου σου Πνεύματος δοξάζειν καὶ ἀνυμνεῖν τὸ πανάγιον ὄνομά σου· ὅπως, ἐλθόντες ἐν καθαρᾷ συνειδήσει, ἀξιωθῶμεν ἐπιτελέσαι τὴν θέλαν σου λειτουργίαν, καὶ προσφέρειν εἰς τὸ ἅγιον καὶ ὑπερουράνιον σου θυσιαστήριον τὸ παρὸν θυμίαμα, εἰς ὁσμὴν εὐωδίας πνευματικῆς· σὺ γὰρ εἰ ὁ ἁγιάζων καὶ ἁγιαζόμενος, καὶ σὺ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν].

CODEX ROSSANENSIS.

- (1) Καὶ θυμῶν καλύπτει τὰ δῶρα, λέγων,
 Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ σου, Κύριε,
 καὶ τῆς αἰνέσεώς σου πλήρης ἡ γῆ.
 Καὶ ἐπάγει λέγων,
 Ὁ Κύριος ἐβασίλευσεν, ὀργιζέσθωσαν
 λαοί· ὁ καθήμενος.
- (2) Καὶ θυμῷ τὸν ναόν.
 Εἴτα ἐκφώνως ὁ διάκονος.
- (3) Εὐλόγησον, δέσποτα.
 Ὁ ἱερεὺς λέγει.
 Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ
 τοῦ.
 Ὁ διάκονος. Ἐν εἰρήνῃ τοῦ Κυρίου δεη-
 θώμεν.
 Ὑπὲρ τῆς ἁνωθεν εἰρήνης.
 Ὑπὲρ τῆς εἰρήνης τοῦ.
 Ὑπὲρ τοῦ ἁγίου οἴκου τούτου.
 Ὑπὲρ τοῦ πατρὸς καὶ πατριάρχου ἡμῶν
 τοῦ Δ'. τοῦ τιμίου.

(1) Compare St Chrysostom (modern), pp. 107, 108. Instead of this P has the following:

Εὐχὴ ἦν λέγει ὁ ἱερεὺς εἰς τὴν πρόθεσιν.
 Εὐλόγησον, Κύριε ὁ Θεὸς ἡμῶν, τὴν πρόθεσιν ταύ-
 την, καὶ παράσχου τοῖς δούλοις σου καρδίαν καθα-
 ρὰν καὶ λογισμὸν ἀνεπαίσχυντον, ὅπως ἄξιον εὐρε-
 θῶμεν προσελθεῖν καὶ προσψαῦσαι τοῦ σοῦ ἀχράν-
 του σώματος καὶ τοῦ τιμίου αἵματος, καὶ ἀκατακρί-
 τους ἡμᾶς ποιήσων παραστήναι ἐνώπιόν σου ἐν τῇ
 ἡμέρᾳ τῇ φοβερᾷ, δωρούμενος ἡμῖν δι' αὐτοῦ ἄφεσιν
 ἁμαρτιῶν καὶ ζωὴν τὴν αἰώνιον· ὅτι ἡγιασται καὶ
 δεδῶσται τὸ πάντιμον καὶ μεγαλοπρεπὲς ἅγιον
 ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου
 [Πνεύματος].

Εἴτα ποιεῖ ἀπόλυσιν καὶ λέγει ὁ διάκονος· Εὐ-
 λόγησον, δέσποτα.

Ὁ ἱερεὺς. Εὐλογημένη.

Καὶ ἄρχεται· Ὁ μονογενὴς, καὶ ἐξελθὼν ποιεῖ
 εἰσόδον.

Εὐχὴ τῆς εἰσόδου. Εὐεργέτα ut infra.

(2) Linden prints λαόν.

CODEX ROSSANENSIS.

- Ὑπὲρ τῶν εὐσεβεστάτων.
 Ὑπὲρ τοῦ συμπολεμήσαι.
 Ὑπὲρ τῆς πόλεως ταύτης.
 Ὑπὲρ εὐκрасίας ἀέρων.
 Ὑπὲρ πλεόντων, ὁδοιπορούντων.
 Ὑπὲρ τοῦ ῥυθθῆναι ἡμᾶς.
 Ὁ ἱερεὺς ποιεῖ εὐχὴν τῆς εἰσόδου. fol. 32
 Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ κατα- (4)
 στήσας ἐν οὐρανοῖς τάγματα καὶ στρατιάς
 ἀγγέλων.
 Ζήτηε εἰς τὴν λειτουργίαν τοῦ ἁγίου Βασιλείου. (5)
 Ἀντιλαβοῦ, σῶσον, ἐλέησον.
 Τῆς παναγίας.
 Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καί.
 Καὶ εὐθέως. Σοφία, ὀρθοί.
 Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν
 αὐτῷ.
 Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ (6)
 ἀθάνατος.

(3) Compare (to the prayer of entrance) St Chrysostom, p. 110.

(4) The following is the prayer of entrance in P:

Εὐεργέτα ὧλων καὶ πάσης κτίσεως Δημιουργέ,
 πρόσδεξαι προσιοῦσαν σοι τὴν ἐκκλησίαν σου καὶ
 ἐκάστου τὸ συμφέρον ἐκπλήρῃσων, καὶ ἀγαγε πάν-
 τας εἰς τὴν τελειότητα, καὶ ἁγίους ἡμᾶς ἀπέργασαι
 τῆς βασιλείας σου, διὰ τῆς χάριτος τοῦ ἁγιασμοῦ
 σου ἐπισυνάγων ἡμᾶς ἐν τῇ ἀγίᾳ σου καθολικῇ καὶ
 ἀποστολικῇ ἐκκλησίᾳ ἣν περιποιήσω τῷ τιμῷ
 αἵματι τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς
 εἰ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
 Πνεύματι.

Then follow the Σοφία, ὀρθοί, and Δεῦτε,
 προσκυνήσωμεν. Ὁ Κύριος μεθ' ἡμῶν. Εὐξώμεθα.

(5) The Liturgy of Saint Basil has un-
 happily been removed from the Rossano codex.
 But the prayer may be seen above, p. 76, and
 in St Chrysostom, p. 114.

(6) For this hymn see p. 12.

CODEX ROSSANENSIS.

Καὶ δοξάζει, καὶ λέγει κάθισμα (?) τὸ κατὰ τὴν
 ἡμέραν. εἶτα ὁ ἱερεὺς λέγει λαμπρᾷ τῇ φωνῇ,

Ὁ Κύριος μεθ' ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός
 σου.

Ὁ ἱερεὺς. Εὐξώμεθα.

(1) Ὁ λαός. Κύριε, ἐλέησον. γ'.

Ὁ ἱερεὺς μεγάλη τῇ φωνῇ.

(2) Παράσχου ἡμῖν, Κύριε, τοῖς δούλοις σου
 δεξιὰν οὐρανόου βοηθείας, ἵνα σε ἐν ὅλῃ τῇ
 (sic) καρδίᾳ ἐκζητήσωσι, καὶ ἅπερ ἀξίως αἰτοῦν-
 ται κατενοδωθῶσι, διὰ τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ, μεθ' οὗ ζῆς καὶ βασι-
 λεύεις, ὁ Θεὸς ἡμῶν, εἰς ἐνότητα Πνεύματος
 fol. 32 b ἀγίου, εἰς πάντας τοὺς αἰῶνας.

Ὁ λαός. Ἀμήν.

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός.

Καὶ τοῦ λαοῦ λέγοντος τὸν τρισάγιον, ὁ ἱερεὺς
 ἐπέυχεται.

Δέσποτα, ὁ Θεός, ὁ Παντοκράτωρ, ὁ μόνος

(1) P interposes the following:

Εὐχὴ ἣν λέγει ὁ ἱερεὺς·

Τὸ στόμα ἡμῶν, δέόμεθα, Κύριε, ἀγαλλιάσεως
 πλήρῃσον καὶ τῆς σῆς αἰνέσεως ἐν χαρᾷ διὰ τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ Υἱοῦ σου μεθ' οὗ
 ζῆς καὶ βασιλεύεις, ὁ Θεὸς ἡμῶν, εἰς ἐνότητα Πνεύ-
 ματος ἀγίου, εἰς πάντας τοὺς αἰῶνας τῶν αἰώνων.

Καὶ λέγει· Δόξα ἐν ὑψίστοις, ὥς εἰς δόξαν Θεοῦ
 Πατρὸς. Καὶ ἄρχεται λέγειν· Κύριε, ἐλέησον, γ'.

Χριστέ, ἐλέησον, γ'. Καὶ, Κύριε, ἐλέησον, γ'.

(The Kyrie eleison and Gloria in excelsis are
 in the Gregorian though not in the Gelasian
 Ordo.)

Καὶ ὁ λαός· Ὁ Κύριος μεθ' ὑμῶν.

Ὁ διάκονος ἐκφωνεῖ· Εὐξώμεθα.

(2) P is slightly different:

Ὁ ἱερεὺς κλινόμενος λέγει τὴν εὐχὴν.

Παράσχου, Κύριε, τοῖς δούλοις σου τοῖς πιστοῖς
 δεξιὰν οὐρανόου βοηθείας, ἵνα σε ἐν ὅλῃ καρδίᾳ
 ἐκζητήσωσι, καὶ ἅπερ ἀξίως αἰτοῦνται κατενοδω-

CODEX ROSSANENSIS.

ἅγιος καὶ ἐν ἁγίοις ἀναπανόμενος, ὁ ὑπὸ
 τῶν οὐρανόων δυνάμεων τὸν τρισάγιον ὕμνον
 προσδεχόμενος, πρόσδεξαι καὶ ἐκ στόματος
 ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον, (3)
 χαριζόμενος ἡμῖν τὰ ἐλέη σου καὶ τοὺς οἰκ-
 τιμούς σου, πρεσβείαις τῆς ἁγίας θεοτόκου
 καὶ πάντων τῶν ἁγίων σου.

Ὁ ἱερεὺς. Πρόσχωμεν. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ ἱερεὺς. Σοφία.

Εἶτα λέγει προκείμενον, ἀπόστολον, ἀλληλουῖα,
 καὶ εὐαγγέλιον, καὶ εὐθέως τὴν ἐκτενῇ.

Ἐλέησον ἡμᾶς, ὁ Θεός.

Καὶ λέγει εὐχὴν τῆς ἐκτενῆς.

Κύριε, ὁ Θεὸς ἡμῶν, τὴν ἐκτενῇ ταύτην
 ἱκεσίαν.

Ζήτει. Προεγράφη εἰς τὴν λειτουργίαν τοῦ ἀγίου
 Βασιλείου.

Καὶ μετὰ τὴν εὐχὴν καὶ τὴν ἐκφώνησιν εὐθέως
 λέγει,

θῶσι, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ
 Υἱοῦ σου.

Ἐκφώνησις. Ὅτι ἅγιος εἷ, Κύριε, ὁ Θεὸς ἡμῶν,
 καὶ σοὶ τὴν δόξαν καὶ τὸν τρισάγιον ὕμνον ἀναπέμ-
 πομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύ-
 ματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς.

Ὁ λαός. Τὸ τρισάγιον.

Εὐχὴ τοῦ τρισαγίου. Δέσποτα, ὁ Θεὸς Παντο-
 κράτωρ, *ut supra*.

(3) P concludes the prayer thus:

τὸν τρισάγιον ὕμνον, χαριζόμενος ἡμῖν πάντα
 τὸν χρόνον τῆς ζωῆς ἡμῶν καὶ τὴν ἡμέραν πᾶσαν
 ἀναμάρτητον, κ.τ.λ.

(4) Ordo Gregorianus: "Deinde sequitur
 Apostolum. Item Gradalis seu Alleluia. Post-
 modum legitur Evangelium. Deinde offertori-
 um et dicitur oratio super oblata."

Linden prints ἀποστολικόν, but I think I am
 correct.

(5) See p. 77, and elsewhere.

CODEX ROSSANENSIS.

(1) Οἱ τὰ χερουβιμ μυστικῶς.

fol. 33 Καὶ λέγει ὁ ἱερεὺς εὐχὴν ὑπὲρ αὐτοῦ, τοῦ χερουβικοῦ ἁδομένου, οὕτως·

Οὐδεὶς ἅγιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς.

(2) Ζήτει. Προσεγράφη εἰς τὴν λειτουργίαν τοῦ ἁγίου Βασιλείου.

Καὶ μετὰ τὸ ἀποθέσθαι τὰ ἅγια ἐν τῇ ἁγίᾳ τραπέζῃ, ὁ ἱερεὺς νίπτει τὰς χεῖρας αὐτοῦ, λέγων,

(3) Νίψομαι ἐν ἀθώοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριόν σου, Κύριε, τοῦ ἀκοῦσαί με φωνὴν αἰνέσεώς σου.

Καὶ ποιεῖ τρεῖς μετανοίας λέγων,

(4) Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι.

Καὶ εὐθέως ὁ ἱερεὺς ἐκφωνεῖ,

‘Ὁ Κύριος μεθ’ ὑμῶν.

‘Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

‘Ὁ ἱερεὺς. Τὰς θύρας· τὰς θύρας.

p. 7 ‘Ὁ λαός. Πιστεύω εἰς ἕνα.

‘Ὁ ἱερεὺς. Στῶμεν καλῶς· στῶμεν μετὰ φύβου.

(1) See page 121, note (c).

Instead of the next nineteen lines P has :

‘Ὁ διάκονος. Τὰς κεφαλὰς.

‘Ὁ ἱερεὺς μυστικῶς τὴν εὐχὴν ταύτην·

Δέσποτα ζωοποιεὶ καὶ ἀγαθῶν χορηγέ, ὁ δοὺς τοῖς ἀνθρώποις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καταξίωσον ἡμᾶς, ἀγαθέ, ἐν ἁγιασμῷ καὶ ταύτην σοι τὴν θείαν ἐπιτελεῖσαι λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος.

Ἐκφωνήσας. Ὅπως ὑπὸ τοῦ κράτους (see p. 157).

Καὶ μετὰ τὸ τεθῆναι τὰ ἅγια ἐν τῇ ἁγίᾳ τραπέζῃ λέγει ὁ διάκονος· Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ, ὅτι πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἀγίας δόξης αὐτοῦ.

(Compare S. Chrysostom, p. 125.)

‘Ὁ λαός. Κύριε, ἐλέησον. γ’.

CODEX ROSSANENSIS.

‘Ὁ λαός. Ἐλεον, εἰρήνην.

‘Ὁ ἱερεὺς λέγει μεγάλην τῇ φωνῇ,

(5)

Θυσίαν, Κύριε, σοὶ προορισθεῖσαν προσφορὰν ἁγίαν· καὶ δι’ αὐτῆς ἡμᾶς ἀσμένως πρόσδεξαι διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ Υἱοῦ σου, μεθ’ οὗ ζῆς καὶ βασιλεύεις, ὁ Θεός, εἰς ἐνότητα Πνεύματος ἁγίου, εἰς πάντας τοὺς αἰῶνας τῶν αἰώνων.

fol. 33 b

‘Ὁ λαός. Ἀμήν.

(6)

Ἐκφωνεῖ ὁ ἱερεὺς. Ὅτι Θεὸς εἰρήνης, ἐλέους, ἀγάπης, οἰκτιρῶν καὶ φιλανθρωπίας ὑπάρχεις, καὶ ὁμογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Εἰρήνην πᾶσιν.

‘Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους ἐν φιλήματι.—Καὶ μετὰ τὸν ἀσπασμὸν λέγει ὁ διάκονος, Ἐν σοφίᾳ Θεοῦ πρόσχωμεν.

And the people say the Creed.

(2) See page 78: or, more probably, p. 157 (122).

(3) Comp. S. Chrysostom (modern), p. 104.

(4) Comp. S. Chrysostom (modern), p. 125.

(5) In P the prayer is said μυστικῶς until the words εἰς πάντας τοὺς αἰῶνας which the priest ἐκφωνεῖ μεγάλως.

(6) P omits this, but prefixes ‘Ὁ Κύριος μεθ’ ὑμῶν.

CODEX ROSSANENSIS.

Ὁ ἱερεὺς. Ἄνω σχῶμεν τὰς καρδιάς ἡμῶν.

(1) Ὁ λαός. Ἐχωμεν πρὸς τὸν Κύριον.

(2) Ὁ ἱερεὺς. Εὐχαριστίας ἀναπέμφωμεν Κυ-
ρίῳ τῷ Θεῷ ἡμῶν.

(1) Ὁ λαός. Ἀξίον καὶ δίκαιον.

(3) Ὁ ἱερεὺς εὐχεται. Ὅντως ἄξιον καὶ δίκαιον,

(4) πρέπον ἐστὶ καὶ σωτηριῶδες, σοὶ ἀεὶ καὶ
πανταχοῦ εὐχαριστίας ἀναπέμπειν, Κύριε
ἄγιε, Πάτερ παιτοκράτορ, παντοδύναμι, αἰ-
ώνιε Θεέ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ-
τοῦ δι' οὗ τὴν δόξαν σου αἰνοῦσιν ἄγ-
γελοι, προσκυνοῦσι κυριότητες, τρέμουνσιν
ἐξουσίαι, οὐρανοὶ οὐρανῶν τε δυνάμεις, τά τε
μακάρια Σεραφίμ κοινῇ ἀγαλλιάσει λατρεύ-
ουσιν. μεθ' ὧν καὶ τὰς ἡμετέρας φωνὰς ἵνα
(5) προσδεχθῆναι κελεύσεις δεόμεθα, ἱκετευ-
(6) τικῇ ὁμολογίᾳ λέγοντες·
(7)

(8) Ἐκφώνως. Τὸν ἐπινίκιον ὕμνον ᾄδοντα,
βοῶντα.

fol. 34 Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος Κύριος.

Ὁ δὲ ἱερεὺς ἐπεύχεται. Σὲ τοίνυν, ἐπιεικέ-

(9) στατε Πάτερ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ
(10) Χριστοῦ ἱκετεύοντες, παρακαλοῦμέν σε καὶ
(11) δεόμεθα, ἵνα προσδεκταίαν σχῆς καὶ εὐλογή-
(12) σης ταῦτα τὰ δῶρα, ταύτην τὴν προσφοράν,

(1) P omits these lines.

(2) P Χριστῷ τῷ Θεῷ ἡμῶν.

(3) P ἐπεύχεται μεγάλως.

(4) P σωτηριῶδες εἰς ἡμᾶς.

(5) P ὡς ἂν προσδεχθῆναι κελεύσης.

(6) MS. ἱκετικευτικῇ.

(7) P σοι λέγοντες.

(8) P omits this (as does the Gelasian Canon).

CANON ACTIONIS.

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Resp. Dignum et iustum est.

VD. et iustum est aequum et salutare,
nos tibi semper et ubique gratias agere,
Dominesancte, Pater omnipotens, aeternae
Deus, per Christum Dominum nostrum.
Per quem maiestatem tuam laudant An-
geli, adorant Dominationes, tremunt
Potestates, Caeli, caelorumque virtutes,
ac beata Syrafin socia exultatione con-
celebrant. Cum quibus et nostras voces
ut admitti iubeas, deprecamur, supplici
confessione dicentes:

Ses, Ses, Ses, Dominus Deus Sabaoth.
Pleni sunt caeli et terra gloria tua. O-
sanna in excelsis. Benedictus qui venit
in nomine Domini. Osanna in ex-
celsis.

Te igitur, clementissime Pater, per
Iesum Christum Filium tuum Dominum
nostrum supplices rogamus et petimus:
uti accepta habeas et ✠ benedicas haec
✠ dona, haec ✠ munera, haec ✠ sancta

(9) P διὰ Ἰ. Χ. τοῦ Υἱοῦ σου, τοῦ Κυρίου ἡμῶν.

(10) P omits σε.

(11) P ἔχης τὴν εὐχὴν ἡμῶν καὶ, which is
necessary for the grammar. The Gelasian
Canon suggests however προσδεκταῖα simply.

(12) P adds ἀμὴν after each of the words
δῶρα, προσφοράν, θυσίαν, ἀμώμητον.

CODEX ROSSANENSIS.

ταύτην τὴν ἁγίαν θυσίαν, τὴν ἀμώμητον.
 ἐν πρώτοις ἅπερ σοι προσφέρομεν ὑπὲρ τῆς
 (1) ἁγίας σου καθολικῆς καὶ ἀποστολικῆς
 (2) ἐκκλησίας, εἰρηνεῦσαι, διαφυλάξαι, ἐνώσαι,
 (3) κυβερνῆσαι, καταξιώσης πάντα τὰ πέρατα
 τῆς γῆς, ὅμα τῷ δούλῳ σου τῷ Πάπα καὶ
 Πατριάρχῃ ἡμῶν τῷ Δ., καὶ τῆς ἐμῆς
 ἐλεεινότητος τε καὶ ἀναξιώτητος. μνήσθητι,
 Κύριε, τῶν δούλων σου καὶ τῶν δουλίδων
 (4) σου, καὶ πάντων τῶν παρισταμένων, ὧν σοι
 ἡ πίστις δῆλη ἐστί, καὶ φανερά ἡ πρόθεσις,
 (5) οὔτινες προσφέρουσι ταύτην τὴν θυσίαν τῆς
 αἰνέσεως ὑπὲρ ἑαυτῶν καὶ τῶν ἰδίων τε πάν-
 (6) των, ὑπὲρ ἀναρρήσεως ψυχῶν καὶ σωμάτων,
 (7) ὑπὲρ ἐλπίδος καὶ σωτηρίας καὶ ῥύσεως αὐτῶν·
 σοὶ ἀποδίδουσι τὰς εὐχὰς αὐτῶν, τῷ αἰωνίῳ,
 ζῶντι, καὶ ἀληθινῷ Θεῷ· κοινωνοῦντες καὶ
 (8) τὴν μνήμην σεβόμενοι

(9) Χαῖρε, κεχαριτωμένη Μαρία, ὁ Κύριος
 μετὰ σου.

Ἐκφώνως. Ἐν πρώτοις τῆς ἁγίας ἐνδόξου
 καὶ ἀειπαρθένου Μαρίας, γεννητρίας τοῦ
 Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ
 Χριστοῦ· ἀλλὰ μὴν καὶ τῶν μακαρίων σου
 ἀποστόλων καὶ μαρτύρων, Πέτρον, Παύλον,
 (10) Ἀνδρέον, Ἰακώβου, Ἰωάννου, Θωμᾶ, Φιλίπ-

(1) Notice: "Catholic and Apostolic Church."

(2) P ἤν εἰρήνευσον, διαφύλαξαι, ἐνωσον, κυ-
 βερνήσον, καὶ καταξιώσον.

(3) P ἅμα τοῖς δούλοις σοι, τοῦ πατριάρχου καὶ
 τῆς ἐμῆς ταπεινώσεως καὶ ἀναξιώτητος.

Ἐκφώνησις. Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ
 ἐπισκόπου.

(4) P τῶν κύκλῳ παρισταμένων.

(5) P σοὶ προσφέρουσιν.

(6) P τῶν ἰδίων πάντων.

(7) P ἀναρρήσεως τῶν ψυχῶν αὐτῶν.

CANON ACTIONIS.

sacrificia ✠ inlibata. Inprimis quae tibi
 offerimus pro ecclesia tua sancta Catho-
 lica: quam pacificare, custodire, adunare
 et regere digneris toto orbe terrarum
 una cum famulo tuo Papa nostro illo et
 antistite nostro illo Episcopo.

Memento, Domine, famulorum famu-
 larumque tuarum et omnium circumad-
 stantium, quorum tibi fides cognita est
 et nota devotio: qui tibi offerunt hoc
 Sacrificium laudis pro se suisque omni-
 bus: pro redemptione animarum suarum,
 pro spe salutis et incolumitatis suae tibi
 reddunt vota sua aeterno Deo vivo et
 vero.

Communicantes et memoriam vene-
 rantes

inprimis gloriosae semperque vir-
 ginis Mariae genitricis Dei et Domini
 nostri Iesu Christi, sed et beatorum
 Apostolorum ac Martyrum tuorum Petri,
 Pauli, Andreae, Iacobi, Iohannis, Tho-
 mac, Iacobi, Philippi, Bartholomaei,

(8) P + ἡ ζωὴ καὶ ἡ ἀνδραγαθία αὐτῶν (sic).

(9) The Latin Canon and P omit the invo-
 cation, the latter having in its stead Ἐκφώνησις.
 Ἐξαιρέτως τῆς παναγίας.

(10) P omits Ἰωάννου here and adds Ἰούδα,
 Ματθαῖα, Μάρκου, Λουκᾶ, Λίνου, Χρυσόστομου
 (instead of Χρυσόγνου), Ἰλαρίωνος, Μαρτίνου,
 Γερωνύμου, Ἀμβροσίου, Γρηγορίου, Βενεδίκτου,
 Ἀντωνίου, Νικολαίου, Βασιλίου; the latter nine
 after Damianus. (Νεῖλου in the text is a
 mistake for Λίνου.)

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πόν, Βαρθολομαῖον, Ματθαῖον, Σίμωνος,
Θαδδαῖον, Νείλον, Κλητοῦ, Κλήμεντος,
Ξύστου, Κορηλίου, Κυπριανοῦ, Λαυρεντίου,
Χρυσογόνου, Ἰωάννου καὶ Παύλου, Κοσμᾶ
(1) καὶ Δαμιανοῦ, καὶ πάντων τῶν ἁγίων σου·
fol. 35 ὧν τινων τῇ πρεσβείᾳ καὶ ταῖς ἰκεσίαις
(2) παράσχου, ἵνα ἐν πᾶσι τῇ σκέπῃ σου φρου-
(3) ρώμεθα, βοηθούμενοι διὰ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ.

(4) Ἐνταῦθα ἀναφέρει τοὺς κοιμηθέντας.

Ταύτην τοίνυν τὴν προσφορὰν τῆς δου-
λείας ἡμῶν, ἀλλὰ καὶ παντὸς τοῦ λαοῦ σου,
(5) ἣν σοὶ προσφέρομεν, δεόμεθα, Κύριε, ἀσμέ-
νως πρόσδεξαι· τὰς ἡμέρας ἡμῶν ἐν εἰρήνῃ
(6) διοίκησον· ἀπὸ τῆς μελλούσης αἰωνίου κατα-
κρίσεως λύτρωσαι, καὶ εἰς τὴν τῶν ἐκλεκτῶν
σου κέλευσον ἀγέλην συναριθμηθῆναι· διὰ
(7) τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ἵνα ἐν
(sic) πᾶσι τῇ σκέπῃ σου, δεόμεθα, εὐλογημένην,
ἀπερίγραπτον, ἐράσμιον, εὐαπολόγητον,
προσδεκταῖαν τε ποιῆσαι καταξιώσης, ἵνα
ἡμῖν σῶμα καὶ αἷμα γένηται τοῦ ἀγαπητοῦ
(8) σου Υἱοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ.

Ὅς πρὸ μᾶς ἡμέρας τοῦ πάθους αὐτοῦ
(9) λαβὼν ἄρτον εἰς τὰς ἁγίας ἀχράντους χεῖρας
αὐτοῦ, ἄρας τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν

(1) The modern Roman Canon ends with Damianus. But in earlier times other saints were also commemorated here, varying from place to place. (This seems to shew that the Greek translation of the Rossano Codex was made after the names were limited.)

(2) P παράσχου ἡμῖν.

(3) P καὶ τῇ βοηθείᾳ τῇ σῇ.

(4) P omits this, and so did the Latin Canon.

CANON ACTIONIS.

Matthaei, Simonis et Taddaei, Lini, Cleti, Clementi, Xysti, Corneli, Cypriani, Laurentii, Chrysogoni, Iohannis et Pauli, Cosmae et Damiani, Dionysii, Rustici, Eleutherii, Hilarii, Martini, Augustini, Gregorii, Hieronymi, Benedicti et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per Christum Dominum nostrum.

Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae, quaesumus, Domine, placatus accipias; diesque nostros in tua pace disponas; atque ab aeterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum.

Quam oblationem tu, Deus, in omnibus quaesumus benedictam, adscriptam, ratam rationabilem acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas: elevatis oculis in caelum ad te

(5) The phrase ἣν σοὶ προσφέρομεν, is not in P nor in the Latin Canon.

(6) P τῆς αἰωνίου.

(7) P reads thus: διὰ Ἰ. Χ. τοῦ Κ. ἡμῶν, ἣν προσφορὰν σοι, ὁ Θεός, ἐν πάσῃ δεόμεθα τῇ σκέπῃ σου εὐλογημένην. But ἐν πάσῃ seems to be a mistake for ἐν πᾶσι=in omnibus.

(8) P Ἰησοῦ Χριστοῦ. Καὶ λαβὼν ὁ ἱερεὺς τὸν ἄρτον λέγει μυστικῶς, αἱρῶν τὴν ἀναφορὰν. Ὅστις.

(9) P omits ἀχράντους.

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fol. 35 b πρὸς σὲ τὸν Θεὸν καὶ Πατέρα αὐτοῦ τὸν
παντοδύναμον, σοὶ εὐχαριστῶν, εὐλόγησεν,
(1) ἔκλασεν, ἔδωκε τοῖς μαθηταῖς αὐτοῦ, λέγων,
Ἐκφώνως. Λάβετε, φάγετε. Τοῦτό ἐστι
τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν κλώμενον.

Καὶ ἐπάγει λέγων μυστικῶς,

Ὅμοιως πάλιν μετὰ τὸ δειπνήσαι, λαβὼν
τὸ ποτήριον, καὶ εὐχαριστήσας εὐλόγησεν·
ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς, λέγων·

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες. Τοῦτό
ἐστι τὸ αἷμά μου.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται. Ταῦτα ὁσάκις ἐὰν ποι-
ῇτε, ἐν τῇ ἐμῇ μνήμῃ ποιεῖτε. Ὅθεν μνη-
μονεύοντες, Κύριε, ἡμεῖς οἱ σοὶ δοῦλοι,
ἀλλὰ καὶ ὁ λαὸς ὁ ἅγιος τοῦ Χριστοῦ σου,
Κυρίου δὲ ἡμῶν καὶ Θεοῦ, τοῦ τε μακαρίου
πάθους, ναὶ μὲν καὶ τῆς ἐκ τοῦ ἁδου ἐγέρ-
σεως, ἀλλὰ καὶ τῆς εἰς οὐρανὸς ἐνδόξου
ἀναβάσεως,

Ἐκφώνως. Τὰ σὰ ἐκ τῶν σῶν σοὶ προσ-
φέρουντες κατὰ [πάντα],

fol. 35 Ὁ λαός. Σὲ ὑμνοῦμεν· σὲ εὐλογοῦμεν.

Ὁ ἱερεὺς εὐχεται. Τὰ σὰ ἐκ τῶν σῶν
(2) προσφέρομεν τῇ τιμῇ μεγαλωσύνῃ σου, ἐκ
τῶν σῶν δωρεῶν καὶ χαρισμάτων, θυσίαν
(3) καθαρὰν, θυσίαν ἁγίαν, θυσίαν ἁμωμον,
ἄρτον ἅγιον ζωῆς αἰωνίου, καὶ ποτήριον

(1) P τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις,
εἰπὼν. Λάβετε, φάγετε ἐξ αὐτοῦ.

Ἐκφώνησις. Ὅμοιως καὶ τὸ ποτήριον μετὰ τὸ
δειπνήσαι λαβὼν ἐν ταῖς ἁγίαις καὶ ἀχράντοις
χειρὶν αὐτοῦ, πάλιν σοὶ εὐχαριστῶν, εὐλόγησε καὶ
ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς, λέγων,

Ἐκφωνεῖ. Πίετε ἐξ αὐτοῦ πάντες, τοῦτο γάρ
ἐστι τὸ ποτήριον τὸ αἷμά μου νέας διαθήκης,
μυστήριον καὶ αἰωνίου πίστεως, ἥτις ὑπὲρ ὑμῶν καὶ

CANON ACTIONIS.

Deum Patrem suum Omnipotentem, tibi
gratias agens, benedixit, fregit, deditque
discipulis suis dicens: Accipite, et man-
ducate ex hoc omnes: Hoc est enim
Corpus meum.

Simili modo postea quam coenatum est,
accipiens et hunc praeclarum Calicem in
sanctas ac venerabiles manus suas, item
tibi gratias agens, benedixit, dedit disci-
pulis suis dicens: Accipite et bibite ex
eo omnes: Hic est enim Calix sanguinis
mei, novi et aeterni testamenti, Myste-
rium Fidei, qui pro vobis et pro multis
effundetur in remissionem peccatorum.
Haec quotiescunque feceritis in mei me-
moriā facietis.

Unde et memores sumus, Domine, nos
tui servi sed et plebs tua sancta Christi
Filii tui Domini nostri tam beatæ Pas-
sionis, nec non et ab inferis Resurrec-
tionis, sed et in caelis gloriosae Ascen-
sionis: offerimus praeclarae Maiestati
tuae de tuis donis ac datis Hostiam
puram, Hostiam sanctam, Hostiam im-
maculatam, Panem sanctum vitae aeter-
nae, et Calicem salutis perpetuae.

ὑπὲρ πολλῶν ἐκχέεται εἰς ἄφεσιν ἁμαρτιῶν.

Καὶ πάλιν καλύπτει τὰ ἅγια, καὶ λέγει μυστι-
κῶς ὁ ἱερεὺς,

Ταῦτα ὁσάκις ἐὰν ποιῇτε ἐν τῇ ἐμῇ ἀναμνήσει
ποιεῖτε.

Ὅθεν καὶ μνημονεύοντες κ.τ.λ.

(The Greek is remarkable though erroneous.)

(2) P τῇ μίᾳ [τιμίᾳ] θεότητι σου.

(3) P omits θυσίαν ἁγίαν, θυσίαν ἁμωμον.

CODEX ROSSANENSIS.

CANON ACTIONIS.

- σωτηρίας αἰνάνου· ὑπὲρ ὧν ἴλεω καὶ εὐιλά-
 τω προσώπῳ ἐπισκέψαι καταξιώσης, καὶ
 (1) προσδεκταῖα σχεῖν, καθὰ κατηξίωσας τὰ
 δῶρα τοῦ παιδὸς σου τοῦ δικαίου Ἀβέλ,
 καὶ τὴν θυσίαν τοῦ πατριάρχου ἡμῶν Ἀ-
 βραάμ· καὶ ὥσπερ σοι προσήγαγεν ὁ
 πρῶτος ἱερεὺς σου Μελχισεδέκ, ἁγίαν θυ-
 σίαν, ἁμωμον προσφοράν. ἱκετεύοντές σε
 (2) δεόμεθα, παντοδύναμε Θεέ, κέλευσον ταῦτα
 διακονηθῆναι διὰ χειρὸς ἁγίου ἀγγέλου σου
 εἰς τὸ ὑψηλὸν σου θυσιαστήριον, ἐνώπιον
 (3) τῆς θείας μεγαλειότητός σου, ἵνα οἶαν
 ὅποτε ἐκ τούτου τοῦ θυσιαστηρίου μερίδα
 (4) ἁγίαν τοῦ σώματος τοῦ Υἱοῦ σου ἣ καὶ τοῦ
 αἵματος ληψώμεθα, πάσης ἐπουρανίου εὐ-
 λογίας καὶ χάριτος ἐμπλησθῶμεν, διὰ τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 (5) Ἐκφώνως. Ἐν πρώτοις μὴ ῥηθῇ, Κύριε,
 τοῦ ἀρχιεπισκόπου.

Ἐνταῦθα ἀναφέρει τοὺς ζῶντας.

- Ἡμῖν οὖν τοῖς ἁμαρτωλοῖς καὶ ἀναξίοις
 (6) δούλοις σου, τοῖς εἰς τὸ πλῆθος τοῦ ἐλέους
 σου ἐλπίζουσι, μέρος καὶ κοινωνία χα-
 ρίσασθαι καταξίωσον μετὰ τῶν ἁγίων σου
 (7) ἀποστόλων καὶ μαρτύρων, μετὰ Ἰωάννου,
 (8) Στεφάνου, Ματθαίου, Βαρνάβα, Ἰγνατίου,
 (9) Ἀλεξάνδρου, Μαρκελλίνου, Πέτρου, Φηλι-

(1) P καὶ προσδεκταὶαν ἔχεις (ἔχειν?).

(2) P interpolates καὶ ἀσπάσεται τὴν ἁγίαν
 τράπεζαν καὶ λέγει μυστικῶς τὴν εὐχὴν ταύτην.

(3) P ἐνώπιον τοῦ θεοῦ προσώπου σου.

(4) P τοῦ ἁγίου σώματος and omits ἣ.

(5) For the next three lines P has simply καὶ
 κλῖνας τὴν κεφαλὴν λέγει μυστικῶς. Ἡμῖν.

The Canon since the twelfth century has
 here a prayer for those who have departed
 this life with the sign of faith and sleep in the

Supra quae propitio ac sereno vultu
 respicere digneris et accepta habere,
 sicuti accepta habere dignatus es munera
 pueri tui iusti Abel, et sacrificium patri-
 archae nostri Abrahæ, et quod tibi
 obtulit summus sacerdos tuus Melchi-
 sedech, sanctum sacrificium, immacula-
 tam hostiam.

Supplices te rogamus, omnipotens
 Deus, iube hæc perferri per manus
 Angeli tui in sublimi altare tuum in
 conspectu divinæ Maiestatis tuæ: ut
 quotquot ex hac altaris participatione
 sacrosanctum Filii tui Corpus et San-
 guinem sumpserimus, omni benedictione
 caelesti et gratia repleamur. Per Chris-
 tum Dominum nostrum.

Nobis quoque peccatoribus, famulis
 tuis, de multitudine miserationum tuarum
 sperantibus, partem aliquam societatis
 donare digneris cum tuis sanctis Apos-
 tolis et Martyribus, cum Iohanne, Ste-
 phano, Matthia, Barnaba, Ignatio, Alex-
 andro, Marcellino, Petro, Felicitate,

sleep of peace. It is not in the older MSS.
 and it will be noted that it is not in the Greek.
 This again suits the date of the Rossano MS.

(6) P τῶν οὐκ ἐκτεμνῶν σου καὶ τοῦ ἐλέους.

(7) P Ἰωάννου τοῦ ἐνδόξου προφήτου, προδρό-
 μου καὶ βαπτιστοῦ.

(8) P Ματθία.

(9) For Φηλικιτάτης P has here καὶ τῶν ἁγίων
 τεσσαράκοντα, and after Ἰουλιανῆς inserts Αἰκα-
 τερίνης, Εὐγενίας, Εὐπραξίας, proceeding thus καὶ

CODEX ROSSANENSIS.

κιτάτης, Περπετούας, Ἀγαθῆς, Λουκίας,
 Ἀγνῆς, Κικιλίας, Ἀναστασίας, Βαρβάρας,
 Ἰουλιανῆς, τῶν πανενδόξων τεσσαράκοντα
 μαρτύρων καὶ πάντων σου τῶν ἁγίων, μεθ'
 ὧν ἡμᾶς σύνταξον, μὴ ἐπισκέπτων τὰς
 (sic) πράξεις, ἀλλὰ ἀφέσεως ἁμαρτιῶν, δεόμεθα,
 101. 37 ἄνεσιν παράσχον διὰ Ἰησοῦ Χριστοῦ τοῦ
 Κυρίου ἡμῶν, δι' οὗ ταῦτα πάντα, Κύριε, αἰ
 τὰ ἀγαθὰ χορηγεῖς, ἀγιοποιεῖς, ζωοποιεῖς,
 εὐλογεῖς, καὶ παρέχεις ἡμῖν.

Καὶ κρατῶν τὸν ἄρτον ὁ ἱερεὺς κατασφραγίζει
 τὸ ποτήριον, λέγων,

Δι' αὐτοῦ, καὶ μετ' αὐτοῦ, καὶ ἐν αὐτῷ
 ἔστιν σοὶ τῷ Θεῷ καὶ Πατρὶ τῷ παντοδυν
 αμῷ εἰς ἐνότητά Πνεύματος ἁγίου πᾶσα
 τιμὴ καὶ δόξα.

Ἐκφώνως. Εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

(1) Ὁ ἱερεὺς ἐκφώνως. Εὐξώμεθα.

Ὁ λαός τὸ Κύριε, ἐλέησον, γ'.

Ὁ ἱερεὺς ἐκφώνως. Ἐκ τῆς θείας διδασκα
 λίας διδαχθέντες, καὶ ἐκ τῶν σωτηριωδῶν
 ὑπομνημάτων παιδευθέντες τολμῶμεν λέ
 γειν,

(2) Ὁ λαός. Πάτερ ἡμῶν ὁ ἐν τοῖς.

Ὁ ἱερεὺς ἐκφώνως. Ὅτι σου ἔστιν ἡ βασι
 λεία καὶ ἡ δύναμις καὶ ἡ δόξα.

Εἰρήνῃ πᾶσι. Τὰς κεφαλὰς.

πάντων τῶν ἁγίων σου μεθ' ὧν καὶ ἡμῶν τὴν
 μερίδα, μὴ ἐπισκέπτων τὰς πράξεις, ἀλλὰ σύντα
 ξον τῷ κλήρῳ τῶν ἁγίων σου καὶ ἀφέσεως ἁμαρτιῶν
 καταξιῶσον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Καὶ πάλιν αἶρει τὴν ἀναφορὰν καὶ λαβὼν τὸν
 ἄρτον σφραγίζει μετ' αὐτοῦ ἐκ τρίτου τὸ ἅγιον
 ποτήριον μυστικῶς ἐπιλέγων, Δι' οὗτινος ταῦτα
 πάντα, Κύριε, αἰεὶ καλὰ χορηγεῖς, ἀγιοποιεῖς.
 Ἀμήν. Ζωοποιεῖς, Ἀμήν. Εὐλογεῖς. Ἀμήν.

CANON ACTIONIS.

Perpetua, Agatha, Lucia, Agne, Caecilia,
 Anastasia et cum omnibus Sanctis tuis :
 intra quorum nos consortia, non aesti
 mator meriti, sed veniae quaesumus
 largitor admitte. Per Christum Domi
 num nostrum.

Per quem haec omnia, Domine, semper
 bona creas, sanctificas, vivificas; bene
 dicis et praestas nobis.

Per ipsum, et cum ipso, et in ipso est
 tibi, Deo Patri omnipotenti, in unitate
 Spiritus Sancti omnis honor et gloria,

Per omnia saecula saeculorum. Amen.

Oremus.

Praeceptis salutaribus moniti, et divina
 institutione formati audemus dicere :

Pater noster, qui es in caelis, sanctifi
 cetur nomen tuum, etc.

Καὶ λαβὼν τὸ ἅγιον ποτήριον σφραγίζων ἐπάνω
 τοῦ δίσκου λέγει μυστικῶς,

Καὶ παρέχεις ἡμῖν. Δι' αὐτοῦ καὶ μετ' αὐτοῦ καὶ
 ἐν αὐτῷ ἔστι σοι τῷ Θεῷ καὶ Πατρὶ παντοδυνάμῳ
 ἅμα τῷ Πνεύματι τῷ ἁγίῳ πᾶσα τιμή.

(1) P omits two lines.

(2) The priest says the prayer in P. Then
 Ὁ λαός. Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ.

CODEX ROSSANENSIS.

CANON ACTIONIS.

fol. 37 b
(1) Ὁ ἱερεὺς εὐχεται. Ῥῦσαι ἡμᾶς, δεόμεθα,
(2) Κύριε, ἀπὸ παντὸς κακοῦ ἐνεστῶτος καὶ μέλ-
(3) λοντος, πρεσβείαις τῆς ἀχράντου καὶ δεδο-
(4) ξασμένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀει-
(5) παρθένου Μαρίας, τῶν μακαρίων σου ἐν-
δόξων Ἀποστόλων Πέτρου καὶ Παύλου, καὶ
πάντων σου τῶν ἁγίων. παράσχου εἰρήνην
ἐν ταῖς καρδίαις ἡμῶν, ἵνα τῇ σκέπῃ τοῦ
ἐλέους σου βοηθούμενοι, ἐκ τῶν ἡμετέρων
ῥυσθῶμεν ἁμαρτιῶν, καὶ ἐκ παντὸς θορύβου
εὐρεθῶμεν ἀμέριμνοι, διὰ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, μεθ' οὗ ζῆς καὶ βασιλεύεις,
ὁ Θεὸς ἡμῶν, εἰς ἐνότητα Πνεύματος ἁγίου,
Ἐκφώνως. Εἰς πάντας τοὺς αἰῶνας τῶν
αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ποιεῖ εὐχήν. Πρόσχες, Κύριε Ἰη-
σοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοι-
κητηρίου σοῦ.

(6) Ζήτηι. προεγράφη εἰς τὴν Λειτουργίαν τοῦ
ἁγίου Βασιλείου.

Ὁ διάκονος. Πρόσχωμεν.

Ὁ ἱερεὺς ὑψοῖ τὸν ἄρτον λέγων, Τὰ ἄγια
τοῖς ἁγίοις.

Ὁ λαός. Εἰς Πατὴρ ἅγιος, εἰς Υἱὸς ἅγιος,
ἐν Πνεῦμα ἁγίον, εἰς ἐνότητα Πνεύματος
(7) ἁγίου. Ἀμήν.

fol. 38
(8) Εἴτα λέγει κοινωνικόν. Ὁ ἄμνος τοῦ Θεοῦ,
ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου, ἐλέησον
ἡμᾶς.

(1) P προσόντος, ἐνεστῶτος.

(2) P τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου.

(3) P omits Πέτρου καὶ Παύλου.

(4) P παράσχου φιλόανθρωπε.

(5) One of Gerbert's MSS. has "cum omni-
bus Sanctis," as in the Greek.

(6) See p. 86, 136, &c. [P omits this.]

Libera nos, quaesumus, Domine, ab
omnibus malis praeteritis, praesentibus
et futuris; et intercedente pro nobis
beata et gloriosa semperque virgine, Dei
genitrice Maria, et sanctis Apostolis tuis
Petro et Paulo atque Andrea, da pro-
pitius pacem in diebus nostris; ut ope
misericordiae tuae adiuti, et a peccatis
simus liberi semper, et ab omni pertur-
batione securi. Per Dominum, etc.

Fax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

*Post haec commonenda est plebs pro
ieiuniis IIIIti VIIImi et Xmi mensis
temporibus suis sive pro scrutiniis vel
aurium apertione, sive orandum pro
infirmis vel adnuntiandum Natalitia
Sanctorum.*

*Post haec communicat Sacerdos cum
ordinibus sacris cum omni populo.*

(7) P ἐκφωνεῖ ὁ ἱερεὺς. Ἡ εἰρήνη τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε μεθ' ὑμῶν. Ὁ διά-
κονος τὸ κοινωνικόν.

(8) P here inserts:

Πρὸ τῆς μεταλήψεως εὐχὴ.

Μεμολυσμένη ψυχῇ καὶ ῥυπαροῖς χεῖλεσι καὶ
χερσὶν αἰσχαῖς καὶ πηλίνῃ γλώττῃ ὅλος ὑπάρχων

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Καὶ μετὰ τὸ πάντας μεταλαβεῖν, ὁ ἱερεὺς θυμῶν λέγει,

Ὑψώθητι ἐπὶ τοὺς οὐρανούς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

Καὶ μετὰ τὸ θυμιᾶσαι ἐκφωνεῖ,

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

Ὁ λαός. Πληρωθήτω τὸ στόμα ἡμῶν.

Ὁ διάκονος. Ὁρθοί. Οἱ μεταλαβόντες τῶν θείων, ἀχράντων, ἐπουρανίων, ζωοποιῶν, φρικτῶν μυστηρίων, ἀξίως ἐπὶ πᾶσιν εὐχαριστήσωμεν τῷ.

Ἀντιλαβοῦ, σῶσον. καὶ τὰ λοιπὰ.

ἀμαρτωλὸς καὶ ταπεινὸς καὶ ἀμετανόητος, φιλόανθρωπε, Σωτὴρ τῶν ἀπεγνωσμένων λιμὴν τε κινδυνεύοντων, σὲ ἱκετεύω, ὁ καλῶν ἀμαρτωλοὺς εἰς μετάνοιαν, Κύριε ὁ Θεός, ἄνες, ἄφες, συγχώρησόν μοι τῷ ἀμαρτωλῷ τὰ παραπτώματά μου, τὰ ἐκούσιά τε καὶ ἀκούσια, εἴτε ἐν λόγῳ, εἴτε ἐν γνώσει, εἴτε ἐν ἀγνοίᾳ, εἴτε ἐν θυμῇσιν ἔπραξα, πάντα μοι συγχώρησον, ὡς ἀγαθὸς καὶ φιλόανθρωπος καὶ μακρόθυμος καὶ πολυέλεος, ταῖς πρεσβείαις τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας. ἀκατακρίτως ἀξιῶσόν με δέξασθαι τὴν ἁγίαν καὶ ἄχραντὸν σου δωρεάν, εἰς ἄφεςιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς συγχώρησιν τῶν πονηρῶν μου πταισμάτων καὶ εἰς φωτισμὸν τῶν ἐντολῶν σου, ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ.

[This and the following should be compared with the prayers (above, p. 168 note a, see too p. 137, note k) of the manuscript C of S. Basil and S. Chrysostom as used in the Greek churches of Italy and Sicily. The comparison suggests a possible origin of this Liturgy of S. Peter. See Introduction.]

Καὶ λαβὼν ὁ ἱερεὺς τὸν ἄρτον τῆς μεταλήψεως λέγει μυστικῶς, Μὴ ἡμῖν, Δέσποτα, τὰ ἅγια ταῦτα εἰς κρίμα γενέσθω, ἀλλ' εἰς ἐξάλειψιν ἀμαρτιῶν καὶ εἰς καθαρίσιν ψυχῆς καὶ σώματος.

Ὁμοίως λαβὼν τὸ ποτήριον τῆς μεταλήψεως λέγει μυστικῶς, Τὸ σῶμά σου τὸ ἅγιον, Κύριε, γέ-

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Καὶ ὁ ἱερεὺς εὐχεται. Αὕτη ἡμᾶς, δεόμεθα, ἡ κοινωνία, Κύριε, καθαρῶς ἀπὸ παντὸς (sic) μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ οὐρανίων ἀγαθῶν ποιήσῃ εἶναι μετόχους διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ ζῆς καὶ βασιλεύεις, ὁ Θεός, εἰς ἐνότητα Πνεύματος ἁγίου, εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἐκφωνῶς. Ὅτι σὺ ὁ ἁγιασμός ἡμῶν, καὶ σοὶ τὴν δόξαν.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

Ὁ ἱερεὺς λέγει εὐχὴν ὀπισθάμβωνον.

Εὐλογητὸς ὁ Θεός, δι' οὗ τὸ ἄχραντον

νοιτό μοι εἰς ζωὴν, καὶ τὸ αἷμά σου τὸ τίμιον τοῦτο εἰς ἄφεςιν ἀμαρτιῶν, καὶ ἐν τῇ δικαίᾳ σου κρίσει ἀξιῶσόν με στήναι ἐκ δεξιῶν σου, καὶ γένοιτό μοι αὕτη ἡ εὐχαριστία εἰς χαρὰν καὶ εἰς ἰασιν τῆς ψυχῆς μου.

Ὁ ἱερεὺς λέγει, Μετὰ φόβου Θεοῦ καὶ πίστεως. [See S. Basil, p. 169, and S. Chrysostom, p. 141.]

Ὁ διάκονος. Ὁ Κύριος μεθ' ὑμῶν. Εὐξώμεθα.

Ἐκφωνήσας. Εἴτα ὁ ἱερεὺς μυστικῶς. Αὕτη ἡμᾶς, δεόμεθα, Κύριε, ἡ κοινωνία, as above.

(1) P concludes as follows:

Ἐκφωνεῖ ὁ ἱερεὺς. Ὁ Κύριος μεθ' ὑμῶν.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν. Τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς τὴν ὀπισθάμβωνον εὐχὴν.

Δέσποτα Κύριε, ὁ Θεός, ὁ παντοκράτωρ, ὁ μὴ χωριζόμενος τῶν σῶν δούλων, ὁ μὴ παραβλέπων ψυχὰς τὰς σοῦ δεόμενας, ἀνάπαυσον τὰς ψυχὰς τῶν δούλων σου πάντων τῶν χριστιανῶν τῶν ὁρθοδόξων, ἐν παραδείσῳ τρυφῇ, ἐν χώρᾳ εὐσεβῶν, υπερβὰς τὰ αὐτῶν ἀμαρτήματα τὰ ἐν γνώσει καὶ τὰ ἐν ἀγνοίᾳ. Ἐκείνους μὲν ἐν τῇ προλαβούσῃ τρυφῇ καταξίωσον, ἡμᾶς δὲ μετὰ χαρᾶς συνάγαγε καὶ ἐν ἀφέσει ἀμαρτιῶν διατήρησον, πρεσβείαις τῆς παναχράντου δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν ἁγίων καὶ ἐπουρανίων δυνάμεων, τοῦ ἁγίου Ἰωάννου προφήτου καὶ προδρόμου καὶ βαπτιστοῦ,

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fol. 38 b

αὐτοῦ σῶμα, καὶ τὸ τίμιον αὐτοῦ αἷμα
μεταλαβεῖν κατηξιώθημεν· αὐτὸς εὐλόγησον
καὶ διαφύλαξον πάντας ἡμᾶς, καὶ ἀξίους
ποίησον τῆς ἐπουρανίου σου βασιλείας, νῦν
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

(1) Εἶτα. Τὸ πλήρωμα τοῦ νόμου καὶ τῶν.

Καὶ τελειοῦται ἡ Λειτουργία τοῦ ἁγίου
Ἀποστόλου Πέτρου.

[Then there follows in the Manuscript:]

Εὐχὴ ὁπισθάμβωνος εἰς κοιμηθέντας.

Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός,
ὁ μεταφέρων ἀπὸ τῶν σῶν εἰς τὰ σά, ὁ
εἰπών, Πᾶσαι αἱ ψυχαὶ ἐμαί εἰσι, καὶ καλῶν
αὐτὰς καὶ τηρῶν εἰς ἡμέραν ἀναστάσεως·

τῶν ἁγίων καὶ ἐνδόξων ἀποστόλων, καὶ πάντων
τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, ὅτι
σὺ εἶ ὁ εὐλογῶν καὶ ἀγιάζων τὰ σύμπαντα, καὶ σοὶ
τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ
τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς [αἰῶ-
νας].

Εὐχὴ τῆς ἀπολύσεως.

Εὐλογητὸς Κύριος ὁ Θεὸς ἡμῶν, δι' οὗ τὸ ἄχραντον
αὐτοῦ σῶμα καὶ τὸ τίμιον αἷμα μεταλαβεῖν ἡξιώθη-
μεν, αὐτὸς εὐλόγησαι καὶ διαφύλαξαι πάντας ἡμᾶς,
καὶ τοὺς προλαβόντας ἐξ ἡμῶν ἀνάπανσαι ἐν κόλ-
ποις Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, νῦν καὶ ἀεὶ,
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Εὐλογήσω τὸν Κύριον. (Cf. p. 142,
171.)

Ὁ ἱερεὺς. Εὐλογία Κυρίου ἐφ' ὑμῶν.—

Καὶ ποιεῖ ἀπόλυσιν.

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αὐτός, Δέσποτα, τὴν ψυχὴν τοῦ δούλου σου
τοῦ Δ', ἣν προσελάβου, ῥῦσαι ἀπὸ πάσης
ἀντικειμένης δυνάμεως ἐνεργείας. ὁδηγοὺς
αὐτῆς ἀγγέλους εἰρήνης προκατάστησον·
εὐμεινῶς αὐτὸν καταξιώσον τὸ πρόσωπόν σου
θεάσασθαι· παρίδε αὐτῷ τὰ ἐν βίῳ ἐκούσια
καὶ ἀκούσια πατήσματα· ἀξιώσον τῆς μερίδος
τῶν ἁγίων σου καὶ τάξον αὐτὸν ἐν κόλποις
Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ τῶν δικαίων
σου, ὅθεν ἀπέδρα ὁδύνη, λύπη, στεναγμός
καὶ βρηνγμός, ἐνθα ἐπισκοπεῖ τὸ φῶς τοῦ
πρωσώπου σου. παράσχου δὲ τοῖς θλιβο-
μένοις παραμυθίαν· καὶ ἡμῶν πάντα τὰ τέλη
χριστιανὰ καὶ ἀναμάρτητα καὶ εὐάρεστα
οἰκονόμησον· ὅτι ἀγαθὸς καὶ φιλόανθρωπος
Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμ-
πομεν τῷ.

Ἐτέρα εὐχὴ ὁπισθάμβωνος.

Θεὲ παντέφορε καὶ καρδιογνώστα, οἱ διὰ τῆς
μεταλήψεως τῶν θείων, ἀχράντων, ἀθανάτων καὶ
ζωοποιῶν σου μυστηρίων, τῆς σῆς θείας κοινωνοὶ
γεγονότες φύσεως, παρακαλοῦμέν σε, μὴ ἀποστρα-
φῆς, μὴ ἀπόσῃ, μὴ ἐγκαταλίπῃς, ἀλλ' ἐν πᾶσι
τὸ ἀνεπιδεὲς ἡμῖν πάρασches, ἐν νόσοις ἰώμενος,
ἐν πειρασμοῖς ἐξαιρούμενος, ἐν θλίψεσι παραμυθού-
μενος, ἐν ἀρεταῖς καὶ ὑπομονῇ συναγωνιζόμενος,
ἐν χάρισμασι δαψιλούμενος, ἐν πᾶσι τὰ προσφερό-
μενα παρέχων ἐν τῷ παρόντι βίῳ, τοὺς τε σὺν ἐμοὶ
καὶ πάντα τὸν λαόν σου καταξίωσον τῆς ἀθανάτου
καὶ ἐπουρανίου βασιλείας· σὺ γὰρ εἶ ὁ δωτὴρ τῶν
ἀγαθῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ
καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. ✠

(1) Compare S. Chrysostom, p. 143.

LITURGIES OF PALESTINE.

LITURGIES OF PALESTINE.

[The Greek Liturgy of Saint James, as it has hitherto been printed, has been taken, directly or indirectly, from the copy published by Morel at Paris in 1560. Morel gave no information as to the source from which his copy was derived; but in the preface to the edition of S. Mark (1583) there is a memorandum that seems to imply that the original of the Liturgy had been found in some Library at Paris. I have been successful through the most kind assistance of M. Delisle and M. Omont in obtaining collations or copies of two transcripts of this Liturgy from MSS. now lying in the National Library, and I have thought it better to print from these MSS. than give the Liturgy as published by Morel. I have however noted the variations between them and the printed edition. These two copies must be considered as appearing here for the first time. The same may be said of the copy from the Rossano Codex to which Monaldinius drew the attention of Assemani in 1760, and from which Monaldinius gave his friend Latin translations of the more important variations from the published text. I have printed the Greek at length. From the copy in the Messina Roll Monaldinius gave to Assemani important extracts, but the remains of the roll appear here for the first time at length. For an account of the MSS. I must refer to the Introduction.

It has been impossible to print on the same pages translations of the Syriac Versions of S. James. I have however noted in the margin by the letters S. R. and S. A. the parts of the Liturgy to which corresponding passages may be found in the Syriac Liturgies as translated by Renaudot and as edited by Assemani respectively. These parts probably date from a period before the Council of Chalcedon.

I have thought it desirable to prefix to this most important Liturgy of the Church of Palestine the brief account of the celebration of the Eucharist given by Justin Martyr in his Apology, and the more continuous account given by Cyril of Jerusalem in his addresses to "the newly enlightened," "the Mystagogic Catecheses," as they are called. To the Liturgy itself I have attached as notes such extracts from and references to the works of Saint John Chrysostom as clearly exhibit the relations between this Liturgy and that in use when Chrysostom was preaching at Antioch. Before the appearance in 1879 of Mr Hammond's interesting little book entitled "The Ancient Liturgies of Antioch, &c." I had been led to collect from Bingham, just as he has done, notes of illustrative fragments scattered over the pages of Chrysostom's works. I have admitted these quotations and references as notes to the passages which they illustrate. They will thus furnish additional help in the interesting attempt to discern between the Ancient and the Modern in this important Liturgy.]

LITURGIES OF PALESTINE.

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CAPP. 65, 66, 67.

65. Ἡμεῖς δὲ μετὰ τὸ οὕτως λούσαι τὸν πεπεισμένον καὶ συγκατατεθειμένον ἐπὶ τοὺς λεγομένους ἀδελφοὺς ἄγομεν, ἔνθα συνηγμένοι εἰσὶ, κοινὰς εὐχὰς ποιησόμενοι ὑπὲρ τε ἑαυτῶν καὶ τοῦ φωτισθέντος καὶ ἄλλων πανταχοῦ πάντων εὐτόνως, ὅπως καταξιωθῶμεν τὰ ἀληθῆ μαθόντες καὶ δι' ἔργων ἀγαθοὶ πολιτευταὶ καὶ φύλακες τῶν ἐντεταλμένων εὐρεθῆναι, ὅπως τὴν αἰώνιον σωτηρίαν σωθῶμεν. Ἀλλήλους φιλήματι ἀσπαζόμεθα πανσάμενοι τῶν εὐχῶν. Ἐπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος, καὶ οὗτος λαβὼν, αἶνον καὶ δόξαν τῷ Πατρὶ τῶν ὅλων διὰ τοῦ ὀνόματος τοῦ Υἱοῦ καὶ τοῦ Πνεύματος τοῦ ἁγίου ἀναπέμπει, καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται· οὐ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων· Ἀμήν. Τὸ δὲ Ἀμήν τῇ Ἑβραϊδὶ φωνῇ τὸ Γένοιτο σημαίνει. Εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδῶσιν ἐκάστῳ τῶν παρόντων

μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι.

66. Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῖν Εὐχαριστία, ἧς οὐδενὶ ἄλλῳ μετασχεῖν ἑξὸν ἐστίν, ἢ τῷ πιστεῖοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρόν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν. Οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν, ἀλλ' ὃν τρόπον διὰ λόγου Θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν καὶ σὰρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχει, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι. Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, αὐτὴ καλεῖται εὐαγγέλια, οὕτως παρέδωκαν ἐντετάλθαι αὐτοῖς τὸν Ἰησοῦν, λαβόντα ἄρτον εὐχαριστήσαντα εἰπεῖν· Τοῦτο ποιεῖτε εἰς τὴν ἀνάμνησίν μου, τοῦτό ἐστι τὸ σῶμά μου· καὶ τὸ ποτή-

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ριον ὁμοίως λαβόντα καὶ εὐχαριστήσαντα εἰπεῖν· Τοῦτό ἐστι τὸ αἷμά μου· καὶ μόνοις αὐτοῖς μεταδοῦναι. Ὅπερ καὶ ἐν τοῖς τοῦ Μίθρα μυστηρίοις παρέδωκαν γίνεσθαι μιμησάμενοι οἱ πονηροὶ δαίμονες· ὅτι γὰρ ἄρτος καὶ ποτήριον ὕδατος τίθεται ἐν ταῖς τοῦ μνουμένου τελεταῖς μετ' ἐπιλόγων τινῶν, ἧ ἐπίστασθε ἧ μαθεῖν δύνασθε.

67. Ἡμεῖς δὲ μετὰ ταῦτα λοιπὸν αἰετούτων ἀλλήλους ἀναμινθήσκομεν· καὶ οἱ ἔχοντες τοῖς λειπομένοις πᾶσιν ἐπικουροῦμεν, καὶ σύνεσμεν ἀλλήλοις αἰεῖ. Ἐπὶ πᾶσί τε οἷς προσφερόμεθα εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων διὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ διὰ Πνεύματος τοῦ ἁγίου. Καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκειται μέχρις ἐγχωρεῖ. Ἐἴτα πανσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νοουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Ἐπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν.

JUSTINI MARTYRIS APOLOGIA PRIMA.

Καὶ, ὡς προέφημεν, πανσαμένων ἡμῶν τῆς εὐχῆς ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς ἐπεμφημεῖ λέγων τὸ Ἀμήν· καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστῳ γίνεται καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. Οἱ εὐποροῦντες δὲ καὶ βουλόμενοι κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ ὃ βούλεται δίδωσι, καὶ τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς οὔσι, καὶ τοῖς παρεπιδήμοις οὔσι ξένοις, καὶ ἀπλῶς πᾶσι τοῖς ἐν χρεῖᾳ οὔσι κηδεμὼν γίνεται. Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη· τῇ γὰρ πρὸ τῆς κρονικῆς ἐσταύρωσαν αὐτὸν καὶ τῇ μετὰ τὴν κρονικὴν, ἣτις ἐστὶν ἡλίου ἡμέρα, φανεῖς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδίδαξε ταῦτα, ἅπερ εἰς ἐπίσκεψιν καὶ ὑμῖν ἀνεδώκαμεν.

EXTRACTS FROM THE FOURTH AND FIFTH LECTURES OF
CYRIL OF JERUSALEM ON THE MYSTERIES, ADDRESSED
TO THE NEWLY BAPTIZED¹.

IV. Ἀνάγνωσις ἐκ τῆς πρὸς Κορινθίους
Παύλου ἐπιστολῆς.

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κηρύου
ὁ καὶ παρέδωκε ὑμῖν.

Αὕτη τοῦ μακαρίου Παύλου ἡ διδασκαλία
ικανῇ καθέστηκε πληροφορῆσαι ὑμᾶς περὶ
τῶν θείων μυστηρίων. . . . Αὐτὸς γὰρ ἀρτίως
έβόα· ὅτι ἐν τῇ νυκτὶ ἣ παρείδωτο, ὁ
Κύριος ἡμῶν Ἰησοῦς Χριστὸς λαβὼν ἄρ-
τον καὶ εὐχαριστήσας ἔκλασε καὶ ἔδωκε
τοῖς αὐτοῦ μαθηταῖς λέγων· Δάβετε, φά-
γετε, τοῦτό μου ἐστὶ τὸ σῶμα. Καὶ λαβὼν
[τὸ] ποτήριον καὶ εὐχαριστήσας εἶπεν· Δά-
βετε, πίετε, τοῦτό μου ἐστὶ τὸ αἷμα.

V. 2. Ἐωράκατε τὸν διάκονον τὸν νύψα-
σθαι διδόντα τῷ ἱερεὶ καὶ τοῖς κυκλοῦσι τὸ
θυσιαστήριον τοῦ Θεοῦ πρεσβυτέροις. . . .
Σύμβολόν ἐστιν τοῦ δεῖν ὑμᾶς καθαρεύειν
πάντων ἁμαρτημάτων καὶ ἀνομιμάτων τὸ
νύψασθαι. . .

3. Εἴτα βοᾷ ὁ διάκονος· Ἀλλήλους
ἀπολάβετε, καὶ ἀλλήλους ἀσπαζώμεθα.

4. Μετὰ τοῦτο βοᾷ ὁ ἱερεὺς· Ἄνω τὰς
καρδίας. Εἴτα ἀποκρίνεσθε· Ἐχομεν πρὸς
τὸν Κύριον.

5. Εἴτα ὁ ἱερεὺς λέγει· Εὐχαριστήσωμεν
τῷ Κυρίῳ.

Εἴτα λέγετε· Ἄξιον καὶ δίκαιον.

6. Μετὰ ταῦτα μνημονεύομεν οὐρανοῦ
καὶ γῆς καὶ θαλάσσης, ἡλίου καὶ σελήνης,
ἄστρον καὶ πάσης τῆς κτίσεως λογικῆς τε
καὶ ἀλόγου, ὁρατῆς τε καὶ ἀοράτου, ἀγγέ-
λων, ἀρχαγγέλων, δυνάμεων, κυριοτήτων,
ἀρχῶν, ἐξουσιῶν, θρόνων, τῶν Χερουβίμ
τῶν πολυπροσώπων, δυνάμει λέγοντες τὸ
τοῦ Δαβὶδ, Μεγαλύνετε τὸν Κύριον σὺν
ἐμοί. Μνημονεύομεν καὶ τῶν Σεραφίμ, ἃ
ἐν Πνεύματι ἀγίῳ ἐθεάσατο Ἡσαΐας παρε-
στηκότα κύκλῳ τοῦ θρόνου τοῦ Θεοῦ, καὶ
ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτοντα τὸ
πρόσωπον, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ
ταῖς δυσὶ πετόμενα, καὶ λέγοντα ἄγιος,
ἄγιος, ἄγιος, Κύριος σαβαώθ. διὰ τοῦτο
γὰρ τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν Σεραφίμ
θεολογίαν ταύτην λέγομεν, ὅπως κοινωνοὶ
τῆς ὑμνωδίας ταῖς ὑπερκοσμίαις γενώμεθα
στρατιαῖς.

7. Εἴτα ἀγιάσαντες ἑαυτοὺς διὰ τῶν
πνευματικῶν τούτων ὕμνων, παρακαλοῦμεν
τὸν φιλόανθρωπον Θεόν, τὸ ἅγιον Πνεῦμα
ἐξαποστεῖλαι ἐπὶ τὰ προκείμενα, ἵνα ποιήσῃ
τὸν μὲν ἄρτον σῶμα Χριστοῦ, τὸν δὲ οἶνον
αἷμα Χριστοῦ.

8. Εἴτα, μετὰ τὸ ἀπαρτισθῆναι τὴν πνευ-
ματικὴν θυσίαν, τὴν ἀνάιμακτον λατρείαν,
ἐπὶ τῆς θυσίας ἐκείνης τοῦ ἱλασμοῦ παρα-

¹ I have confined these extracts to passages illustrative of the text and "rubric" of the Liturgy of Jerusalem.

CYRIL OF JERUSALEM.

καλοῦμεν τὸν Θεὸν ὑπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τοῦ κόσμου εὐσταθείας, ὑπὲρ βασιλέων, ὑπὲρ στρατιωτῶν καὶ συμμάχων, ὑπὲρ τῶν ἐν ἀσθενείαις, ὑπὲρ τῶν καταπονουμένων, καὶ ἀπαξιαπλῶς ὑπὲρ πάντων βοηθείας δεομένων, δεόμεθα πάντες ἡμεῖς καὶ ταύτην προσφέρομεν τὴν θυσίαν.

9. Εἴτα μνημονεύομεν καὶ τῶν προκειοιμένων, πρῶτον πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὅπως ὁ Θεὸς ταῖς εὐχαῖς αὐτῶν καὶ πρεσβείαις προσδέξεται ἡμῶν τὴν δέησιν. Εἴτα καὶ ὑπὲρ τῶν προκειοιμένων ἁγίων πατέρων καὶ ἐπισκόπων, καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκειοιμένων, μεγίστην ὄνησιν πιστεύοντες ἔσθαι ταῖς ψυχαῖς, ὑπὲρ ὧν ἡ δέησις ἀναφέρεται τῆς ἁγίας καὶ φρικτωδεστάτης προκειμένης θυσίας.

11. Εἴτα μετὰ ταῦτα τὴν εὐχὴν λέγομεν ἐκείνην, ἣν ὁ Σωτὴρ παρέδωκε τοῖς οἰκείοις αὐτοῦ μαθηταῖς, μετὰ καθαρᾶς συνειδήσεως Πατέρα ἐπιγραφόμενοι τὸν Θεόν, καὶ λέγοντες, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.

12. Ἀγιασθήτω τὸ ὄνομά σου.

13. Ἐλθέτω ἡ βασιλεία σου.

14. Γενηθῇ τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.

15. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.

16. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα

CYRIL OF JERUSALEM.

ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.

17. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

18. Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Εἴτα μετὰ τὴν πλήρωσιν τῆς εὐχῆς λέγεις, Ἀμήν.

19. Μετὰ ταῦτα λέγει ὁ ἱερεὺς· τὰ ἄγια τοῖς ἀγίοις.....Εἴτα ὑμεῖς λέγετε· Εἰς ἅγιος, εἰς Κύριος, Ἰησοῦς Χριστός.

20. Μετὰ ταῦτα ἀκούετε τοῦ ψάλλοντος μετὰ μέλους θείου προτρεπομένου ὑμᾶς εἰς τὴν κοινωνίαν τῶν ἁγίων μυστηρίων, καὶ λέγοντος·

Γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος.

21. Προσιὼν οὖν, μὴ τεταμένοις τοῖς τῶν χειρῶν καρποῖς προσέρχου, μηδὲ διηρημένοις τοῖς δακτύλοις, ἀλλὰ τὴν ἀριστεράν θρόνον ποιήσας τῇ δεξιᾷ ὡς μελλούσῃ βασιλεῖα ὑποδέχεσθαι, καὶ κοιλάνας τὴν παλάμην, δέχου τὸ σῶμα τοῦ Χριστοῦ, ἐπιλέγων τὸ Ἀμήν.

22. Εἴτα μετὰ τὸ κοινωνῆσαι σε τοῦ σώματος Χριστοῦ προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος, μὴ ἀνατείνων τὰς χεῖρας, ἀλλὰ κύπτων, καὶ τρόπῳ προσκυνήσεως καὶ σεβάσματος λέγων τὸ Ἀμήν ἁγιάζου καὶ ἐκ τοῦ αἵματος μεταλαμβάνων Χριστοῦ.

Κατέχετε ταύτας τὰς παραδόσεις ἀσπίλους.

LITURGY OF SAINT JAMES.

LITURGY OF SAINT JAMES.

[The first column contains the Liturgy as it is found in the two surviving fragments of the Messina Roll. I have however added within square brackets portions which were in existence when Monaldinius sent his memoranda to Joseph Aloysius Assemani about the year 1750. The Roll has suffered in the meantime.

The second column contains the Liturgy as given at length in the Rossano Codex: the third and fourth as given in the Paris MSS. 2509 and 476 respectively. The former of these seems to approach closest to the edition published by Morel in the year 1560, from which edition all more recent copies have been either directly or indirectly taken. I have therefore appended to it notes of the variations from it of Morel's copy. The letters S. R. and S. A. mark the prayers which are found, with few variations, in the Syriac copies as translated by Renaudot and by Assemani, and I have also marked with C the portions which were demonstrably in existence in the time of Saint Cyril of Jerusalem. The Notes contain also references to or quotations from the writings of Chrysostom.]

LITURGY OF SAINT JAMES.

ROTULUS MESSANENSIS.

[*Mutilus.*]

CODEX ROSSANENSIS.

Ἡ θεία λειτουργία τοῦ ἁγίου ἀποστόλου
Ἰακώβου τοῦ ἀδελφοθέου.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

[p. 62]

Ὁ λαός. Κύριε, ἐλέησον.

Ὁ ἱερεύς. Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ
τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ
ἀεὶ, καὶ εἰς τοὺς.

Ὁ διάκονος. Στῶμεν καλῶς· ἐν εἰρήνῃ τοῦ
Κυρίου δεηθῶμεν.

LITURGY OF SAINT JAMES.

PARIS MANUSCRIPT 2509.

(1)
P. 3

Ἡ θεία λειτουργία τοῦ ἁγίου ἀποστόλου
καὶ ἀδελφοθέου Ἰακώβου.

PARIS MANUSCRIPT 476.

Ἡ θεία λειτουργία τοῦ ἐν ἁγίοις
πατρὸς ἡμῶν Ἰακώβου τοῦ ἀποστόλου
καὶ ἀδελφοθέου.

Εὐχὴ τῆς προθέσεως.

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, τῇ μόνῃ ἀπλῇ καὶ ἀδιαιρέτῳ τρι-
άδι, τῇ ἐνούσῃ καὶ ἀγιαζούσῃ ἡμᾶς δι' ἑαυ-
τῆς, καὶ εἰρηνεύουσῃ τὴν ζωὴν ἡμῶν, νῦν καὶ
ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα ἐξιλεούμενος ὑπὲρ ἑαυτοῦ τὸ Θεῖον,

P. 3

Ἐν πλήθει ἁμαρτιῶν μεμολυσμένον με
μὴ ἐξουδενώσης, Δέσποτα Κύριε ὁ Θεὸς
ἡμῶν· ἰδοὺ γὰρ προσῆλθον τῷ θεῷ τούτῳ
καὶ ἐπουρανίῳ μυστηρίῳ σου, οὐχ ὡς ἄξιος
ὑπάρχων· ἀλλ' εἰς τὴν σὴν ἀφορῶν ἀγα-
θότητα, ἀφίημί σοι τὴν φωνήν, Ὁ Θεός,
ἰλάσθητί μοι τῷ ἁμαρτωλῷ· ἡμαρτον εἰς
τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι
ἄξιος ἀντοφθαλμῆσαι τῇ ἱερᾷ σου ταύτῃ
καὶ πνευματικῇ τραπέζῃ, ἐφ' ἣ ὁ μονογενὴς
σου Υἱός, καὶ Κύριος ἡμῶν Ἰησοῦς Χριστός,
ἐμοὶ τῷ ἁμαρτωλῷ καὶ πάσῃ κηλίδι κατε-
στιγμένῳ, μυστικῶς πρόκειται εἰς θυσίαν.
Διὸ ταύτην σοι τὴν ἱκεσίαν καὶ εὐχαρι-
στείαν προσάγω, τοῦ καταπεμφθῆναι μοι

Ἐν πλήθει ἁμαρτιῶν μεμολυσμένον με
μὴ ἐξουδενώσης, Δέσποτα Κύριε ὁ Θεός μου·
ἰδοὺ γὰρ προσέρχομαι τῷ θεῷ τούτῳ καὶ
ἐπουρανίῳ θυσιαστηρίῳ, οὐχ ὡς ἄξιος ὑπάρ-
χων· ἀλλ' εἰς τὴν σὴν ἀφορῶν ἀγαθότητα,
ταύτην ἀφίημί σοι τὴν φωνήν, Ὁ Θεός, ἰλά-
σθητί μοι τῷ ἁμαρτωλῷ· ἡμαρτον γὰρ εἰς
τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι
ἄξιος ἀντοφθαλμῆσαι τῇ ἱερᾷ ταύτῃ καὶ
πνευματικῇ τραπέζῃ, ἐφ' ἣ ὁ μονογενὴς σου
Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ἐμοὶ
τῷ ἁμαρτωλῷ καὶ πάσῃ κηλίδι κατεστιγ-
μένῳ, μυστικῶς πρόκειται εἰς θυσίαν. Δι'
οὗ ταύτην σοι τὴν ἱκετηρίαν προσάγω, τοῦ
καταπεμφθῆναι μοι τὸ Πνεῦμά σου τὸ

(1) P. 3 denotes that the passage is to be found in the Paris edition of Morel, p. 3.

ROTULUS MESSANENSIS.

CODEX ROSSANENSIS.

[*Mutilus.*]

Ὁ ἱερεὺς λέγει εὐχήν.

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, τῷ τριαδικῷ καὶ ἐνιαίῳ φωτὶ τῆς
μίας θεότητος, τῆς ἐν τριάδι μοναδικῶς
ὑπαρχούσης καὶ διαιρουμένης ἀδιαιρέτως·
τριάς γὰρ εἷς Θεὸς παντοκράτωρ, οὗ τὴν
δόξαν οἱ οὐρανοὶ διηγοῦνται, ἡ δὲ γῆ τὴν
αὐτοῦ δεσποτείαν, καὶ ἡ θάλασσα τὸ
αὐτοῦ κράτος, καὶ πᾶσα αἰσθητή τε καὶ
νοητὴ κτίσις τὴν αὐτοῦ μεγαλειότητα κη-
ρύττει πάντοτε· ὅτι αὐτῷ πρέπει πᾶσα δόξα,
τιμὴ, κράτος, μεγαλωσύνη καὶ μεγαλοπρέ-
πεια, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

Εὐχὴ τοῦ θυμιάματος τῆς εἰσόδου.

[62 b]

Δέσποτα Ἰησοῦ Χριστέ, ὦ Θεοῦ Λόγε,
ὁ ἐκουσίως ἑαυτὸν θυσίαν ἄμωμον ἐπὶ
σταυροῦ τῷ Θεῷ καὶ Πατρὶ προσαγαγών,
ὁ διφυὴς ἄνθραξ, ὁ τῇ λαβίδι τῶν τοῦ
προφῆτου χειλέων ἀψάμενος καὶ τὰς ἁμαρ-
τίας αὐτοῦ ἀφελόμενος, ᾧ ψαι τῶν νοερῶν
ἡμῶν αἰσθήσεων, καὶ καθάρισον ἡμᾶς ἀπὸ
πάσης ἁμαρτημάτων κηλίδος, καὶ παρά-
στησον ἡμᾶς ἁγνοὺς τῷ ἁγίῳ σου θυσιαστη-
ρίῳ, τοῦ προσενέγκαι σοι θυσίαν αἰνέσεως·

PARIS MANUSCRIPT 2509.

τὸ Πνεῦμά σου τὸ Παράκλητον, ἐνισχύων
καὶ καταρτίζον με πρὸς τὴν λειτουργίαν
ταύτην· καὶ τὴν παρὰ σοῦ μοι τῷ λαῷ
ἐπαγγελθεῖσαν φωνὴν ἀκατακρίτως ταύτην
ἀποφθέγξασθαι καταξίωσον, ἐν Χριστῷ
Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς
εἶ, σὺν τῷ παναγίῳ, ἀγαθῷ, ζωοποιῷ καὶ
ὁμοουσίῳ σου Πνεύματι, νῦν καὶ ἀεί.

P.

Εὐχὴ τῆς παραστάσεως.

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, τῷ τριαδικῷ καὶ ἐνιαίῳ φωτὶ τῆς
θεότητος, τῆς ἐν τριάδι μοναδικῶς ὑπαρ-
χοῦσης καὶ διαιρουμένης ἀδιαιρέτως· τριάς
γὰρ εἰς Θεὸς παντοκράτωρ, οὗ τὴν δόξαν
οἱ οὐρανοὶ διηγοῦνται, ἡ δὲ γῆ τὴν αὐτοῦ
δεσποτείαν, καὶ ἡ θάλασσα τὸ αὐτοῦ κρά-
τος, καὶ πάντα αἰσθητὴ καὶ νοητὴ κτίσις
τὴν αὐτοῦ μεγαλειότητα κηρύττει πάντοτε·
ὅτι αὐτῷ πρέπει πάντα δόξα, τιμὴ, κράτος,
μεγαλωσύνη τε καὶ μεγαλοπρέπεια, νῦν
καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Εὐχὴ τοῦ θυμιάματος τῆς εἰσόδου τῆς ἐνάρ-
ξεως.

Δέσποτα Κύριε Ἰησοῦ Χριστέ, ὦ Θεοῦ
Λόγε, ὁ ἐκουσίως ἑαυτὸν θυσίαν ἄμωμον
ἐπὶ σταυροῦ τῷ Θεῷ καὶ Πατρὶ προσα-
γών, ὁ διφνὴς ἄνθραξ, ὁ τῇ λαβίδι τῶν
τοῦ προφήτου χειλέων ἀψάμενος καὶ τὰς
(1) ἁμαρτίας αὐτοῦ ἀφελόμενος, ἄψαι τῶν νε-
ρῶν ἡμῶν αἰσθήσεων, καὶ καθάρισον ἡμᾶς
(2) ἀπὸ πάσης ἁμαρτημάτων κηλίδος, καὶ
παράστησον ἡμᾶς ἀγνοὺς τῷ ἁγίῳ σου
θυσιαστηρίῳ τοῦ προσειέγκαι σοι θυσίαν

PARIS MANUSCRIPT 476.

Παράκλητον ἐνισχύων, καταρτίζον με, πρὸς
τὴν λειτουργίαν ταύτην· καὶ τὴν παρὰ σοῦ
μοι ἐπαγγελθεῖσαν φωνὴν ταύτην ἀκατακρί-
τως τῷ λαῷ ἐπιφθέγξασθαι καταξίωσον,

Ἐκφώνησις. Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασ-
μένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Τάξις καὶ ἀκολουθία κατὰ τὴν ἀγίαν ἱερο-
μύστου τελετῆς Σιών. Τοῦ κλήρου μέλλοντος τὴν
προέλευσιν ποιῆσαι, ὁ διάκονος ἐκφωνεῖ, Κύριε,
εὐλόγησον· ὁ δὲ ἱερεὺς λέγει,

sic

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, τῷ τριαδικῷ καὶ ἐνιαίῳ φωτὶ τῆς
μιάς θεότητος, τῆς ἐν τριάδι μοναδικῶς
ὑπαρχούσης καὶ διαιρουμένης ἀδιαιρέτως·
τριὰς γὰρ εἰς Θεὸς παντοκράτωρ, οὗ τὴν
δόξαν οἱ οὐρανοὶ διηγοῦνται, ἡ δὲ γῆ τὴν
αὐτοῦ δεσποτείαν, καὶ ἡ θάλασσα τὸ αὐτοῦ
κράτος, καὶ πάντα αἰσθητὴ τε καὶ νοητὴ
κτίσις τὴν αὐτοῦ μεγαλειότητα κηρύττει
πάντοτε· νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

(1) P. ἄψαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τῶν αἰσθήσεων.

(2) P. omits ἁμαρτημάτων.

ROTULUS MESSANENSIS.

[Mutilus.]

[Chrysostom's second homily on the second Epistle to the Corinthians contains an exposition of a part of the service which was open to the public. This exposition was suggested by the words of S. Paul "Ye too helping together in prayer for us." "The laws of the Church ordain (he says) that prayers shall be so offered, not those for the faithful only, but also those for the catechumens." And he proceeds to specify them with explanations.

"Όταν γὰρ ὁ διάκονος λέγῃ, Ὑπὲρ τῶν κατηχουμένων ἐκτενῶς δεηθῶμεν, οὐδὲν ἄλλο ἢ τὸν δῆμον ἅπαντα τῶν πιστῶν διανίστησιν εἰς τὰς ὑπὲρ ἐκείνων εὐχάς... These are not admitted to the mysteries: διὰ τοῦτο καὶ ἀπελαύνονται, τῶν φρικτῶν εὐχῶν ἐκείνων γινομένων...

"Όταν εἴπῃ, Στῶμεν καλῶς, δεηθῶμεν, πάντας εἰς τὴν εὐχὴν παρακαλεῖ.

Εἶτα ἀρχόμενος τῆς εὐχῆς φησιν, "Ἰνα ὁ πανελεῆμων καὶ οἰκτίρμων Θεὸς αὐτοὺς ἐπακούσῃ τῶν δεήσεων αὐτῶν... ἵνα διανοίξῃ τὰ ὠτα τῶν καρδιῶν αὐτῶν... ὥστε ἀκοῦσαι ἃ ὀφθαλμοὺς οὐκ εἶδε καὶ οὐς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη... καὶ κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀληθείας... ἵνα κατασπείρῃ τὸν φόβον αὐτοῦ ἐν αὐτοῖς... καὶ βεβαιώσῃ τὴν πίστιν αὐτοῦ ἐν ταῖς διανοίαις αὐτῶν... ἵνα ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης... ἵνα δῶ αὐτοῖς νοῦν ἐνθεον, σὺφρονα λογισμὸν, καὶ ἐνᾶρετον πολιτείαν... διαπαντὸς τὰ αὐτοῦ νοεῖν, τὰ αὐτοῦ φρονεῖν, τὰ αὐτοῦ μελετᾶν... ἐν τῷ νόμῳ αὐτοῦ καταγίνεσθαι ἡμέρας καὶ νυκτός... τῶν ἐντολῶν αὐτοῦ μνημονεύειν, τὰ δικαιώματα αὐτοῦ φυλάσσειν...

"Ετι ἐκτενέστερον ὑπὲρ αὐτῶν παρακαλέσωμεν... ἵνα ἐξέλθῃ αὐτοὺς ἀπὸ πάντος πονηροῦ καὶ ἀτόπου πράγματος... ἀπὸ πάντος ἁμαρτήματος διαβολικοῦ καὶ πάσης περιστάσεως τοῦ ἀντικειμένου (and he refers the initiated to the words of their own baptismal profession), ἵνα καταξιώσῃ αὐτοὺς ἐν καιρῷ εὐθέτῳ τῆς τοῦ λουτροῦ παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν... τοῦ ἐνδύματος τῆς ἀφθαρσίας... ἵνα εὐλογήσῃ τὰς εἰσόδους αὐτῶν

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καὶ πρόσδεξαι παρ' ἡμῶν τῶν ἀχρείων. δούλων σου τὸ παρὸν θυμίαμα εἰς ὁσμὴν εὐωδίας· καὶ εὐωδιάσον ἡμῶν τὸ δυσώδες τῆς ψυχῆς καὶ τοῦ σώματος· καὶ ἀγίασον ἡμᾶς τῇ ἀγιαστικῇ δυνάμει τοῦ παναγίου σου Πνεύματος· σὺ γὰρ εἶ μόνος ἅγιος, ὁ ἀγιάζων καὶ ἀγιαζόμενος, προσφέρων τε καὶ προσφερόμενος, καὶ τοῖς πιστοῖς μεταδιδόμενος· καὶ πρέπει σοὶ ἡ δόξα σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου.

Εἶτα ἄρχεται τῶν εὐχῶν.

Εὐεργέτα καὶ βασιλεῦ τῶν αἰώνων καὶ τῆς κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι προσιούσάν σοι διὰ τοῦ Χριστοῦ σου τὴν ἐκκλησίαν σου· ἐκάστῳ τὸ συμφέρον ἐκπλήρῳσον· ἄγαγε πάντας εἰς τελειότητα, καὶ ἀξίους ἡμᾶς ἀπέργασαι τῆς χάριτος τοῦ ἀγιασμοῦ σου, ἐπισυνάγων ἡμᾶς ἐν τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς.

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη σοι.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς λέγει εὐχὴν τοῦ θυμιάματος τῆς εἰσόδου τῆς συνάξεως.

Ὁ Θεός, ὁ πρόσδεξάμενος Ἀβελ τὰ δῶρα, Νῶε καὶ Ἀβραάμ τὴν θυσίαν, Ἀαρὼν καὶ Ζαχαρίου τὸ θυμίαμα, πρόσδεξαι καὶ ἐκ

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[63 b]

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- (1) αἰνέσεως· καὶ πρόσδεξαι παρ' ἡμῶν τῶν ἀχρείων δούλων σου τὸ παρὸν θυμίαμα εἰς ὁσμὴν εὐωδίας· καὶ εὐωδιάσον ἡμῶν τὸ δυσώδες τῆς ψυχῆς καὶ τοῦ σώματος· καὶ ἀγιάσον ἡμᾶς τῇ ἁγιαστικῇ δυνάμει τοῦ παναγίου σου Πνεύματος· σὺ γὰρ εἶ μόνος ἅγιος, ὁ ἀγιάζων καὶ ἀγιαζόμενος καὶ τοῖς πιστοῖς μεταδιδόμενος· καὶ πρέπει σοὶ ἡ δόξα σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Εὐχή τῆς ἐνάρξεως.

- P. 5 Εὐεργέτα, βασιλεῦ τῶν αἰώνων καὶ τῆς κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι προσιοῦσάν σοι διὰ τοῦ Χριστοῦ σου τὴν ἐκκλησίαν σου· ἐκάστω τὸ συμφέρον ἐκπλήρωσον· ἄγαγε πάντας εἰς τελειότητα, καὶ ἀξίους ἡμᾶς ἀπεργάσαι τῆς χάριτος τοῦ ἁγιασμοῦ σου, ἐπισυνάγων ἡμᾶς ἐν τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας. Ἀμήν.

- (3) Ὁ διάκονος. Ἐτι τοῦ Κυρίου δεηθῶμεν.
Ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος τῆς εἰσόδου τῆς συνάξεως.

Ὁ Θεός, ὁ προσδεξάμενος Ἀβὲλ τὰ δῶρα, Νῶε καὶ Ἀβραὰμ τὴν θυσίαν, Ἰακώβ καὶ Ζαχαρίου τὸ θυμίαμα, πρόσδεξαι καὶ ἐκ

- (1) P. ἀφ' ἡμῶν.
(2) P. omits καὶ ἀγιαζόμενος.
(3) P. omits καθολικῇ καὶ ἀποστολικῇ.

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Ἐτι ὁ διάκονος. Ἐτι τοῦ Κυρίου δεηθῶμεν.

Ὁ δὲ ἱερεὺς ἄρχεται τῶν εὐχῶν.

Εὐεργέτα καὶ βασιλεῦ τῶν αἰώνων καὶ τῆς κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι προσιοῦσάν σοι διὰ τοῦ Χριστοῦ σου τὴν ἐκκλησίαν σου· ἐκάστω τὸ συμφέρον ἐκπλήρωσον· ἄγαγε πάντας εἰς τελειότητα, καὶ ἀξίους ἡμᾶς ἀπεργάσαι τῆς χάριτος τοῦ ἁγιασμοῦ σου, ἐπισυνάγων ἡμᾶς ἐν τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνην πᾶσιν.

Οἱ διάκονοι. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος λέγει, Ἐτι τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς τὴν εὐχὴν τοῦ θυμιάματος τῆς εἰσόδου τῆς συνάξεως.

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ προσδεξάμενος Ἀβὲλ τὰ δῶρα, Νῶε καὶ Ἀβραὰμ τὴν θυσίαν, Ἰακώβ καὶ Ζαχαρίου τὸ θυμίαμα,

- (4) Ἐτέθθησαν τὰ μέρη ταῦτα ἀπὸ ἐτέρας εὐχῆς (Note in the MS. See Liturgy of S. Mark p. 16.)

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[Mutilus.]

καὶ τὰς ἐξόδους πάντα τὸν βίον αὐτῶν... τοὺς οἴκους αὐτῶν καὶ τὰς οἰκετίας... τὰ τέκνα αὐτῶν ἵνα αὐξήσας εὐλογήσῃ καὶ εἰς μέτρον ἡλικίας ἀγαγὼν σοφίσῃ... ἵνα κατευθύνῃ αὐτοῖς πάντα τὰ προκειμένα πρὸς τὸ συμφέρον.

Ἀπὸ τούτων παιδεύονται ἐν πᾶσιν εὐχαριστεῖν τῷ Θεῷ... καὶ μετὰ ταῦτα πάντα ἐγείρεσθαι κελεύει. πρότερον γὰρ αὐτοὺς χαμαὶ ῥίψας... [νῦν] ἀνίστησιν αὐτοὺς ὁ λόγος, καὶ κελεύει λοιπὸν καὶ αὐτοὺς ἐχεσθαι τῆς πρὸς τὸν Θεὸν ἱκετηρίας.

Then we urge the catechumens to pray for themselves.

Τὸν ἄγγελον τῆς εἰρήνης αἰτήσατε οἱ κατηχούμενοι...

εἰρηνικὰ ὑμῖν πάντα τὰ προκειμένα...
εἰρηνικὴν τὴν παρούσαν ἡμέραν καὶ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν αἰτήσασθε.

χριστιανὰ ὑμῶν τὰ τέλη...

τὸ καλὸν καὶ τὸ συμφέρον...

ἑαυτοὺς τῷ ζῶντι Θεῷ καὶ τῷ Χριστῷ αὐτοῦ παραθέσθαι

εἰτὰ κλῖναι τὰς κεφαλὰς κελεύομεν, τεκμήριον τοῦ τὰς εὐχὰς ἀκοουθῆναι ποιούμενοι τὸ τὸν Θεὸν εὐλογεῖν... Καὶ ἐπιβόωσιν ἅπαντες τὸ Ἀμήν.

Then he refers to prayers which are uttered ἐν τῷ καιρῷ τῶν πιστῶν. It will be observed that all this had become obsolete when the Liturgy of Jerusalem had assumed the form in which it is found in the MSS. and so had become the prayers for the ἐνεργοῦμενοι of which we find notice in the seventh (eighth) homily on the Ep. to the Romans (p. 490), and for the penitents of which (with the energumens) we read in the eighteenth homily on 2 Cor. p. 568. I shall have to refer to this last passage again.]

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χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα τοῦτο εἰς ὁσμὴν εὐωδίας καὶ ἄφεςιν τῶν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, καὶ ποιήσον σὺν τῇ εἰσόδῳ ἡμῶν εἴσοδον ἁγίων ἀγγέλων συλλειτουργεῖν ἡμῖν καὶ συνδιακονεῖν τῇ σῇ ἀγαθότητι· ὅτι εὐλογημένος ὑπάρχεις, καὶ πρέπει σοὶ ἡ δόξα, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

Ὁ διάκονος λέγει, Κύριε, εὐλόγησον.

Ὁ ἱερεὺς λέγει,

Ὁ Κύριος καὶ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστός, ὁ δι' ὑπερβολὴν ἀγαθότητος καὶ ἀκατάσχετον ἔρωτα ἤδη καθείς καὶ λόγχῃ καὶ ἥλοις παρεῖναι μὴ ἀπανηράμενος· ὁ τὴν κρυφίαν καὶ ἐπίφοβον ταύτην τελετὴν εἰς ἀνάμνησιν αἰωνίαν ἡμῖν ἐκτελεῖν παρασχόμενος· εὐλογήσῃ τὴν ἀρχidiaconίαν σου, καὶ εὐλογήσῃ τὴν εἴσοδον ἡμῶν, καὶ ἐντελῶς τελειώσῃ τὴν παράστασιν τῆς λειτουργίας ἡμῶν ταύτης, τῇ ἀφάτῳ αὐτοῦ εὐσπλαγχνίᾳ, νῦν καὶ ἀεὶ, εἰς τοὺς.

Εὐχὴ ἄλλη τοῦ διακόνου.

Ὁ Κύριος εὐλογήσῃ καὶ ἀξιώσῃ ὑμᾶς σεραφικῶς δωροφορῆσαι, καὶ προσῆσαι τὴν πολυύμνητον ἐπὶ δὴν τοῦ ἐνθεαστικῶ τρισαγίου, τῷ ἀνενδεεῖ καὶ ὑπερπλήρει πάσης ἁγιαστικῆς τελειότητος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

Ἀρχεταὶ ὁ ἀρχidiaconος λέγειν εἰς τὴν εἴσοδον.

Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος.

Ὁ ἱερεὺς λέγει ταύτην τὴν εὐχὴν κατὰ τὴν

(a) The MS. has εὐλογήσῃ here and below.

sic

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(a)

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χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα
τοῦτο εἰς ὁσμὴν εὐωδίας καὶ ἄφεσιν τῶν
ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου,
ὅτι εὐλογημένος ὑπάρχεις, καὶ πρέπει σοὶ
ἡ δόξα, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, νῦν καὶ ἀεί.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς ἐπεύχεται αὐτῷ.

(1) Ὁ Κύριος καὶ Θεὸς ἡμῶν Ἰησοῦς Χρι-
στός, ὁ δι' ὑπερβολὴν ἀγαθότητος καὶ
ἀκατάσχετον ἔρωτα σταυρωθείς, καὶ λόγχῃ
καὶ ἥλοις παρῆναι μὴ ἀπανηνόμενος· ὁ τὴν
κρυφίαν καὶ ἐπίφοβον ταύτην τελετὴν εἰς
ἀνάμνησιν αἰωνίαν ἡμῖν ἐκτενῆ παρασχό-
μενος· εὐλογῆσαι τὴν ἐν Χριστῷ ἀρχidia-
κονίαν σου, καὶ εὐλογῆσαι τὴν εἰσοδὸν ἡμῶν,
καὶ ἐντελῶς τελειώσειεν τὴν παράστασιν τῆς
P. 6 λειτουργίας ἡμῶν ταύτης, τῇ ἀφάτῳ αὐτοῦ
εὐσπλαγχνίᾳ, νῦν καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας.

Εὐχὴ ἀποκριτικὴ παρὰ τοῦ διακόνου.

(2) Ὁ Κύριος εὐλογῆσαι καὶ ἀξιῶσαι ἡμᾶς
σεραφικῶς δωροφορῆσαι, καὶ προσᾶσαι τὴν
πολυμνητον ῥοδὴν τοῦ ἐνθεαστικοῦ καὶ
τρισαγίου, τῷ ἀνενδεεῖ καὶ ὑπερπλήρει
πάσης τῆς ἁγιαστικῆς τελειότητος, νῦν
καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας.

Εἰτα ἄρχεται ὁ ἀρχidiaκονος ἐν τῇ εἰσόδῳ.

Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ.

Ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην ἀπὸ τῶν πυλῶν
ἕως τοῦ θυσιαστηρίου.

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πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἁμαρτω-
λῶν τὸ θυμίαμα τοῦτο ✠ εἰς ὁσμὴν εὐωδίας
καὶ ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν καὶ παντὸς
τοῦ λαοῦ σου, καὶ ποιήσον σὺν τῇ εἰσόδῳ
ἡμῶν εἰσοδὸν ἁγίων ἀγγέλων συλλειτουργ-
γεῖν ἡμῖν καὶ συνδιακονεῖν τῇ σῇ ἀγαθό-
τητι·

Ἐκφώνησις. Ὅτι εὐλογημένος ὑπάρχεις,
καὶ πρέπει σοὶ ἡ δόξα, τῷ Πατρὶ καὶ τῷ Υἱῷ
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Ὁρθοί. Ὁ μονογενής.

Εὐχὴ ἣν ποιεῖ ὁ ἱερεὺς κατὰ τὴν προέλευσιν
τοῦ κλήρου ἀπὸ τῶν θυρῶν τῆς ἐκκλησίας ἕως τοῦ
θυσιαστηρίου. Ἢ εἰσοδός.

(1) P. τὴν ἐν Χριστῷ τῷ Θεῷ διακονίαν.

(2) P. ἄρχεται ᾄδειν ὁ διάκονος and gives the hymn in full. [See p. 12 above.]

ROTULUS MESSANENSIS.

[Mutilus.]

CODEX ROSSANENSIS.

προξλευσιν ἀπὸ τῶν θυρῶν τῆς ἐκκλησίας ἕως τοῦ
θυσιαστηρίου.

Ὁ Θεὸς ὁ παντοκράτωρ, ὁ μεγαλῶνυμος
Κύριος, ὁ δοὺς ἡμῖν εἴσοδον εἰς τὰ ἅγια τῶν
ἀγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς
[σου] Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆ-
ρος ἡμῶν, Ἰησοῦ Χριστοῦ, ἱκετεύομεν καὶ
παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ
ἔμφοβοί ἐσμεν καὶ ἔντρομοι, μέλλοντες
παρίστασθαι τῷ ἁγίῳ σου θυσιαστηρίῳ,
ἐξαπόστειλον ἐφ' ἡμᾶς, ὁ Θεός, τὴν χάριν
σου τὴν ἀγαθὴν, καὶ ἀγιάσον ἡμῶν τὰς
ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα,
καὶ ἀλλοίωσον τὰ φρονήματα ἡμῶν πρὸς
εὐσέβειαν· ἵνα ἐν καθαρῷ συνειδῶτι προσ-
φέρωμέν σοι δῶρα, δόματα, καρπώματα,
εἰς ἀθέτησιν τῶν ἡμετέρων πλημμελημάτων,
καὶ εἰς ἰλασμόν παντός τοῦ λαοῦ σου· χάριτι
καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μο-
νογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ
σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωο-
ποιῷ.

[64 b]

(a) [S. Chrysostom often refers to this salu-
tation. For example in Hom. xxxii (xxxiii) on
S. Matt. p. 374 Διὸ ἐνταῦθα δέξασθε μετὰ ἀγά-
πης εἰσιόντας ἡμᾶς πρὸς ὑμᾶς· καὶ ὅταν εἰπω, Εἰ-
ρήνη ὑμῖν, εἴτα εἴπητε, Καὶ τῷ πνεύματί σου· μὴ
τῇ φωνῇ μόνον ἀλλὰ καὶ τῇ γνώμῃ λέγετε, μὴ τῷ
στόματι ἀλλὰ καὶ τῇ διανοίᾳ.]

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

(a)

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς ἐπέχεται.

Ὁ Κύριος εὐλογήσει πάντας ἡμᾶς καὶ
ἀγιάσει ἐπὶ τῇ εἰσόδῳ καὶ ἱερουργίᾳ τῶν
θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς
μακαρίας ψυχὰς ἀναπαύσει μετὰ ἀγίων
καὶ δικαίων, τῇ αὐτοῦ χάριτι καὶ φιλανθρω-
πίᾳ, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνες.

[65]

Καὶ λέγει ὁ ἀρχιδιάκονος συναπτῇν.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ λαός. Κύριε, ἐλέησον.

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Ὁ Θεὸς ὁ παντοκράτωρ, ὁ μεγαλάνυμος
 Κύριος, ὁ δοὺς ἡμῖν εἴσοδον εἰς τὰ ἅγια
 τῶν ἁγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς
 σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος
 ἡμῶν, Ἰησοῦ Χριστοῦ, ἱκετεύομεν καὶ παρα-
 καλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ ἔμφο-
 βοὶ καὶ ἔντρομοι ἐσμέν, μέλλοντες παρε-
 στάναι τῷ ἁγίῳ σου θυσιαστηρίῳ, ἐξαπό-
 στειλον ἐφ' ἡμᾶς, ὁ Θεός, τὴν χάριν σου
 τὴν ἀγαθὴν, καὶ ἀγιάσον ἡμῶν τὰς ψυχὰς
 καὶ τὰ σώματα καὶ τὰ πνεύματα, καὶ ἁλ-
 λοίωσον τὰ φρονήματα ἡμῶν πρὸς εὐσέβειαν·
 ἵνα ἐν καθαρῷ συνειδότη προσφέρωμέν σοι
 δῶρα, δόματα, καρπώματα, εἰς ἀθέτησιν τῶν
 ἡμετέρων πλημμελημάτων, καὶ εἰς ἱλασμὸν
 παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς
 καὶ φιланθρωπία τοῦ μονογενοῦς σου Υἱοῦ,
 μεθ' οὗ εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν
 αἰώνων. Ἀμήν.

P. 7

Μετὰ τὸ εἰσελθεῖν εἰς τὸ θυσιαστήριον λέγει
 ὁ ἱερεύς,

Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματι σου.

Ὁ ἱερεύς.

Ὁ Κύριος εὐλογῆσαι πάντας ἡμᾶς καὶ
 ἀγιάσαι ἐπὶ τῇ εἰσόδῳ καὶ ἱερουργίᾳ τῶν
 θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς
 μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ
 δικαίων, τῇ αὐτοῦ χάριτι καὶ φιλανθρωπίᾳ,
 νῦν καὶ ἀεί, καὶ εἰς τοὺς.

(1)

Εἴτα λέγει ὁ ἀρχιδιάκονος συναπτὴν.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

(1) "In calce fol. 195 (v°) scriptum reperio
 hanc rubricam quae, asterisco notata, ad Ἐν
 εἰρήνῃ etc. pertinere videtur:

† Ἐτέθησαν αἱ αἰτήσεις αὐταὶ παρὰ τῷ ἁγίῳ

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Ὁ Θεὸς ὁ παντοκράτωρ, ὁ μεγαλάνυμος
 Κύριος, ὁ δοὺς ἡμῖν εἴσοδον εἰς τὰ ἅγια τῶν
 ἁγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς
 σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος
 ἡμῶν, Ἰησοῦ Χριστοῦ, ἱκετεύομεν καὶ παρα-
 καλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ ἔμ-
 φοβοί ἐσμεν καὶ ἔντρομοι, μέλλοντες
 παρестάναι τῷ ἁγίῳ σου θυσιαστηρίῳ,
 ἐξαπόστειλον ἐφ' ἡμᾶς τὴν χάριν σου
 τὴν ἀγαθὴν, καὶ ἀγιάσον ἡμῶν τὰς ψυχὰς
 καὶ τὰ σώματα καὶ τὰ πνεύματα, καὶ ἁλ-
 λοίωσον τὰ φρονήματα ἡμῶν πρὸς εὐσέ-
 βειαν· ἵνα ἐν καθαρῷ συνειδότη προσφέρω-
 μέν σοι δῶρα, δόματα, καρπώματα, εἰς
 ἀθέτησιν τῶν ἡμετέρων ἀμαρτημάτων, εἰς
 ἱλασμὸν παντὸς τοῦ λαοῦ σου· χάριτι καὶ
 οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς
 σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ
 παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύ-
 ματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν
 αἰώνων. Ἀμήν.

Ὁ διάκονος τὰ διακονικά.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Βασιλεῖς ἐν τῇ ἐνάρξει τῆς λειτουργίας· ῥῆται κε-
 φαλαί β'." [M. Omont. See p. 152.] P. has
 διάκονος.

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[*Mutilus.*]

[...ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν τιμίων ἐνδόξων ἀσωμάτων ἀρχαγγέλων, τοῦ ἁγίου Ἰωάννου, τοῦ προδρόμου καὶ βαπτιστοῦ, τῶν θείων ἱερῶν ἀποστόλων, ἐνδόξων προφητῶν, καὶ καλλινίκων μαρτύρων, καὶ τοῦ ἁγίου Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος, καὶ τοῦ ἁγίου καὶ μακαρίου πατρὸς ἡμῶν Ἰακώβου, τοῦ ἀποστόλου καὶ ἀδελφοθέου, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν· ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν πάντες ἐλεθῶμεν.]

Ἦ ἱερεὺς τὴν εὐχὴν τοῦ τρισαγίου,

(1) Ὁ οἰκτίρμων καὶ ἐλεήμων.....

CODEX ROSSANENSIS.

Ἦ ὑπὲρ τῆς ἀνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἦ ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ἦ ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τῶν ὁσιωτάτων πατέρων ἡμῶν τοῦ Δ' καὶ τοῦ Δ', τοῦ ἁγιωτάτου πατριάρχου, παντὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ, τοῦ Κυρίου [δεηθῶμεν].

Ἦ ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν, καὶ

[C5 b]

Ἦ ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, ἐπανάστασεως ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας· τοῦ ἁγίου Ἰωάννου, τοῦ ἐνδόξου προφήτου, προδρόμου, καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφύμων ἀποστόλων, ἐνδόξων προφητῶν, καὶ ἀθλοφόρων μαρτύρων, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν· ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεθῶμεν.

Ὁ λαός. Κύριε, ἐλέησον. γ'.

Καὶ κλίνει ὁ ἱερεὺς λέγων εὐχὴν τοῦ τρισαγίου.

Οἷκτιρμον καὶ ἐλέημον, μακρόθυμε καὶ πολυέλεε καὶ ἀληθινὲ Κύριε, ἐπίβλεψον ἐξ ἐτοίμου κατοικητηρίου σου, καὶ ἐπάκουσον ἡμῶν τῶν σῶν ἱκετῶν· καὶ ῥῦσαι ἡμᾶς ἀπὸ παντὸς πειρασμοῦ διαβολικοῦ τε καὶ ἀν-

(1) Assemani printed the first four words, stating that the rest of the prayer agreed with

the ordinary text. I give all that survives in the fragment as it exists now.

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Ἐπὲρ τῆς ἁνωθεν εἰρήνης καὶ Θεοῦ φιλαν-
θρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ
Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου,
καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ
ἐκκλησιῶν, τοῦ Κυρίου [δεηθῶμεν].

(1) Ἐπὲρ σωτηρίας καὶ ἀντιλήψεως τῶν
ὀσιωτάτων πατέρων ἡμῶν, Ἰωάννου τοῦ
ἀγιωτάτου πατριάρχου καὶ θεοδούλου, τοῦ
καθολικοῦ ἀρχιεπισκόπου, παντὸς τοῦ κλή-
ρου, καὶ τοῦ φιλοχρίστου λαοῦ, τοῦ Κυρίου
δεηθῶμεν.

Ἐπὲρ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγ-
χωρήσεως πλημμελημάτων ἡμῶν, καὶ τοῦ
ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς,
κινδύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως
ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

(2) Τῆς παναγίας, ἀχράντου, ὑπερενδόξου,
εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ
ἀειπαρθένου Μαρίας· τοῦ ἁγίου Ἰωάννου
τοῦ ἐνδόξου προφήτου, προδρόμου, καὶ βαπ-
τιστοῦ· τῶν θείων καὶ πανευφύμων ἀποστό-
λων, ἐνδόξων προφητῶν, καὶ ἀθλοφόρων
μαρτύρων, καὶ πάντων τῶν ἁγίων καὶ
δικαίων μνημονεύσωμεν· ὅπως εὐχαῖς αὐ-
τῶν καὶ πρεσβείαις οἱ πάντες ἐλεηθῶμεν.

(3) Εἶτα οἱ ψάλλται τὸν τρισάγιον.

Καὶ ὁ ἱερεὺς εὐχεται ἐπικλινόμενος.

P. 8 Οἰκτίρμον καὶ ἐλέημον, μακρόθυμε καὶ
πολυέλεε καὶ ἀληθινὲ Κύριε, ἐπίβλεψον ἐξ
ἐτοίμου κατοικητηρίου σου, καὶ ἐπάκουσον
ἡμῶν τῶν σῶν ἱκετῶν· καὶ ῥῦσαι ἡμᾶς ἀπὸ
παντὸς πειρασμοῦ διαβολικοῦ τε καὶ ἀνθρω-

Ἐπὲρ τῆς εἰρήνης.

Ἐπὲρ σωτηρίας.

Ἐπὲρ τῶν εὐσεβεστάτων.

Ἐπὲρ τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ.

Ἐπὲρ ἀφέσεως ἁμαρτιῶν.

Τῆς παναγίας, ἀχράντου.

Πάντες οἱ παρόντες,

Ὁ ἱερεὺς τὴν εὐχὴν τοῦ τρισαγίου.

Οἰκτίρμον καὶ ἐλέημον, μακρόθυμε καὶ
πολυέλεε καὶ ἀληθινὲ Κύριε, ἐπίβλεψον ἐξ
ἐτοίμου κατοικητηρίου σου, καὶ ἐπάκουσον
ἡμῶν τῶν σῶν ἱκετῶν, καὶ ῥῦσαι ἡμᾶς ἀπὸ
παντὸς πειρασμοῦ διαβολικοῦ τε καὶ ἀν-

(a)

(1) Omitted in P.

(2) Omitted in P.

(3) P. gives the "Ἄγιος ὁ Θεός" at length.

(a) The MS. has οἱκετῶν.

ROTULUS MESSANENSIS.

.....τῶν ἐναντιωμάτων,.....
ἡμῶν ἐκ τῶν δυσχερῶν τοῦ
ἀ τὴν χρηστότητά σου,
 ὅπως.....ἐν καθαρᾷ συνειδήσει κατεν.....
 τοῦ ἁγίου σου θυσιαστήριον, τὸν μακάριον
ὑμνον σὺν ταῖς ἐπουρανίαις δυν...
τως ἀναπέψωμέν σοι· καὶ τὴν...
 ...καὶ εὐάρεστον ἐπιτελέσαντες λειτουργίαν,
 καταξιωθῶμεν τῆς αἰωνίου ζωῆς.

Ἐκφώνησις. Ὅτι ἅγιος εἶ, Κύριε ὁ Θεὸς
 ἡμῶν, καὶ ἐν ἁγίοις κατοικεῖς καὶ ἐπανα-
 παύει, καὶ σοὶ τὴν δόξαν καὶ τὸν τρις-
 ἅγιον ὑμνον ἀναπέμπομεν.

(1) Οἱ ψάλλται τὸ Ἅγιος ὁ Θεός.

Καὶ μετὰ ταῦτα ὁ ἱερεὺς σφραγίζει λέγων,
 Εἰρήνη πᾶσιν.

(2) Ὁ ψάλλτης τὸ προκείμενον. Ὁ ἀπόστολος. Τὸ
 Ἀλληλούϊα.

(1) We meet with the Ἅγιος ὁ Θεός, ἅγιος
 ἰσχυρός, ἅγιος ἀθάνατος in the discussions at
 Chalcedon.

(2) In the time of Chrysostom the first lesson

CODEX ROSSANENSIS.

θρωπίνου, καὶ μὴ ἀποστήσης ἀφ' ἡμῶν
 τὴν σὴν βοήθειαν, μηδὲ βαρυτέρας τῆς [66]
 ἡμετέρας δυνάμεως παιδείας ἐπαγάγῃς ἡμῖν·
 ἡμεῖς γὰρ οὐχ ἱκανοὶ πρὸς τὸ νικᾶν τὰ
 ἀντιπίπτοντα· σὺ δὲ δυνατὸς εἶ, Κύριε,
 εἰς τὸ σῶζειν ἐκ πάντων τῶν ἐναντιωμάτων·
 σῶσον ἡμᾶς, ὁ Θεός, ἐκ τῶν δυσχερῶν τοῦ
 κόσμου τούτου κατὰ τὴν χρηστότητά σου,
 ὅπως εἰσελθόντες ἐν καθαρᾷ συνειδήσει
 πρὸς τὸ ἅγιόν σου θυσιαστήριον, τὸν
 μακάριον καὶ τρισάγιον ὑμνον σὺν ταῖς
 ἐπουρανίαις δυνάμεσιν ἀκατακρίτως ἀνα-
 πέψωμέν σοι· καὶ τὴν εὐάρεστόν σοι καὶ
 θεῖαν ἐπιτελέσαντες λειτουργίαν, καταξιωθῶ-
 μεν τῆς αἰωνίου ζωῆς.

Ἐκφώνησις.

Ὅτι ἅγιος εἶ, Κύριε ὁ Θεὸς ἡμῶν, καὶ
 ἐν ἁγίοις κατοικεῖς καὶ ἐπαναπαύῃ, καὶ σοὶ
 τὴν δόξαν καὶ τὸν τρισάγιον ὑμνον ἀναπέμ-
 πομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
 Πνεύματι, νῦν.

Ἀρχεται ὁ ἀναγνώστης,

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθά-
 νατος, ἐλέησον ἡμᾶς. λέγει γ'.

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι· [66 b]
 καὶ νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

Ἅγία Τριάς, ἐλέησον ἡμᾶς.

Καὶ λέγει ὁ ἱερεὺς,

Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Λέγουσιν οἱ ἀναγινώσκοντες πρόψαλμα, καὶ
 ἀπόστολον, καὶ στιχολογίαν.

was from the Old Testament. The reader pre-
 faced the lesson with the words Τάδε λέγει
 Κύριος. See Hom. in Act. Apos. xix. p. 159.

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πίνου, καὶ μὴ ἀποστήσης ἀφ' ἡμῶν τὴν
σὴν βοήθειαν, μηδὲ βαρυτέρας τῆς ἡμε-
τέρας δυνάμεως παιδείας ἐπαγάγῃς ἡμῖν·
ἡμεῖς γὰρ οὐχ ἱκανοὶ πρὸς τὸ νικᾶν τὰ
ἀντιπίπτοντα· σὺ δὲ δυνατὸς εἶ, Κύριε, εἰς
τὸ σῶζειν ἐκ πάντων τῶν ἐναντιωμάτων·
σῶσον ἡμᾶς, ὁ Θεός, ἐκ τῶν δυσχερῶν τοῦ
κόσμου τούτου κατὰ τὴν χρηστότητά σου,
ὅπως εἰσελθόντες ἐν καθαρᾷ συνειδήσει πρὸς
τὸ ἅγιόν σου θυσιαστήριον, τὸν μακάριον καὶ
τρισάγιον ὕμνον σὺν ταῖς ἐπουρανίαις δυνά-
μεσιν ἀκατακρίτως ἀναπέμπωμέν σοι· καὶ
τὴν εὐάρεστόν σοι καὶ θεῖαν ἐπιτελέσαν-
τες λειτουργίαν, καταξιωθῶμεν τῆς αἰωνίου
ζωῆς·

Ἐκφώνησις. Ὅτι ἅγιος εἶ, Κύριε ὁ Θεὸς
ἡμῶν, καὶ ἐν ἁγίοις κατοικεῖς καὶ ἐπανα-
παύῃ, καὶ σοὶ τὴν δόξαν καὶ τὸν τρισάγιον
ὕμνον ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ,
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς
τοὺς αἰῶνας.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Οἱ ἀναγνώσται προκείμενον καὶ ἀπόστολον.

Ὁ ψάλτης τὸ Ἀλληλουῖα.

(1) Ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος πρὸ τοῦ εὐ-
αγγελίου.

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θρωπίνου, καὶ μὴ ἀποστήσης ἀφ' ἡμῶν τὴν
σὴν βοήθειαν, μηδὲ βαρυτέρας τῆς ἡμετέ-
ρας δυνάμεως παιδείας ἐπαγάγῃς ἡμῖν·
ἡμεῖς γὰρ οὐχ ἱκανοὶ πρὸς τὸ νικᾶν τὰ
ἀντιπίπτοντα· σὺ δὲ δυνατὸς εἶ, Κύριε, εἰς
τὸ σῶζειν ἐκ πάντων τῶν ἐναντιωμάτων·
σῶσον ἡμᾶς, ὁ Θεός, ἐκ τῶν δυσχερῶν τοῦ
κόσμου τούτου κατὰ τὴν χρηστότητά σου,
ὅπως εἰσελθόντες ἐν καθαρᾷ συνειδήσει
πρὸς τὸ ἅγιόν σου θυσιαστήριον, τὸν μακά-
ριον καὶ τρισάγιον ὕμνον σὺν ταῖς ἐπου-
ρανίαις δυνάμεσιν ἀκατακρίτως ἀναπέμψω-
μέν σοι· καὶ τὴν εὐάρεστόν σοι καὶ θεῖαν
ἐπιτελέσαντες λειτουργίαν, καταξιωθῶμεν
τῆς αἰωνίου σου ζωῆς·

Ἐκφώνησις. Ὅτι ἅγιος εἶ, Κύριε ὁ Θεὸς
ἡμῶν, καὶ [ἐν] ἁγίοις κατοικεῖς καὶ ἐπανα-
παύῃ, καὶ σοὶ τὴν δόξαν καὶ τὸν τρισάγιον
ὕμνον ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ εὐθέως οἱ ψάλται τὸν τρισάγιον. Καὶ
μετὰ τὸν τρισάγιον ὁ διάκονος, Πρόσχωμεν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ διάκονος. Σοφία. Τὸ προκείμενον. Ὁ
ἀπόστολος. Τὸ ἀλληλουῖα.

(1) Instead of this P. has Εἴτα ἀναγινώσκεται
διεξοδικώτατα τὰ ἱερὰ λόγια τῆς παλαιᾶς διαθήκης
καὶ τῶν προφητῶν, καὶ ἀποδείκνυται ἡ τοῦ Υἱοῦ
τοῦ Θεοῦ ἐνανθρώπησις, τὰ τε πάθη καὶ ἡ ἐκ
νεκρῶν ἀνάστασις, ἡ εἰς τοὺς οὐρανούς ἄνοδος, καὶ

πάλιν ἡ δευτέρα αὐτοῦ μετὰ δόξης παρουσία· καὶ
τοῦτο γίνεταί καθ' ἑκάστην ἐν τῇ ἱερᾷ καὶ θείᾳ
ιερουργίᾳ.

Μετὰ δὲ τὸ ἀναγνῶναι καὶ διδάξαι, λέγει ὁ διά-
κονος.

ROTULUS MESSANENSIS.

Εὐχὴ εἰς τὸ θυμίαμα τοῦ Ἀλληλοῦῖα.

(1) Σοὶ τῷ πεπληρωμένῳ πάσης εὐωδίας καὶ εὐφροσύνης, Κύριε ὁ Θεὸς ἡμῶν, ἐξ ὧν δέδωκας ἡμῖν προσφερόμεν σοι τὸ θυμίαμα τοῦτο· ἀναληφθήτω δὴ, δεόμεθα, ἐνώπιόν σου ἐκ πενιχρῶν ἡμῶν χειρῶν εἰς ὁσμὴν εὐωδίας, εἰς ἄφесιν τῶν ἁμαρτιῶν ἡμῶν, καὶ εἰς ἰλασμόν τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ.

(2) Μετὰ δὲ τὸ Ἀλληλοῦῖα ὁ ἱερεὺς. Εὐχὴ πρὸ τοῦ εὐαγγελίου.

Σοὶ εὐχαριστοῦμεν, Κύριε, τῷ ἐξανατείλαντι ἡμῖν φῶς ἐκ σκοτόντων, καὶ ἀποκαλύψαντι τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν εἰς κατανόησιν τῶν θαυμασιῶν σου, καὶ ἀνοίξαντι τὸ στόμα ἡμῶν εἰς ἐξομολόγησιν τῶν ἡμετέρων ἁμαρτιῶν μελέτην δὲ τῶν σῶν ἐντολῶν. αὐτὸς καὶ νῦν, Δέσποτα, πρόσδεξαι τὴν προσευχὴν ἡμῶν τῶν ἁμαρτωλῶν καὶ ἐλαχίστων δούλων σου, καὶ μὴ ὑπερίδῃς τὴν δέησιν ἡμῶν, ἀλλὰ κατὰ τὴν σὴν μεγαλοπρέπειαν φύλαξον ἡμᾶς καὶ τοὺς συνεληθόντας καὶ συνευχομένους ἡμῖν, καὶ ἐναύγασον ἐν ταῖς καρδίαις ἡμῶν τε καὶ αὐτῶν τὸν φωτισμὸν τῶν θείων λογίων καὶ εὐαγγελίου τοῦ Χριστοῦ σου.

Μετὰ δὲ τὸ Ἀλληλοῦῖα ἱστάμενος ὁ ἱερεὺς ὁ διάκονος λέγει τὴν ἐκτενὴν.

Εἴπωμεν πάντες, Κύριε, ἐλέησον.

Κύριε παντοκράτωρ, ἐπουράνιε, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθα, ἐπάκουσον.

(1) + εἰς τὸ ἅγιον καὶ ὑπερουράνιον σου θυσιαστήριον (in the margin).

(2) In the margin Μετὰ τὴν εὐχὴν, "Ἐλλαμψον"

CODEX ROSSANENSIS.

Ὁ ἱερεὺς λέγει εὐχὴν θυμιάματος πρὸ τοῦ εὐαγγελίου. [67] [a]

Σοὶ τῷ πεπληρωμένῳ πάσης εὐωδίας καὶ εὐφροσύνης, Κύριε ὁ Θεὸς ἡμῶν, ἐξ ὧν δέδωκας ἡμῖν προσφερόμεν τὸ θυμίαμα τοῦτο· ἀναληφθήτω δὴ, δεόμεθά σου, ἐκ τῶν πενιχρῶν ἡμῶν χειρῶν εἰς τὸ ἅγιον καὶ ὑπερουράνιον σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας καὶ ἄφесιν τῶν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ. [67 b]

Καὶ ὁ διάκονος.

[66 b]

Εἴπωμεν πάντες, Κύριε, ἐλέησον.

Κύριε παντοκράτωρ, ἐπουράνιε, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά σου, ἐπάκουσον.

ἀπὸ τοῦ χ(?) εὗρον. Matrangas suggests ἀπὸ τοῦ χειρογράφου.

(a) In the MS. this is found later.

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Ὁ ἱερεὺς τὴν εὐχὴν τοῦ θυμιάματος πρὸ τοῦ
εὐαγγελίου.

Σοὶ τῷ πεπληρωμένῳ πάσης εὐωδίας καὶ
εὐφροσύνης, Κύριε ὁ Θεὸς ἡμῶν, ἐξ ὧν
δέδωκας ἡμῖν, προσφέρομεν τὸ θυμίαμα
τοῦτο ἐνώπιόν σου. ✠ Ἀναληφθῆτω δὴ, δεό-
μεθά σου, ἐκ τῶν πενιχρῶν ἡμῶν χειρῶν,
εἰς τὸ ἅγιον καὶ ὑπερουράνιον σου θυσια-
στήριον, εἰς ὁσμὴν εὐωδίας καὶ ἄφεςιν τῶν
ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου·
χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ
μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ
σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ
σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰ-
ῶνας τῶν αἰώνων.

(1)
I. 9

Ὁ διάκονος. Εἴπωμεν πάντες, Κύριε, ἐλέ-
ησον.

Κύριε παντοκράτωρ, ὁ Θεὸς τῶν πατέρων
ἡμῶν, δεόμεθά σου, ἐπάκουσον.

(1) "In margine superiori folii 196 (vº) nos-
tri codicis hæc legitur rubrica quam cum proxi-
mis verbis Εἴπωμεν etc. conjungendam censco;
ita est:

Ὁ διάκονος πρὸ τοῦ εὐαγγελίου,
Εἴπωμεν πάντες.

Κύριε παντοκράτωρ.

"Ἐτέθη ἡ ἐκφώνησις αὕτη παρὰ τῷ ἁγίῳ Βασι-
λεῖω εἰς τὸ τέλος τῆς εὐχῆς τοῦ τρισαγίου. Ζῆτει
κεφαλαίῳ Γ.'" M. Omont. (See p. 155.)

ROTULUS MESSANENSIS.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου
καὶ ἐνώσεως πασῶν τῶν ἁγίων ἐκκλησιῶν,
δεόμεθα, ἐπάκουσον.

Ἐπὲρ τοῦ ἁγίου πατρὸς ἡμῶν τοῦ Δ',
παντὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου
λαοῦ, δεόμεθα.

Ἐπὲρ τοῦ εὐσεβεστάτου καὶ τοῦ φιλο-
χρίστου ἡμῶν βασιλέως, παντὸς τοῦ παλα-
τίου καὶ τοῦ στρατοπέδου, καὶ νίκης αὐτῶν,
δεόμεθα.

Ἐπὲρ τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν
πόλεως καὶ βασιλευούσης πάσης πόλεως
καὶ χώρας, δεόμεθα.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης
θλίψεως, ὀργῆς καὶ ἀνάγκης, αἰχμαλωσίας
καὶ πικροῦ θανάτου, δεόμεθα.

Καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ καὶ
ἀπεκδεχομένου τὸ παρὰ σου, Κύριε, μέγα
καὶ πλούσιον ἔλεος, ἱκετεύομέν σε, σπλαγ-
χνίσθητι καὶ ἐλέησον.

- Σῶσον, ὁ Θεός, τὸν λαόν σου καὶ εὐλό-
γησον τὴν κληρονομίαν. Ἐπίσκεψαι τὸν
κόσμον σου ἐν ἐλέει καὶ οἰκτιρμοῖς. Ὑψω-
σον κέρας χριστιανῶν καὶ κατὰπεμψον ἐφ'
(1) ἡμᾶς τὰ ἐλέη σου τὰ πλούσια, πρεσβεΐαις
τῆς παναγίου, εὐλογημένης, δεσποίνης ἡμῶν,
θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάν-
των τῶν ἁγίων σου· ἱκετεύομέν σε, πολυέλεε
(2) Κύριε, ἐπάκουσον ἡμῶν τῶν ἁμαρτωλῶν
δεομένων, καὶ ἐλέησον.

Ὁ λαὸς τὸ Κύριε, ἐλέησον. γ'.

CODEX ROSSANENSIS.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου
καὶ ἐνώσεως πασῶν τῶν ἁγίων σου ἐκκλη-
σιῶν, δεηθῶμεν.

Ἐπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ
ἀγιωτάτου ἡμῶν τοῦ Δ' πατριάρχου, παν-
τὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ,
δεηθῶμεν.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης
θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, αἰχ-
μαλωσίας, πικροῦ θανάτου, καὶ τῶν ἀνομιῶν
ἡμῶν, δεηθῶμεν.

Καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ καὶ
ἀπεκδεχομένου τὸ παρὰ σου πλούσιον καὶ
μέγα ἔλεος, ἱκετεύομέν σε, σπλαγχνίσθητι
καὶ ἐλέησον. [67]

Σῶσον, ὁ Θεός, τὸν λαόν σου καὶ εὐλό-
γησον τὴν κληρονομίαν σου. Ἐπίσκεψαι
τὸν κόσμον σου ἐν ἐλέει καὶ οἰκτιρμοῖς.
Ὑψωσον κέρας χριστιανῶν τῇ δυνάμει τοῦ
τιμίου καὶ ζωοποιοῦ σταυροῦ, τῇ πρεσβεΐᾳ
τῆς πανάγνου, εὐλογημένης, δεσποίνης ἡμῶν
sic θεοτόκου, τοῦ προδρόμου, καὶ τῶν ἀποστό-
λων σου, καὶ πάντων τῶν ἁγίων σου· ἱκε-
τεύομέν σε, πολυέλεε Κύριε, ἐπάκουσον
ἡμῶν δεομένων σου καὶ ἐλέησον.

Ὁ λαὸς. Κύριε ἐλέησον. γ'.

(1) + τῇ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σου
σταυροῦ, τῇ χάριτι τῆς τριμέρου καὶ φωτοφόρου

ἐκ νεκρῶν ἀναστάσεως added in the margin.

(2) + δεομένων σου interlined

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Ἐπὲρ τῆς ἁνωθεν εἰρήνης καὶ τῆς.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος.

- (1) Ἐπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ
ἀγιωτάτου ἡμῶν Ἰωάννου πατριάρχου, παν-
τὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ,
δεόμεθά σου, ἐπάκουσον.

Ἐπὲρ τῆς εἰρήνης.

Ἐπὲρ σωτηρίας.

Ἐπὲρ τῶν εὐσεβεστάτων.

Ἐπὲρ τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης
θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, αἰχμα-
λωσίας, πικροῦ θανάτου, καὶ τῶν ἀνομιῶν
ἡμῶν, δεόμεθά σου, ἐπάκουσον.

Ἐπὲρ τοῦ περιεστῶτος λαοῦ καὶ ἀπεκδε-
χομένου τὸ παρὰ σοῦ πλούσιον καὶ μέγα
ἔλεος, ἱκετεύομέν σε, σπλαγχνίσθητι καὶ
ἐλέησον.

- (2) Ἀντὶ τοῦ Ἐλέησον ἡμᾶς, ὁ Θεός, τοῦτο.

Σῶσον, ὁ Θεός, τὸν λαόν σου καὶ εὐλό-
γησον τὴν κληρονομίαν σου.

Ἐπίσκεψαι τὸν κόσμον σου ἐν ἐλέει καὶ
οἰκτιρμοῖς.

- (3) Ὑψωσον κέρας Χριστιανῶν τῇ δυνάμει
τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, τῇ πρεσ-
βείᾳ τῆς παναγίου, εὐλογημένης, δεσποίνης
ἡμῶν θεοτόκου, τοῦ προδρόμου, καὶ τῶν
ἀποστόλων σου, καὶ πάντων τῶν ἁγίων σου·
ἱκετεύομέν σε, πολυέλεε Κύριε, ἐπάκουσον
ἡμῶν δεομένων σου, καὶ ἐλέησον.

Ὁ λαός. Κύριε, ἐλέησον· ἐκ τρίτου.

Ἐπὲρ τοῦ ῥυσθῆναι.

Ἐπὲρ τοῦ περιεστῶτος.

Σῶσον, ὁ Θεός.

(1) This clause helps to fix a date to the Liturgy as copied in the MS. See Introduction, p. xxv. The Paris edition (P.) has simply ἀντιλήψεως παντὸς τοῦ φιλοχρίστου λαοῦ.

(2) P. omits this.

(3) P. omits from τῇ πρεσβείᾳ τοῦ τῶν ἁγίων σου.

ROTULUS MESSANENSIS.

Εὐχή. *Ελλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Κύριε, τὸ τῆς σῆς θεογονίας ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς πρὸς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν. ἔνθες ἡμῖν καὶ μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν, πάντα πρὸς εὐαρέστησιν σὴν καὶ φρονούντες καὶ πράττοντες.

(1) Ἐκφώνως. Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμός, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν, καὶ ὁ μόνογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεὶ, καὶ εἰς.

Ὁ ἀρχidiaconos. Ὁρθοὶ ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

Ὁ ἱερεύς. Εἰρήνῃ πᾶσιν.

Ὁ διάκονος. Ἐκ τοῦ κατὰ Ματθ.

Ὁ ἀρχidiaconos. Πρόσχωμεν.

Καὶ ὅτε πληρωθῇ τὸ εὐαγγέλιον λέγει ὁ διάκονος,

Σχολάσωμεν ἐκτενῶς. Τοῦ Κυρίου δεηθῶμεν.

*Υπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων ἐκκλησιῶν.

CODEX ROSSANENSIS.

Εὐχή πρὸ τοῦ θείου εὐαγγελίου.

[67 b]

*Ελλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Κύριε, τὸ τῆς σῆς γνώσεως ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν κηρυγμάτων σου κατανόησιν. ἔνθες ἡμῖν καὶ τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν, πάντα πρὸς εὐαρέστησιν σὴν καὶ φρονούντες καὶ πράττοντες.

Ἐκφώνως. Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμός, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, ὁ Θεός, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ εἰς.

Λέγει ὁ ἀρχidiaconos. Ὁρθοὶ ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

Ὁ ἱερεύς. Εἰρήνῃ πᾶσιν.

Ὁ ἀρχidiaconos. Πρόσχωμεν τῇ ἁγίᾳ ἀναγνώσει.

Καὶ μετὰ τὸ εὐαγγέλιον λέγει ὁ ἱερεύς, Εἰρήνῃ σοι.

Ὁ λαός. Δόξα σοι, Κύριε.

Ὁ διάκονος. Σχολάσωμεν ἐκτενῶς.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

*Υπὲρ τῆς ἁνωθεν εἰρήνης, καὶ Θεοῦ φιλάνθρωπίας, καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

*Υπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

(1) τὸν interlined after καὶ.

(2) In the margin Ζήτηι ἄνω τὴν εὐχὴν, Σοὶ εὐχαριστοῦμεν. [p. 228.]

PARIS MANUSCRIPT 2509.

Ὁ ἱερεὺς εὐχὴν πρὸ τοῦ εὐαγγελίου.

Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Κύριε, τὸ τῆς σῆς γνώσεως ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν. ἔνθες ἡμῖν καὶ τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν, πάντα πρὸς εὐαρέστησιν σὴν καὶ φρονούντες καὶ πράττοντες·

(2) Ἐκφώνησις. Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμὸς, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, ὁ Θεός, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεί.

Ὁ λαός. Ἀμήν.

Ὁ ἀρχιεπίσκοπος. Πρόσχωμεν τῇ ἀγίᾳ ἀναγνώσει

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

(3) Ὁ ἀρχιεπίσκοπος. Ὁρθοὶ ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

Καὶ μετὰ τὸ εὐαγγέλιον ὁ ἱερεὺς, Εἰρήνη σοι.

Ὁ λαός. Δόξα σοι, Κύριε.

Ὁ διάκονος. Σχολάσωμεν ἐκτενῶς. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν. Ὑπὲρ τῆς αἰῶνις εἰρήνης καὶ Θεοῦ φιланθρωπίας. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν. Ὑπὲρ σωτηρίας καὶ

(1) In the margin, Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλεῖ ἡ ἐκτενὴ δέησις αὕτη μετὰ τὴν ἀνάγνωσιν τοῦ ἁγίου εὐαγγελίου· ἐνταῦθα δὲ πρὸ τοῦ εὐαγγελίου. Ζήτει κ. δ'. [p. 117. 155]. The Prayer is not in P.

PARIS MANUSCRIPT 476.

Ὁ ἱερεὺς εὐχὴν πρὸ τοῦ εὐαγγελίου.

Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Κύριε, τὸ τῆς σῆς γνώσεως ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν. ἔνθες ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν, πάντα πρὸς εὐαρέστησιν σὴν καὶ φρονούντες καὶ πράττοντες·

Ἐκφώνησις. Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμὸς, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων, ὁ Θεός, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Ὁρθοὶ ἀκούσωμεν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Καὶ μετὰ τὸ εὐαγγέλιον ὁ διάκονος,

Σχολάσωμεν ἐκτενῶς.

Ὑπὲρ τῆς εἰρήνης.

Ὑπὲρ σωτηρίας.

(2) This in P. follows the prayer Σριστιανὰ τὰ τέλη.

(3) P. omits all until the invocation Ὑπὲρ ἀφέσεως.

ROTULUS MESSANENSIS.

Ἐπὲρ.....ἀντιλήψεως τῶν ἁγίων πατέ-
ρων ἡμῶν, τοῦ Δ', καὶ τοῦ Δ', παντὸς...τοῦ
Κυρίου δεηθῶμεν.

[*Desunt multa.*]

[The petitions "Ἀγγελον εἰρήνης, &c. were used in the time of Chrysostom. See Hom. II. on 2 Cor. 'Εγείρεσθε. Τὸν ἄγγελον τῆς εἰρήνης αἰτήσατε, οἱ κατηχούμενοι. Εἰρηνικά ὑμῖν πάντα τὰ προκειμένα" εἰρηνικὴν τὴν παροῦσαν ἡμέραν, καὶ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν αἰτήσασθε· Χριστιανὰ ὑμῶν τὰ τέλη· τὸ καλὸν καὶ τὸ συμφέρον.]

CODEX ROSSANENSIS.

Ἐπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἁγιο-
τάτου ἡμῶν τοῦ Δ', πατριάρχου, παντὸς
τοῦ κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ, τοῦ
Κυρίου δεηθῶμεν.

Ἐπὲρ ἀφέσεως ἁμαρτιῶν, καὶ συγχωρή-
σεως πλημμελημάτων ἡμῶν· καὶ τοῦ ῥυσθῆ-
ναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύ-
νου, καὶ ἀνάγκης, ἐπαναστάσεως ἐχθρῶν,
τοῦ Κυρίου δεηθῶμεν.

Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρηνι- [63 b]
κὴν, καὶ ἀναμάρτητον, οἱ πάντες παρὰ τοῦ
Κυρίου διελεῖν αἰτησώμεθα.

Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν
εἰρήνῃ καὶ ὑγιείᾳ ἐκτελέσαι ἡμᾶς, παρά.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν,
ἀνώδυνα καὶ ἀνεπαίσχυντα, καὶ καλὴν
ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ
βήματος τοῦ Χριστοῦ αἰτησώμεθα.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὖ-
λογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀει-
παρθένου Μαρίας· τοῦ ἁγίου Ἰωάννου τοῦ
ἐνδόξου προφήτου, προδρόμου, καὶ βαπτισ-
τοῦ· τῶν θείων καὶ πανευφύμων ἀποστόλων,
ἐνδόξων προφητῶν, ἀθλοφόρων καὶ μαρτύ-
ρων, μετὰ πάντων τῶν ἁγίων καὶ δικαίων,
μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους.

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ἀντιλήψεως τοῦ ἁγιοτάτου ἡμῶν Ἰωάννου,
πατριάρχου, παντὸς τοῦ κλήρου, καὶ τοῦ
φιλοχρίστου λαοῦ, τοῦ Κυρίου δεηθῶμεν.

P. 9

Ἐπεὶ ἀφέσεως ἁμαρτιῶν ἡμῶν, καὶ συγ-
χωρήσεως πλημμελημάτων· καὶ τοῦ ῥυσθῆ-
ναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κιν-
δύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως
ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρη-
νικήν, καὶ ἀναμάρτητον, οἱ πάντες παρὰ τοῦ
Κυρίου διελθεῖν αἰτησώμεθα.

* Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα
τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ
τοῦ Κυρίου αἰτησώμεθα.

P. 10

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ
τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυ-
ρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς
ἡμῶν, καὶ εἰρήνην τῇ κόσμῳ, παρὰ τοῦ
Κυρίου αἰτησώμεθα.

(1)

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν
ἐν εἰρήνῃ καὶ ὑγιείᾳ ἐκτελέσται, παρὰ τοῦ Κ.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώ-
δυνα, ἀνεπαίσχυντα, καὶ καλὴν ἀπολογίαν
τὴν ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ βήματος
τοῦ Χριστοῦ, αἰτησώμεθα.

(2)

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου
δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου
Μαρίας· τοῦ ἁγίου Ἰωάννου, τοῦ ἐνδόξου
προφήτου, προδρόμου, καὶ βαπτιστοῦ· τῶν
θείων καὶ πανευφύμων ἀποστόλων, ἐνδόξων
προφήτῶν, καὶ ἀθλοφόρων μαρτύρων, μετὰ
πάντων τῶν ἁγίων καὶ δικαίων, μνημονεύ-
σαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν
ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

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Ἐπεὶ ἀφέσεως.

Τῶν ἁγίων ἐνδόξων.

Τὴν παροῦσαν.

* Ἀγγελον εἰρήνης.

Συγγνώμην καὶ ἄφεσιν.

Τὰ καλὰ.

Τὸν ὑπόλοιπον.

Χριστιανὰ.

Τῆς παναγίας.

(1) "In marg. inf. codicis juxta τὸν ὑπόλοι-
πον (p. 10, l. 3) hæc legitur rubrica :

† Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ αἱ αἰτήσεις
αὐται μετὰ τὸ χερουβικόν. Ζήτει κ. β'." (See p.
158.)

(2) P. omits the special mention of the Bap-
tist, Prophets, Apostles, Martyrs.

ROTULUS MESSANENSIS.

[*Mutilus.*]

[It must be noted that the prayers for those afflicted by evil spirits and for the penitents mentioned by Saint Chrysostom (Hom. xviii. on 2 Cor.) have disappeared from all extant copies of this Liturgy. This is of great moment in appreciating the date of the Liturgy as it is. The prayer for the Catechumens (Hom. ii. on 2 Cor.) should be compared with the prayers in the Liturgy of the Presanctified.]

CODEX ROSSANENSIS.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται λέγων,

Ὁ ἐνηχήσας ἡμῖν Θεὸς τὰ θεῖά σου καὶ σωτήρια λόγια, φώτισον τὰς ψυχὰς ἡμῶν τῶν ἀμαρτωλῶν εἰς τὴν τῶν προαναγνωσθέντων κατάληψιν, ὥς μὴ μόνον ἀκροατὰς ὀφθῆναι τῶν πνευματικῶν ἁσμάτων, ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν, πίστιν μετερχομένους ἀνύπουλον, βίον ἁμεμπτον, πολιτεῖαν ἀνέγκλητον·

Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη παῖσιν.

Ὁ διάκονος. Τὰς κεφαλὰς.

Ὁ ἱερεὺς κλινόμενος ἐπεύχεται.

Δέσποτα ζωοποιεὶ καὶ τῶν ἀγαθῶν χορηγέ, ὁ δοὺς τοῖς ἀνοήτοις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καταξίωσον ἡμᾶς, ἀγαθέ, ἐν ἁγιασμῷ καὶ ταύτην σοι τὴν θείαν ἐπιτελέσαι λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος·

Ἐκφώνως. Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι καὶ εἰς φῶς ἀληθείας ὁδηγούμενοι, σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλλομεν.

[c9b]

(sic)

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Ἄνδρες. Σοί, Κύριε.

Ἄνδρες ἐπεύχεται οὕτως.

(1) Ὁ ἐνηχήσας ἡμᾶς Θεὸς τὰ θεῖά σου λόγια καὶ σωτήρια, φώτισον τὰς ψυχὰς ἡμῶν τῶν ἁμαρτωλῶν εἰς τὴν τῶν προαναγνωσθέντων κατάληψιν, ὥς μὴ μόνον ἀκροατὰς ὀφθῆναι τῶν πνευματικῶν ἁσμάτων, ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν, πίστιν μετερχομένους ἀνύπουλον, βίον ἁμειπτον, πολιτείαν ἀνέγκλητον·

Ἐκφώνησις. Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

P. 11

Ἄνδρες. Ἀμήν.

Ἄνδρες. Εἰρήνη πᾶσιν.

Ἄνδρες. Καὶ τῷ πνεύματι σου.

Ἄνδρες. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ἄνδρες. Σοί, Κύριε.

Ἄνδρες ἐπεύχεται, λέγων,

Δέσποτα ζωοποιε καὶ τῶν ἀγαθῶν χορηγέ, ὁ δοὺς τοῖς ἀνθρώποις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καταξιώσον ἡμᾶς ἐν ἁγιασμῷ καὶ ταύτην σοὶ τὴν θεῖαν ἐπιτελέσαι λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος·

(2)

Ἐκφώνησις. Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι καὶ εἰς φῶς ἀληθείας ὁδηγούμενοι, σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν.

Ἄνδρες. Ἀμήν.

(1) P. προλεχθέντων.

(2) "In marg. inf. codicis juxta Ὅπως ὑπὸ hac legitur rubrica :

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Ἄνδρες ἐπεύχεται μετὰ τὸ εὐαγγέλιον.

Ὁ ἐνηχήσας ἡμῖν Θεὸς τὰ θεῖά σου καὶ σωτήρια λόγια, φώτισον τὰς ψυχὰς ἡμῶν τῶν ἁμαρτωλῶν εἰς τὴν τῶν προαναγνωσθέντων κατάληψιν, ὥς μὴ μόνον ἀκροατὰς ὀφθῆναι τῶν πνευματικῶν ἁσμάτων, ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν, πίστιν μετερχομένους ἀνύπουλον, βίον ἁμειπτον, πολιτείαν ἀνέγκλητον·

Ἐκφώνησις. Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἄνδρες. Εἰρήνη πᾶσιν.

Ἄνδρες. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ.

Ἄνδρες τὴν εὐχὴν.

Δέσποτα ζωοποιε καὶ ἀγαθὸν χορηγέ, ὁ δοὺς τοῖς ἀνθρώποις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καταξιώσον ἡμᾶς, ἀγαθέ, ἐν ἁγιασμῷ καὶ ταύτην σοὶ τὴν θεῖαν ἐπιτελέσαι λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος·

Ἐκφώνησις. Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι καὶ εἰς φῶς ἀληθείας ὁδηγούμενοι, σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἐτέθη ἡ ἐκφώνησις αὕτη παρὰ τῷ ἁγίῳ Βασιλεῖ εἰς τὸ τέλος τῆς εὐχῆς τῆς πρὸς τοῦ χειροβι-
κοῦ. Ζήτει κ. ε'." M. Omont. (See p. 157.)

ROTULUS MESSANENSIS.

(1) [Μήτις τῶν κατηχομένων ὧδε ἔστω. Μή-
(2) τισ τῶν ἀμνητῶν. Μήτις τῶν μὴ δυναμένων
ἡμῖν συνδεθῆναι. Μηδεὶς κατὰ τοῦ ἐτέρου
λόγον ἢ πονηρίαν ἔχέτω. Ἄφετε καὶ ἀφε-
θήσεται· τὰς ἁμαρτίας ὑμῶν ἐξομολογή-
σασθε, καὶ μετὰ κατανύξεως συγχωρή-
σασθε.

(3) Διτήσασθε μετὰ φόβου καὶ τρόμου.

(4) Ἀλλήλους ἐπίγνωτε.

Ὅρθοί, πάντες.

Καὶ προέρχονται τὰ ἅγια.

(5) Οἱ τὰ χερουβίμ.

Ὅτε δὲ τεθῶσιν ἐν τῷ θυσιαστηρίῳ, εὐχεται ὁ
ιερεὺς τὴν εὐχὴν τῆς προθέσεως.

(6) Ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον.

Εὐχὴ εἰς τὸ θυμίαμα.

(7) Δέσποτα παντοκράτωρ, βασιλεῦ τῆς
δόξης~]

(1) I take the passages in brackets again from the copy furnished by Monaldinius to Assemani. The original seems to have perished between the years 1752 and 1879.

(2) Compare Chrysost. Hom. iii. ad Eph. p. 23, Ἀκούεις ἐστῶτος τοῦ κήρυκος καὶ λέγοντος· Ὅσοι ἐν μετανοίᾳ, ἀπέλθετε πάντες.

(3) "Desunt pauca." Monaldinius.

(4) Chrys. cont. Judæos i. p. 593, Οὐχ ὁρᾶτε ἐπὶ τῶν μυστηρίων τί βοᾷ συνεχῶς ὁ διάκονος, Ἐπιγινώσκετε ἀλλήλους;

(5) The order of the prayers differs in all the copies. The inference is that most of the collects here are of recent origin or introduction. I have chiefly kept the arrangement of the Messina Roll, but noted by the letters A, B, C, &c. the order of the prayers in each of the other MSS.

(6) Assemani gives only these seven words; the others in full. The prayer is taken from the old liturgy of Saint Basil (p. 76) whence it came into Saint Chrysostom (p. 108). The Rossano MS., however, reads καὶ δι' οὓς προσήνεγκον, καὶ χαρίσαι αὐτοῖς πάντα τὰ πρὸς σωτηρίαν αἰτήματα, καὶ ἡμᾶς ἀκατακρίτους. In 476 are several crosses.

(7) A. again gives only the first few words.

CODEX ROSSANENSIS.

Ὁ ἀρχιδιάκονος λέγει, Μήτις τῶν κατηχο-
μένων· μήτις τῶν ἀμνητῶν· μήτις τῶν μὴ
δυναμένων ἡμῖν συνδεθῆναι. Ἀλλήλους
ἐπίγνωτε· τὰς θύρας· ὀρθοί, πάντες.

Ὁ ἀρχιδιάκονος λέγει, Ἔτι τοῦ Κυρίου
δεηθώμεν.

Καὶ μετὰ τὸ ἀποτεθῆναι τὰ δῶρα ἐν τῇ ἀγίᾳ
τραπέζῃ καὶ πληρῶσαι τὸν λαὸν τὸν μυστικὸν
ὑμνον, ποιεῖ ὁ ἱερεὺς εὐχὴν τῆς προθέσεως.

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον
ἄρτον, κ.τ.λ.

Ὁ ἱερεὺς λέγει εὐχὴν θυμιάματος πρὸ τῶν
ἀγίων.

Δέσποτα παντοκράτωρ, βασιλεῦ τῆς δόξ-
ης, ὁ Θεός, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως
αὐτῶν, αὐτὸς ἄρεσον ἡμῖν ἐν τῇ ἀγίᾳ ᾠρᾷ
ταύτῃ ἐπικαλουμένοις σε, καὶ λύτρωσαι
ἡμᾶς ἀπὸ αἰσχύνης παραπτωμάτων· κάθαρτον
ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ
μαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης
καὶ πάσης διαβολικῆς ἐνεργείας, καὶ πρόσ-
δεξαι ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ
θυμίαμα τοῦτο, ὡς προσεδέξω τὴν προσ-
φορὰν Ἀβελ καὶ Νῶε καὶ Ἀαρὼν καὶ
Σαμουὴλ καὶ πάντων τῶν ἁγίων σου,
ῥυόμενος ἡμᾶς ἀπὸ παντὸς ποιηροῦ πράγ-
ματος καὶ σώζων εἰς τὸ πάντοτε εὐαρεστεῖν
καὶ προσκυνεῖν καὶ δοξάζειν σέ, τὸν Πατέρα,
καὶ τὸν μονογενῆ σου Υἱὸν καὶ τὸ Πνεῦμά
σου τὸ παράγιον· νῦν καὶ αἰεὶ, καὶ εἰς
τούς.

[71]
E

[69 b]
A

[70]

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Ὁ διάκονος. Μήτις τῶν κατηχουμένων
μήτις τῶν ἀμνητῶν· μήτις τῶν μὴ δυναμέ-
νων ἡμῖν συνδεσθῆναι. Ἀλλήλους ἐπὶ γινωτε·
τὰς θύρας· ὀρθοί, πάντες.

(1) Ὁ ἀρχιδιάκονος. Ἐτι τοῦ Κυρίου δεηθῶμεν.

C
P. 12

Ὁ ἱερεὺς, εἰσάγων τὰ ἅγια δῶρα, λέγει τὴν
εὐχὴν ταύτην.

(2) Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον
ἄρτον, κ.τ.λ.

P. 11

Ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος.

A
P. 12
Δέσποτα παντοκράτωρ, βασιλεῦ τῆς δόξης,
ὁ Θεός, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως
αὐτῶν, αὐτὸς πάρεσον ἡμῖν ἐν τῇ ἁγίᾳ ὥρᾳ
ταύτῃ ἐπικαλουμένοις σε, καὶ λύτρωσαι
ἡμᾶς ἀπὸ αἰσχύνης παραπτωμάτων· κάθα-
ρον ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ
μιαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης καὶ
πάσης διαβολικῆς ἐνεργείας, καὶ πρόσδεξαι
ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα
τοῦτο, ὡς προσεδέξω τὴν προσφορὰν Ἀβελ
καὶ Νῶε καὶ Ἀαρὼν καὶ Σαμουὴλ καὶ
πάντων τῶν ἁγίων σου, ῥυόμενος ἡμᾶς ἀπὸ
παντὸς πονηροῦ πράγματος καὶ σώζων εἰς
τὸ πάντοτε εὐαρεστεῖν καὶ προσκυνεῖν καὶ
δοξάζειν σέ, τὸν Πατέρα, καὶ τὸν μονογενῆ
σου Υἱὸν καὶ τὸ Πνεῦμά σου τὸ πανάγιον,
νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας.

(3) Καὶ ἄρχονται οἱ ἀναγνώσται τοῦ χερουβικοῦ.

(1) P. omits Ὁ ἀρχιδιάκονος.

(2) *Ut supra*, p. 76.

(3) The hymn is not in P.

Καὶ μετὰ τὸ ἀποθέσθαι τὰ ἅγια δῶρα ἐν τῇ
ἁγίᾳ τραπέζῃ, πρὸ τοῦ καλυφθῆναι αὐτὰ μετὰ
τῆς νεφέλλης, λέγει ὁ ἱερεὺς τὴν εὐχὴν τῆς προ-
θέσεως.

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον
ἄρτον, κ.τ.λ.

Εὐχὴ ἑτέρα ἥτις ἐνταῦθα συνάπτεται.

Δέσποτα παντοκράτωρ, βασιλεῦ τῆς δόξης,
ὁ Θεός, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως
αὐτῶν, αὐτὸς πάρεσον ἡμῖν ἐν τῇ ἁγίᾳ ὥρᾳ
ταύτῃ ἐπικαλουμένοις σε, καὶ λύτρωσαι
ἡμᾶς ἀπὸ αἰσχύνης παραπτωμάτων· κάθα-
ρον ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ
μιαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης καὶ
πάσης διαβολικῆς ἐνεργείας, καὶ πρόσδεξαι
ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα
τοῦτο εἰς ὁσμὴν εὐωδίας, ὡς προσεδέξω τὴν
προσφορὰν Ἀβελ, Νῶε, Ἀαρὼν, Σαμουὴλ,
καὶ πάντων τῶν ἁγίων σου, ῥυόμενος ἡμᾶς
ἀπὸ παντὸς πονηροῦ πράγματος καὶ σώζων
εἰς τὸ πάντοτε εὐαρεστεῖν σοὶ καὶ προσκυ-
νεῖν καὶ δοξάζειν σέ, τὸν Πατέρα, καὶ τὸν
μονογενῆ σου Υἱὸν καὶ τὸ Πνεῦμά σου τὸ
πανάγιον, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

E

(2)

D

ROTULUS MESSANENSIS.

CODEX ROSSANENSIS.

"Ἀρχεται ὁ ἀναγνώστης καὶ λέγει,

[70]
15

Σιγησάτω πᾶσα σὰρξ βροτεία καὶ στήτω
μετὰ φόβου καὶ τρόμου καὶ μηδὲν γήϊνον
ἐν αὐτῇ λογιζέσθω· ὁ γὰρ βασιλεὺς τῶν
βασιλευόντων, Χριστὸς ὁ Θεὸς ἡμῶν, προέρ-
χεται σφαιγιασθῆναι καὶ δοθῆναι εἰς βρῶσιν
τοῖς πιστοῖς· προηγοῦνται δὲ τούτου οἱ
χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ
ἐξουσίας, τὰ πολλόμματα χερουβίμ, καὶ τὰ
ἐξαπτέρυγα σφαιρίμ, τὰς ὄψεις καλύπτοντα
καὶ βοῶντα τὸν ὕμνον, Ἀλληλουῖα.

[70 b]

"Ἄλλο.

Οἱ τὰ χερουβίμ μυστικῶς εἰκονίζοντες.

C

(1) [Εὐχή λεγομένη προερχομένων τῶν ἁγίων. Τοῦ
ἁγίου Διονυσίου.

Εὐχή λεγομένη ὡς προέρχονται τὰ ἅγια· ἐκ τοῦ
ἁγίου Διονυσίου τοῦ Ἀρεοπαγίτου.

D

Τὸ φρικτόν σου, Κύριε, καταλαβόντες
δάπεδον, θαμβούμεθα τῷ προσώπῳ, τῇ
λαμπρᾷ σου τραπέζῃ προσερχόμενοι· καὶ
πέλας τοῦ φοβεροῦ σου γινόμενοι βήματος,
κλονούμεθα τῷ παλμῷ, τὰ μέλη βραττό-
μενοι, ἀνέφικτον θῦμα προσάγοντες. Τίς
γὰρ γηγενῶν προσηλωμένος τοῖς πάθεσιν
ἀξίως τηλικούτων μυστηρίων ἐφάσασθαι
δύναται; ἀφαιρεῖται γὰρ τὴν παρῆρσιν
τὸ τῆς φύσεως ἄστατον, καὶ συνειδήσεις
ἐναγείς τῷ νῷ κατεργάζεται, καὶ σκότος
ἐπάγει τῷ βλέμματι ἄσεμνος πολιτεία καὶ
βίος ἐπίμωμος· ὅθεν δεδοίμεν καὶ τῷ φόβῳ
κλονούμεθα, μήπως, ἀναξίως τῶν δώρων
ἀψάμενοι, τρέψωμεν καθ' ἑαυτῶν τὴν θεῖαν
ἐκδίκησιν. Διὸ καθικετεύομεν τὴν φιλαν-
θρωπίαν σου, δὸς ἡμῖν ἁγιοπρεπῶς τῶν

Τὸ φρικτόν σου, Κύριε, καταλαβόντες
δάπεδον, θαμβούμεθα τὸ πρόσωπον, τῇ λαμ-
πρᾷ σου τραπέζῃ προσερχόμενοι· καὶ πέλας
τοῦ φοβεροῦ σου γινόμενοι βήματος, κλο-
νούμεθα τῷ παλμῷ, τὰ μέλη βραττόμενοι,
ἀνέφικτον ἱερὸν θῦμα προσάγοντες. Τίς γὰρ
τῶν γηγενῶν προσηλωμένος τοῖς πάθεσιν
ἀξίως τηλικούτων μυστηρίων ἐφάσασθαι
δύναται; ἀφαιρεῖται γὰρ τὴν παρῆρσιν
τὸ τῆς φύσεως ἄστατον, καὶ συνειδήσεις
ἐναγείς τῷ νῷ κατεργάζεται, καὶ σκότος
ἐπάγει τῷ τῆς ψυχῆς βλέμματι ἄσεμνος
πολιτεία καὶ βίος ἐπίμωμος· ὅθεν δεδοίμεν
καὶ τῷ φόβῳ κλονούμεθα, μήπως, ἀναξίως
τῶν δώρων ἀψάμενοι, τρέψωμεν καθ' ἑαυτῶν
τὸ θεῖον εἰς ἐκδίκησιν. Διὸ καθικετεύομεν
τὴν φιланθρωπίαν σου, δὸς ἡμῖν ἀδεῶς τῶν

[71]

(1) Chrysostom (on 2 Cor. Hom. xviii. p. 568) distinctly mentions that after the unini-
tiated were expelled from the Church the faith-
ful prostrated themselves. His words are these:

Πάλιν ἐπειδὴν εἰρξωμεν τῶν ἱερῶν περιβόλῳ τοὺς
οὐ δυναμένους τῆς ἱερᾶς μετασχεῖν τραπέζης, ἐτέ-
ραν δεῖ γενέσθαι εὐχὴν, καὶ πάντες ὁμοίως ἐπ' ἐδά-
φους κείμεθα, καὶ πάντες ὁμοίως ἀνιστάμεθα.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

- B Σιγησάτω πάσα σὰρξ βροτεία καὶ στήτω
μετὰ φόβου καὶ τρόμου καὶ μηδὲν γήινον
(1) ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ βασιλεὺς τῶν
βασιλευνόντων, Χριστὸς ὁ Θεὸς ἡμῶν, προέρ-
χεται σφαγιασθῆναι καὶ δοθῆναι εἰς βρώσιν
τοῖς πιστοῖς· προηγούνται δὲ τούτου οἱ
χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ
ἐξουσίας, τὰ πολυόμματα χερουβίμ, καὶ τὰ
(2) ἐξαπτέρυγα σεραφίμ, τὰς ὧφεις καλύπτοντα
καὶ βοῶντα τὸν ὕμνον, Ἀλληλοῦϊα.

[To the prayer 'Ο Θεός, ὁ Θεὸς ἡμῶν, p. 239, is annexed in this MS. the note ἐτέθη παρὰ τῷ ἁγίῳ Βασιλεῖ ἡ εὐχὴ αὕτη εἰς τὴν προσκομιδὴν τῆς προθέσεως. Ζήτει κ. α'. (p. 151).]

Καὶ ἐπισυνάπτει καὶ ταύτην τὴν εὐχὴν τοῦ
ἁγίου Διονυσίου. [70 b]
B

Τὸ φρικτόν σου, Κύριε, καταλαβόντες
δάπεδον, θαμβούμεθα τῷ προσώπῳ, τῇ
λαμπρᾷ σου τραπέζῃ προσερχόμενοι· καὶ
πέλας τοῦ φοβεροῦ σου γειόμενοι βή-
ματος, κλονούμεθα τῷ παλμῷ τὰ μέλη
βραττόμενοι, ἀνέφικτον ἱερὸν θῦμα προσ-
άγοντες. Τίς γὰρ τῶν γηγενῶν, προσηλω-
μένος τοῖς πάθεσιν, ἀξίως τηλικούτων μυστη-
ρίων ἐφάψασθαι δύναται; ἀφαιρεῖται γὰρ
τὴν παρρησίαν τὸ τῆς πίστεως [ἄστατον]
καὶ συνειδήσεις ἐναγείς τῷ νῷ κατεργάζεται,
καὶ σκότος ἐπάγει τῆς ψυχῆς τῷ βλέμματι
ἄσεμνος πολιτεία καὶ βίος ἐπίμωμος, ὅθεν
δεδίαμεν καὶ τῷ φόβῳ κλονούμεθα, μήπως,
ἀναξίως τῶν δώρων ἀψάμενοι, τρέψωμεν
καθ' ἑαυτῶν τὴν θείαν ἐκδίκησιν. Διὸ καθ-
ικετεύομεν τὴν φιланθρωπίαν σου, δὸς

(1) P. adds καὶ κύριος τῶν κυριευόντων.

(2) L. has the Ἀλληλοῦϊα three times.

.ROTULUS MESSANENSIS.

ἀγίων σου μυστηρίων ἀπάρξασθαι· ἐνδυναμωσον ἡμᾶς, Δέσποτα, ψυχῇ καὶ σώματι, καὶ χάρισαι ἡμῖν ἀμώμως ἱερουργῆσαι τῇ σῇ ἀρρήτῳ δυνάμει· πάντα γὰρ διὰ σοῦ εἰσίν, καὶ πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ μεγαλοπρέπεια, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν.

CODEX ROSSANENSIS.

ἀγίων σου μυστηρίων ἐφάψασθαι· καὶ ἐνδυναμωσον ἡμᾶς ψυχῇ καὶ σώματι, καὶ δὸς ἡμῖν ἱερουργῆσαι τῇ σῇ ἀρρήτῳ δυνάμει· πάντα γὰρ διὰ σοῦ γίνεται, καὶ πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ μεγαλοπρέπεια, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι, νῦν.

Καὶ ἐτέρα εὐχὴ τοῦ ἀγίου Βασιλείου· Εὐχεται
ὁ ἱερεὺς ταῦτα.
Οὐδεὶς ἄξιος.]

(1) This refers to the Liturgy of Saint Basil
in the Codex Rossanensis.

Ὁ ἱερεὺς ποιεῖ τὴν εὐχὴν ταύτην ὑπὲρ ἑαυτοῦ.
Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς.

Ζήτει, προεγράφη.

Εὐχεται ὁ ἱερεὺς.

Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιάζων πάντας ἡμᾶς, ἐπὶ τῇ προθέσει τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς μακαρίας ψυχὰς ἀναπαύσει μετὰ ἀγίων καὶ δικαίων, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

I

(1)

F
[71 b]

sic

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

ἡμῖν ἁγιοπρεπῶς τῶν ἁγίων σου μυστηρίων
ἀπάρξασθαι· ἐνδυνάμωσον ἡμᾶς, Δέσποτα,
ψυχῇ καὶ σώματι, καὶ χάρισαι ἡμῖν ἀμώμως
ἱερουργῆσαι τῇ σῇ ἀβρῆτῳ δυνάμει· πάντα
γὰρ διὰ σοῦ γίνεται, καὶ πρέπει σοι πᾶσα
δόξα, τιμὴ, καὶ μεγαλοπρέπεια, τῷ Πατρὶ
καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν
καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Καὶ συνάπτει καὶ ταύτην τὴν εὐχὴν τοῦ θυμιά-
ματος.

C

Μετὰ θυμιάματος Ἀαρὼν καὶ Ζαχαρίου,
τῶν θεραπόντων σου, καὶ πάσης εὐωδίας
πνευματικῆς πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν
τῶν ἁμαρτωλῶν τὴν τοῦ θυμιάματος τοῦ-
του ὀλοκαύτωσιν, ✠ εἰς ἄφεσιν ἁμαρτιῶν
καὶ ἱλασμόν παντὸς τοῦ λαοῦ σου, καὶ τῆς
ἐξ ἁμαρτιῶν δυσωδίας καθαροὺς ἡμᾶς ἀνα-
δείξας, τῷ ἁγίῳ σου θυσιαστηρίῳ προσ-
άγαγε·

Ἐκφώνησις. Ὅτι εὐλογημένον ὑπάρχει τὸ
πανάγιον ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ
Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεὶ,
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλατε.

A

Ὁ δὲ ἱερεὺς τὴν εὐχὴν, ἐξερχομένων τῶν δώρων,
τοῦ ἁγίου Βασιλείου.

Οὐδείς ἅγιος τῶν συνδεδεμένων ταῖς σαρ-
κακαῖς ἐπιθυμίαις καὶ ἡδοναῖς, κ.τ.λ.

(1)

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν
καὶ ἁγιάζων πάντας ἡμᾶς, ἐπὶ τῇ προθέσει
τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς
μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ
δικαίων, νῦν καὶ αἰεὶ.

(1) The prayer resembles that in S. Chrysostom, p. 122, and need scarcely be reprinted. The words καὶ καταχθονίων are added after καὶ ἐπιγείων: καθάρισον μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς are omitted; and for ἱερατείας 476 reads ἱερωσύνης. It reads also σοὶ γὰρ κλίνω.

ROTULUS MESSANENSIS.

Κ [Εἶτα ὁ ἀρχidiaκονος.
 Ἐν σοφίᾳ Θεοῦ πρόσχωμεν.
 Καὶ ἄρχεται ὁ ἱερεὺς, Πιστεύω εἰς ἓνα
 Θεόν.
 (1) Εὐχὴ πρὸ τοῦ ἀσπασμοῦ.
 Ὁ πάντων Θεὸς καὶ Δεσπότης.]

CODEX ROSSANENSIS.

Ὁ διάκονος. Ἐν σοφίᾳ Θεοῦ πρόσχωμεν.
 Ὁ λαός. Πιστεύω εἰς ἓνα Θεόν, Πα-
 τέρα παντοκράτορα.

Καὶ κλίνων ὁ ἱερεὺς λέγει,

Ὁ πάντων Θεὸς καὶ Δεσπότης, ἀξίους
 ἡμᾶς ἀπέργασαι τῆς ὥρας ταύτης, τοὺς
 ἀναξίους, φιλάνθρωπε· ἵνα καθαρεύοντες
 ἀπὸ παντὸς δόλου καὶ πάσης ὑποκρίσεως
 ἐνωθῶμεν ἀλλήλοις τῷ τῆς εἰρήνης καὶ τῆς
 ἀγάπης συνδέσμῳ, βεβαιούμενοι τῷ τῆς σῆς
 θεογνωσίας ἀγιασμῷ, διὰ τοῦ μονογενοῦς
 σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν,
 Ἰησοῦ Χριστοῦ· μεθ' οὗ εὐλογητὸς εἰ σὺν
 τῷ παναγίῳ καὶ ἀγαθῷ καί.

Ὁ διάκονος. Στῶμεν καλῶς. Ἐν εἰρήνῃ τοῦ
 Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς ἐκφώνως. Ὅτι Θεὸς εἰρήνης, ἐ-
 λέους, ἀγάπης, οἰκτιρμοῦ καὶ φιλανθρωπίας
 ὑπάρχεις, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ
 Πνεῦμά σου τὸ πανάγιον, νῦν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους ἐν
 φιλήματι ἀγίῳ.

Καὶ μετὰ τὸ δοθῆναι τὴν ἀγάπην λέγει ὁ
 διάκονος,

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ ἱερεὺς κλίνει καὶ λέγει τὴν εὐχὴν ταύτην.

Ὁ μόνος Κύριος καὶ ἐλεήμων Θεός, τοῖς
 κλίνουσι τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ

G
[72]
H

K

L
(a)

M

[72 b]

N

O

P

(1) Chrys. on S. John Hom. LXXVIII. tom. 8, p. 461 ἐν τοῖς μυστηρίοις ἀσπαζόμεθα ἀλλήλους ἵνα οἱ πολλοὶ γενώμεθα ἓν.

(a) They seem to have risen from the ground here. The words are referred to by Chrysos-

tom, "De incompreh." tom. 1, p. 478 καὶ γὰρ αὐτὸ τοῦτο τὸ παρακελεύεσθαι τὸν διάκονον ἅπασιν καὶ λέγειν Ὅρθοι στῶμεν καλῶς. See too the pas- sage in the second homily on 2 Cor. above.

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(1) 'Ο ἀρχιδιάκονος. Ἐν σοφίᾳ πρόσχωμεν.

E Ἄρχεται ὁ ἱερεὺς.

Πιστεύω εἰς ἕνα Θεόν.

Καὶ ἐπεύχεται κλῖνας τὸν αὐχένα.

F
SR
ii. 29

S A

'Ο πάντων Θεὸς καὶ Δεσπότης, ἀξίους ἡμᾶς ἀπέργασαι τῆς ὥρας ταύτης, τοὺς ἀναξίους, φιλάνθρωπε· ἵνα καθαρεύοντες παντὸς δόλου καὶ πάσης ὑποκρίσεως ἐνωθῶμεν ἀλλήλοις τῷ τῆς εἰρήνης καὶ τῆς ἀγάπης συνδέσμῳ, βεβαιούμενοι τῷ τῆς σῆς θεογνωσίας ἁγιασμῷ, διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(1)
(2)
SR

'Ο ἀρχιδιάκονος, Στῶμεν καλῶς. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

'Ο ἱερεὺς. Ὅτι Θεὸς εἰρήνης, ἐλέους, ἀγάπης, οἰκτιρμῶν, καὶ φιλανθρωπίας ὑπάρχεις, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεὶ.

'Ο λαός. Ἀμήν.

'Ο ἱερεὺς. Εἰρήνη πᾶσιν.

'Ο λαός. Καὶ τῷ πνεύματί σου.

(1)
II

'Ο ἀρχιδιάκονος. Ἀγαπήσωμεν ἀλλήλους ἐν φιλήματι ἀγίῳ.

Καὶ πάλιν. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

'Ο ἱερεὺς ἐπικλινόμενος λέγει τὴν εὐχὴν ταύτην.

I
S A

'Ο μόνος Κύριος καὶ ἐλεήμων Θεός, τοῖς κλίνουσι τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ

(1) P. ὁ διάκονος.

(2) P. στῶμεν καλῶς, στῶμεν εὐλαβῶς, στῶμεν

PARIS MANUSCRIPT 476.

Καὶ μετὰ τὸ εἰπεῖν τὸν διάκονον τὸ Ἐν σοφίᾳ Θεοῦ πρόσχωμεν,

Καλύπτει ὁ ἱερεὺς τὰ ἅγια μετὰ τῆς νεφέλης καὶ ἄρχεται τὴν πίστιν καὶ λέγει τὸν πρῶτον λόγον τὸ, Πιστεύω εἰς ἕνα Θεόν.

Καὶ λέγει τὴν εὐχὴν ταύτην. Εὐχὴ πρὸ τοῦ ἀσπασμοῦ· Πάντα τοῖνυν.

'Ο ἱερεὺς λέγει.

'Ο πάντων Θεὸς καὶ Δεσπότης, ἀξίους ἡμᾶς ἀπέργασαι τῆς ἁγίας ὥρας ταύτης, τοὺς ἀναξίους, φιλάνθρωπε· ἵνα καθαρεύοντες παντὸς δόλου καὶ πάσης ὑποκρίσεως, ἐνωθῶμεν ἀλλήλοις τῷ τῆς εἰρήνης καὶ τῆς ἀγάπης συνδέσμῳ, βεβαιούμενοι τῷ τῆς σῆς θεογνωσίας ἁγιασμῷ, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

'Ο διάκονος. Στῶμεν καλῶς. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

'Ο ἱερεὺς ἐκφωνεῖ. Ὅτι Θεὸς εἰρήνης, ἐλέους, ἀγάπης, οἰκτιρμῶν, καὶ φιλανθρωπίας ὑπάρχεις, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἰρήνη πᾶσιν.

'Ο διάκονος. Ἀγαπήσωμεν ἀλλήλους ἐν φιλήματι.

Καὶ, μετὰ τὸ δοθῆναι τὴν ἀγάπην, ὁ διάκονος, Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

'Ο ἱερεὺς τὴν εὐχὴν.

'Ο μόνος Κύριος καὶ ἐλεήμων Θεός, τοῖς κλίνουσι τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ μετὰ φόβου Θεοῦ καὶ κατανίξεως.

F

G

II

I

K

L

ROTULUS MESSANENSIS.

(1) With the call to prayer which the deacon here made, as exhibited in the other MSS., compare the passage in Chrysostom's second homily "De prophetiarum obscuritate," tom. vi. p. 188. Κοινῇ πάντες ἀκούοντες τοῦ διακόνου τοῦτο κελεύοντος καὶ λέγοντος, Δεηθῶμεν ὑπὲρ τοῦ ἐπισκόπου καὶ τοῦ γήρως καὶ τῆς ἀντιλήψεως, καὶ ἵνα ὀρθοτομῇ τὸν λόγον τῆς ἀληθείας, καὶ ὑπὲρ τῶν ἐνταῦθα, καὶ ὑπὲρ τῶν ἀπανταχοῦ, οὐ παραιτεῖσθε ποιεῖν τὸ ἐπίταγμα, ἀλλὰ μετ' ἐκτενείας ἀναφέρετε τὴν εὐχὴν, εἰδότες τῆς ὑμετέρας συνόδου τὴν δύναμιν. Ἰσασιν οἱ μεμνημένοι τὰ λεγόμενα· τῇ γὰρ εὐχῇ τῶν κατηχουμένων οὐδέπω τοῦτο ἐπιτέτραπται, ἐπειδὴ οὐδέπω πρὸς τὴν παρρησίαν ἔφθασαν ταύτην· ὑμῖν δὲ καὶ ὑπὲρ τῆς οἰκουμένης, καὶ ὑπὲρ τῆς ἐκκλησίας τῆς μέχρι περάτων τῆς γῆς ἐκτεταμένης, καὶ ὑπὲρ τῶν διοικούντων αὐτὴν ἐπισκόπων ἀπάντων, παρακελεύεται ποιεῖσθαι τὰς δεήσεις ὁ ταύταις διακονῶν. Καὶ ὑπακούετε μετὰ προθυμίας, ἔργῳ μαρτυροῦντες ὅτι μεγάλη τῆς εὐχῆς ἡ δύναμις τῆς ἐν ἐκκλησίᾳ ἀπὸ τοῦ δήμου συμφώνως ἀναφερομένης ἐστίν.

Again on 2 Cor. Hom. II, tom. 10, p. 440. Καὶ ἐπὶ τῶν πιστῶν ὑπὲρ ἐπισκόπων, ὑπὲρ πρεσβυτέρων, ὑπὲρ βασιλέων, ὑπὲρ τῶν κρατούντων, ὑπὲρ γῆς καὶ θαλάσσης, ὑπὲρ ἀέρων, ὑπὲρ τῆς οἰκουμένης ἀπάσης, κελευομεθα προσεῖναι τῷ φιλανθρωπῷ Θεῷ.

CODEX ROSSANENSIS.

ἀγίου σου θυσιαστηρίου καὶ ἐπιζητοῦσι τὰς παρὰ σοῦ πνευματικὰς δωρεάς, ἐξάπύστειλον τὴν χάριν σου τὴν ἀγαθὴν, καὶ εὐλόγησον πάντας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ καὶ ἀναφαιρέτῳ, ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν·

Ἐκφώνως. Ὅτι αἰνετὸν καὶ προσκυνητὸν καὶ ὑπερένδοξον ὑπάρχει τὸ πανάγιον ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου.

Ἀρχὴ τῆς προσκομιδῆς τοῦ ἁγίου Ἰακώβου.

Ἰρῶτον ἐπεύχεται τοῖς συμπαρασταμένοις λέγων,

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς λέγει.

Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει ὑμῖν· καὶ ἀξίους ἡμᾶς ποιήσει τῆς παραστάσεως τοῦ ἁγίου αὐτοῦ θυσιαστηρίου καὶ τῆς ἐπελεύσεως τοῦ ἁγίου αὐτοῦ Πνεύματος, τῇ αὐτοῦ χάριτι καὶ φιλανθρωπείᾳ, νῦν καί.

Εὐχὴ ἄλλη ὁμοία.

Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιάζων πάντας ἡμᾶς ἐπὶ τῇ παραστάσει καὶ ἱεουργίᾳ τῶν ἀχράντων αὐτοῦ μυστηρίων, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

Ὁ διάκονος λέγει συναπτὴν.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Σῶσον, ἐλέησον, οἰκτείρησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ἐπὲρ τῆς ἁνθωθεν εἰρήνης, καὶ Θεοῦ φιλανθρωπίας, καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Q

R
[73]

S

T

(1)

PARIS MANUSCRIPT 2509.

ἁγίου θυσιαστηρίου καὶ ἐπιζητοῦσι τὰς
παρὰ σοῦ πνευματικὰς δωρεάς, ἐξαπόστειλον
τὴν χάριν σου τὴν ἀγαθὴν, καὶ εὐλόγησον
πάντας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
καὶ ἀναφαιρέτῳ, ὃ ἐν ὑψηλοῖς κατοικῶν καὶ
τὰ ταπεινὰ ἐφορῶν·

Ἐκφώνησις. Ὅτι αἰνετὸν καὶ προσκυνητὸν
καὶ ὑπερένδοξον ὑπάρχει τὸ πανάγιον ὄνομά
σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ
ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας.

Κ Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσει καὶ συν-
διακονήσει πᾶσιν ἡμῖν τῇ αὐτοῦ χάριτι καὶ
φιλανθρωπίᾳ.

P. 15 Καὶ πάλιν.

Ὁ Κύριος εὐλογήσει, καὶ ἀξίους ποιή-
σει τῆς παραστάσεως τοῦ ἁγίου θυσιαστη-
ρίου, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας.

Καὶ πάλιν.

Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιάζων
πάντας ἡμᾶς ἐπὶ τῇ παραστάσει καὶ ἱερουρ-
γίᾳ τῶν ἀχράντων αὐτοῦ μυστηρίων, νῦν καὶ
ἀεί, καὶ εἰς τοὺς αἰῶνας.

Ὁ διάκονος ποιεῖ καθολικὴν συναπτήν.

(1) Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ λαός. Κύριε, ἐλέησον.

Σῶσον, ἐλέησον, οἰκτείρησον, καὶ διαφύ-
λαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ὑπὲρ τῆς ἁνωθεν εἰρήνης, καὶ Θεοῦ φιλ-
ανθρωπίας, καὶ σωτηρίας τῶν ψυχῶν ἡμῶν,
τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου,
καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ
ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

PARIS MANUSCRIPT 476.

ἁγίου σου θυσιαστηρίου καὶ ἐπιζητοῦσι τὰς
παρὰ σου πνευματικὰς δωρεάς, ἐξαπόστειλον
τὴν χάριν σου τὴν ἀγαθὴν, καὶ εὐλόγησον
πάντας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
καὶ ἀναφαιρέτῳ, ὃ ἐν ὑψηλοῖς κατοικῶν,
καὶ ταπεινὰ ἐφορῶν·

Ἐκφώνησις. Ὅτι αἰνετὸν καὶ προσκυνη-
τὸν καὶ ὑπερένδοξον ὑπάρχει τὸ πανάγιον
ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ
τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἀριστερὸς διάκονος. Κύριε, εὐλόγησον.

M

Καὶ ὁ ἱερεὺς λέγει. Ὁ Κύριος εὐλογήσῃ
καὶ ἀγιάσῃ πάντας ἡμᾶς, καὶ συνδιακονήσῃ,
καὶ ἀξίους ποιήσῃ τῆς παραστάσεως τοῦ
ἁγίου αὐτοῦ θυσιαστηρίου καὶ τῆς ἐπελεύ-
σεως τοῦ ἁγίου αὐτοῦ Πνεύματος, νῦν καὶ
ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

sic

Ὁ διάκονος ἄρχεται τῆς καθολικῆς.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

(1)

Σῶσον, ἐλέησον· ὡσαύτως καὶ τὰ λοιπά.

ROTULUS MESSANENSIS.

[Καὶ πληρουμένον τοῦ Συμβόλου.

- (1) Ὑπὲρ σωτηρίας καὶ ἀν[τιλήψε[ως τοῦ
όσιου πατρὸς ἡμῶν τοῦ Δ΄., παντὸς τοῦ
κλ[ήρου καὶ τοῦ φιλοχρί[στου λαοῦ, τοῦ
Κυρίου.

- (2) Ὑπὲρ τοῦ εὐσε[βεστάτου καὶ φιλο[χρί-
στου ἡμῶν βασιλέ[ως, παντὸς τοῦ παλα-
τίου, καὶ τοῦ στρατοπέδου, καὶ τῆς οὐρανόθεν
βοηθείας καὶ νίκης αὐτοῦ.

- (3) Ὑπὲρ τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν
πόλεως, καὶ τῆς βασιλευσύνης, καὶ πάσης
πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ
πίστει καὶ εὐλαβείᾳ οἰκούντων ἐν αὐταῖς,
εἰρήνης καὶ ἀσφαλείας αὐτῶν, τοῦ Κυρίου.

- (4) Ὑπὲρ τῶν ἐλθόντων καὶ ἐρχομένων χρι-
στιανῶν τοῦ προσκυνῆσαι ἐν τοῖς ἀγίοις τοῦ
Χριστοῦ τόποις τούτοις, εἰρηνικῆς ἐπανόδου
ἐκάστου αὐτῶν, μετὰ χαρᾶς, ἐν τάχει εἰς τὰ
οἰκεία αὐτῶν.

- (5) Ὑπὲρ τῶν νοσούντων καὶ καμνόντων,
πατέρων τε καὶ ἀδελφῶν ἡμῶν, καὶ τῶν ὑπὸ
πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς
παρὰ τοῦ Θεοῦ ταχείας ἰάσεως καὶ σωτηρίας
αὐτῶν.

- (6) Καὶ ὑπὲρ πάσης ψυχῆς χριστιανῆς θλι-
βομένης καὶ καταπονουμένης, ἐλέους καὶ

(1) The Roll at present begins here. I have continued to place in brackets letters given by Monaldinius which have since perished.

(2) σκέπης interlined before καὶ.

(3) Assemani asserted that there was a great lacuna here, and passed to the clause ὑπὲρ μνήμης. He must have mistaken some expres-

CODEX ROSSANENSIS.

Ὑπὲρ τῆς ἀγίας μονῆς ταύτης καὶ τῆς
καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, τῆς
ἀπὸ γῆς περάτων μέχρι τῶν περάτων αὐτῆς,
τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ
Δ΄., τοῦ ἀγιωτάτου ἡμῶν πατριάρχου,
παντὸς τοῦ κλήρου καὶ τοῦ φιλοχρίστου
λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοστέπ-
των ὀρθοδόξων ἡμῶν βασιλέων, παντὸς τοῦ
παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν, καὶ
τῆς οὐρανόθεν βοηθείας, σκέπης, καὶ νίκης
αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ
ἡμῶν πόλεως, καὶ τῆς βασιλευσύνης, καὶ
τῆς θεωνύμου πόλεως ἡμῶν ταύτης, πάσης
πόλεως, κώμης καὶ χώρας, καὶ τῶν ἐν ὀρθο-
δόξῳ πίστει καὶ εὐλαβείᾳ Θεοῦ οἰκούντων
ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν,
τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν καρποφορούντων καὶ καλλιερ-
γούντων ἐν ταῖς ἀγίαις τοῦ Θεοῦ ἐκκλησίαις,
καὶ μεμνημένων τῶν πενήτῶν, χηρῶν, καὶ
ὀρφανῶν, ξένων καὶ ἐπιδεομένων· καὶ τῶν
ἐντειλαμένων ἡμῖν ὥστε τοῦ μνημονεύειν
αὐτῶν ἐν ταῖς προσευχαῖς, τοῦ Κυρίου δεη-
θῶμεν.

Ὑπὲρ τῶν ἐν γήρᾳ καὶ ἀδυναμίᾳ ὄντων
νοσούντων, καμνόντων, καὶ τῶν ὑπὸ πνευμά-

sion of his friend's.

(4) In the margin *πλεοντων, ὁδοιπορούντων, ξενιτευόντων, καὶ τῶν ἐν αἰχμαλωσίᾳ ὄντων ἀδελφῶν ἡμῶν* (after τούτοις).

(5) In the margin *ἐν γήρᾳ καὶ ἐν ἀδυναμίᾳ ὄντων* (before *νοσούντων*).

(6) Θεοῦ interlined after ἐλέους.

PARIS MANUSCRIPT 2509.

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- (1) Ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστο-
λικῆς ἐκκλησίας, τῆς ἀπὸ γῆς [περάτων]
μέχρι τῶν περάτων αὐτῆς, τοῦ Κυρίου.

Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοστέπτων
ὀρθοδόξων ἡμῶν βασιλέων, παντὸς τοῦ
παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν, καὶ
τῆς οὐρανόθεν βοηθείας καὶ νίκης αὐτῶν, τοῦ
Κυρίου δεηθῶμεν.

sic Ὑπὲρ τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν
πόλεως, καὶ τῆς βασιλευούσης, πάσης πό-
λεως καὶ χώρας, καὶ τῶν ὀρθοδόξων πίστει
οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

P. 15 Ὑπὲρ τῶν καρποφορούντων καὶ καλλιερ-
γούντων ἐν ταῖς ἁγίαις τοῦ Θεοῦ ἐκκλησίαις,
μεμνημένων τῶν πεινήτων, χηρῶν, καὶ ὀρφα-
νῶν, ξένων καὶ ἐπιδομένων· καὶ τῶν ἐντει-
λαμένων ἡμῖν ὥστε μνημονεύειν αὐτῶν ἐν
ταῖς προσευχαῖς, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν ἐν γῇρᾳ καὶ ἀδυναμίᾳ ὄντων,
νοσούντων, καμνόντων, καὶ τῶν ὑπὸ πνευ-

(1) This and the next two petitions are not
in P. [I have corrected the MS. from the
Rossano copy.]

ROTULUS MESSANENSIS.

(1) βοηθείας ἐπιδεομένης, ἔκτενως δεηθῶ-
μει.

Ἐπεὶ ἀφέσεως ἁμαρτιῶν καὶ συγχωρή-
σεως πλημμελημάτων, καὶ τοῦ ῥυσθῆναι
ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου,
ἀνάγκης, καὶ ἐπαναστάσεως ἐθνῶν, τοῦ
Κυρίου.

(2) Ἐπεὶ εὐκραςίας τῶν ἀέρων, ὄμβρων ἀγα-
θῶν, εὐλογημένων καρπῶν εὐφορίας, τελείας
εὐετηρίας, καὶ ὑπὲρ τοῦ στεφάνου τοῦ ἐνιαυ-
(3) τοῦ, τοῦ Κυρίου.

(4) Ἐπεὶ μνήμης τῶν ἁγίων πατέρων ἡμῶν,
τῶν ἀπὸ τοῦ ἁγίου Ἰακώβου τοῦ ἀποστόλου
καὶ ἀδελφοῦ τοῦ Κυρίου καὶ πρώτου τῶν
ἀρχιεπισκόπων, μέχρι Νικολάου, καὶ Ἡλίας,
καὶ Βενεδίκτου, καὶ Ἀγαπίου, καὶ Ὁρέστου,
καὶ λοιπῶν ὁσίων πατέρων ἡμῶν καὶ ἀδελ-
φῶν, τοῦ.

(1) In the margin ὑπὲρ τῶν ἐν παρθενίᾳ καὶ
ἀγνεΐᾳ καὶ ἀσκήσει διαμενόντων, καὶ τῶν ἐν ὄρεσι
καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς ἀγωνιζομέ-
νων ὁσίων πατέρων τε καὶ ἀδελφῶν ἡμῶν, σπου-
δῆς, καμάτου, καὶ προθυμίας αὐτῶν, τοῦ Κυρίου.

(2) ἐιρηνικῶν interlined over εὐλογημένων.

(3) In the margin ὑπὲρ τῶν καρποφορησάντων
καὶ καλλιεργούντων ἐν ταῖς ἀγίαις τοῦ Θεοῦ ἐκκλη-
σίαις, καὶ μεμνημένων τῶν πενήτων, χηρῶν, ὀρφα-
νῶν, ξένων, καὶ ἐπιδεομένων, καὶ τῶν ἐντεταμένων
ἡμῖν ὥστε τοῦ μνημονεῖν αὐτῶν ἐν ταῖς προσευ-
χαῖς ἡμῶν, τοῦ Κυρίου.

(4) ἀνέσεως καὶ ἀναπαύσεως interlined after
μνήμης.

CODEX ROSSANENSIS.

τῶν ἀκαθάρτων ὀχλουμένων, τῆς παρὰ τοῦ
Θεοῦ ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν,
τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῶν ἐν παρθενίᾳ καὶ ἀγνεΐᾳ, ἀσκή-
σει καὶ ἐν σεμνῷ γάμῳ διαγόντων, καὶ τῶν
ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς
γῆς ἀγωνιζομένων ὁσίων πατέρων τε καὶ
ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ πλεόντων, ὁδοιπορούντων, ξενιτευ-
όντων χριστιανῶν, καὶ τῶν ἐν αἰχμαλωσίαις
καὶ ἐξορίαις καὶ ἐν φυλακαῖς καὶ πικραῖς [74 b]
δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς
ἐπανόδου ἐκάστου εἰς τὰ οἰκία μετὰ χαρᾶς,
τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῶν παρόντων καὶ συνευχομένων
ἡμῖν ἐν ταύτῃ τῇ ἀγίᾳ ὥρᾳ καὶ ἐν παντὶ
καιρῷ, πατέρων τε καὶ ἀδελφῶν, σπουδῆς,
καμάτου, καὶ προθυμίας αὐτῶν, τοῦ Κυρίου
δεηθῶμεν.

Καὶ ὑπὲρ πάσης ψυχῆς χριστιανῆς θλι-
βομένης καὶ καταπονουμένης, ἐλέους καὶ
βοηθείας Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς
τῶν πεπλανημένων, ὑγείας τῶν ἀσθενούντων,
ἀναρρύσεως τῶν αἰχμαλώτων, ἀναπαύσεως
τῶν προκεκοιμημένων, πατέρων τε καὶ ἀδελ-
φῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ ἀφέσεως ἁμαρτιῶν καὶ συγχωρή-
σεως πλημμελημάτων ἡμῶν, καὶ τοῦ ῥυσθῆ-
ναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύ-
νου καὶ ἀνάγκης, ἐπαναστάσεως ἐθνῶν, τοῦ
Κυρίου δεηθῶμεν.

Ἐκτενέστερον ὑπὲρ εὐκραςίας ἀέρων, ὄμ-
βρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐ-
φορίας, τελείας εὐετηρίας, καὶ ὑπὲρ τοῦ στε-
φάνου τοῦ ἐνιαυτοῦ, τοῦ Κυρίου δεηθῶμεν.

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μάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ τοῦ Θεοῦ ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν ἐν παρθενίᾳ καὶ ἀγνείᾳ καὶ ἀσκήσει καὶ ἐν σεμνῷ γάμῳ διαγόντων, καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς ἀγωνιζομένων ὁσίων πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

P. 16 Ὑπὲρ πλεόντων, ὁδοιπορούντων, ξενιτευόντων Χριστιανῶν, καὶ τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις καὶ ἐν φυλακαῖς καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

(1) Ὑπὲρ τῶν παρόντων καὶ συνευχομένων ἡμῖν ἐν ταύτῃ τῇ ἀγίᾳ ὥρᾳ καὶ ἐν παντὶ καιρῷ, πατέρων τε καὶ ἀδελφῶν ἡμῶν, σπουδῆς, καμάτου, καὶ προθυμίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

(1) Καὶ ὑπὲρ πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἔλεους καὶ βοηθείας Θεοῦ ἐπιδεομένης καὶ ἐπιστροφῆς τῶν πεπλανημένων, ὑγείας τῶν ἀσθενούντων, ἀναρρώσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων, πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν, καὶ ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

(2) Ἐκτενέστερον ὑπὲρ εὐκρασίας ἀέρων, ὁμβρῶν εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, τελείας εὐετηρίας, καὶ ὑπὲρ τοῦ στεφάνου τοῦ ἐνιαυτοῦ, τοῦ Κυρίου δεηθῶμεν.

(1) In P. these two petitions follow the prayer ὑπὲρ εὐκρασίας.

(2) P. has not ἐκτενέστερον.

ROTULUS MESSANENSIS.

Ὑπὲρ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ καταπεμφθῆναι πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμοὺς αὐτοῦ ἐπὶ πάντας ἡμᾶς, καὶ καταξιωθῆναι ἡμᾶς τῆς βασιλείας τῶν οὐρανῶν, τοῦ Κυρίου.

(1) Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν τιμίων ἀσωμάτων ἀρχαγγέλων, τοῦ ἁγίου Ἰωάννου τοῦ προδρόμου καὶ βαπτιστοῦ, τῶν ἁγίων ἀποστόλων, ἐνδόξων προφητῶν, καὶ καλλινίκων μαρτύρων, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν, ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεηθῶμεν.

CODEX ROSSANENSIS.

Ὑπὲρ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ καταπεμφθῆναι ἡμῖν πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμοὺς αὐτοῦ ἐπὶ πάντας ἡμᾶς, καὶ τοῦ καταξιωθῆναι πάντας τῆς βασιλείας τῶν οὐρανῶν, ἐκτενῶς δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπεριεδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν ἁγίων καὶ μακαρίων Ἰωάννου τοῦ ἐνδόξου προφήτου, προδρόμου καὶ βαπτιστοῦ, Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος, Μωϋσέως, Ἀαρών, Ἡλίου, Ἐλισσαίου, Σαμουήλ, Δαβὶδ, Δανιὴλ τῶν προφητῶν, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν, ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεηθῶμεν.

[75 b]

Καὶ ὑπὲρ τῶν προκειμένων τιμίων καὶ ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων, καὶ σωτηρίας τοῦ παρεστῶτος καὶ προσφέροντος αὐτὰ τιμίου πατρὸς ἡμῶν καὶ ιερέως, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Ὁ λαὸς. Κύριε, ἐλέησον. γ'.

Καί, τοῦ διακόνου ταῦτα λέγοντος, ὁ ἱερεὺς σφραγίζει τὰ δῶρα, λέγων καθ' ἑαυτὸν ἱστάμενος,

Ὁ δὲ ἱερεὺς, σφραγίζων τὰ δῶρα, λέγει,

(1) In the margin, in a later hand, ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ συγχωρήσεως πάντων τῶν πλημμελημάτων ἡμῶν, καὶ τοῦ ῥυθθῆναι καὶ σωθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ...

This may be found in the text above.

(2) ἐνδόξων interlined after ἀρχαγγέλων.

(3) In the margin, in a much later hand,

καὶ ὑπὲρ τῶν προκειμένων ἀγαθῶν, ἁγίων, ἐνδόξων, ἐπουρανίων, ἀρρήτων, φοβερῶν, φρικτῶν, ἀθανάτων, ζωοποιῶν, τιμίων, θείων δώρων, σωτηρίας καὶ ἀντιλήψεως τοῦ παρεστῶτος καὶ προσφέροντος τιμίου πατρὸς ἡμῶν καὶ ἀρχιερέως, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν. Κύριε, ἐλέησον. γ'.

[The abbreviations are very difficult to read.]

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PARIS MANUSCRIPT 476.

P. 16 Ὑπὲρ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ καταπεμφθῆναι ἡμῖν πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμοὺς αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

(1) Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν ἁγίων καὶ μακαρίων Ἰωάννου τοῦ ἐνδόξου προφήτου, προδρόμου καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφύμων ἀποστόλων, Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος, Μωσέως, Ἀαρών, Ἡλίου, Ἐλισσαίου, Δαβίδ, Δανιήλ, τῶν προφητῶν καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν.

Καὶ ὑπὲρ τῶν προκειμένων τιμίων, ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων, καὶ σωτηρίας τοῦ παρестώτος καὶ προσφέροντος αὐτὰ ἱερέως, Κύριον τὸν Θεὸν ἱκετεύσωμεν.

Ὁ λαός. Κύριε, ἐλέησον. Ἐκ τρίτου.

P. 17 Εἶτα σφραγίζει τὰ δῶρα ὁ ἱερεὺς, καὶ ἱστάμενος λέγει καθ' ἑαυτὸν οὕτως,

Καὶ ἐν ᾧ λέγει ὁ διάκονος τὴν καθολικὴν, ὁ ἱερεὺς λέγει καθ' ἑαυτὸν ἱστάμενος καὶ σφραγίζων τὰ δῶρα ἐκ τρίτου,

Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος. ✠ ἐκ τρίτου.

(1) In P. all between Μαρίας and καὶ πάντων τῶν ἁγίων is omitted, and the sentence is filled up as in the Rossano Codex.

ROTULUS MESSANENSIS.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη,
καὶ ἐν ἀνθρώποις εὐδοκία. γ'.

Καὶ πάλιν σφραγίζει τὰ χεῖλη, λέγων,

Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ
στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου. γ'.

Καὶ ἐπάγει,

- (1) Πληρωθῇ τὸ στόμα μου αἰνέσεως, ὅπως
ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν
τὴν μεγαλοπρέπειάν σου, γ'.

Καὶ πάλιν σφραγίζει τὰ ὄρα, λέγων,

Τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
Πνεύματος, νῦν καὶ ἀεὶ.

- (2) Καὶ κλίνων εὐχεται.

Ὁ ἐπισκεψάμενος ἡμᾶς ἐν ἐλέει καὶ οἰκ-
τιρμοῖς, Δέσποτα Κύριε, καὶ χαρισάμενος
ἡμῖν παρῥησίαν, τοῖς ταπεινοῖς καὶ ἁμαρ-
τωλοῖς· καὶ ἀναξίοις σου δούλοις, παραστῆναι
τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν
(3) σοὶ τὴν λογικὴν ταύτην καὶ ἀναίμακτον

CODEX ROSSANENSIS.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη,
ἐν ἀνθρώποις εὐδοκία. λέγει γ'.

Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ
στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου.
λέγει γ'.

Πληρωθῇ τὸ στόμα μου αἰνέσεως,
Κύριε, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην
τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου,
λέγει γ'.

Τοῦ Πατρός, Ἀμήν.

Καὶ τοῦ Υἱοῦ, Ἀμήν.

Καὶ τοῦ ἁγίου Πνεύματος, Ἀμήν.

Νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

Καὶ κλίνας ἔνθεν καὶ ἔνθεν λέγει πρὸς τοὺς
συλλειτουργοὺς,

Μεγαλύνετε τὸν Κύριον σὺν ἐμοί, καὶ
ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.

Καὶ ἀποκρίνονται, Πνεῦμα ἅγιον ἐπελευ-
σεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπι-
σκιάσει σοι.

Μνησθητι καὶ ἡμῶν, δέσποτα.

Ὁ δὲ λέγει,

Μνησθῇ ἡμῶν Κύριος ἐν τῇ βασιλείᾳ
τῶν οὐρανῶν πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς
τούς.

Εἰτὰ κλίνων ὁ ἱερεὺς λέγει καθ' ἑαυτὸν εὐχὴν
προσκομιδῆς τοῦ ἁγίου Ἰακώβου.

Ὁ ἐπισκεψάμενος ἡμᾶς ἐν ἐλέει καὶ οἰκ-
τιρμοῖς, Δέσποτα Κύριε, καὶ χαρισάμενος
παρῥησίαν ἡμῖν, τοῖς ταπεινοῖς καὶ ἁμαρ-
τωλοῖς καὶ ἀναξίοις δούλοις σου, παρα-
στῆναι τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ
προσφέρειν σοὶ τὴν φοβερὰν ταύτην καὶ

(1) Κύριε interlined after αἰνέσεως.

(2) καθ' ἑαυτὸν added in a later hand.

(3) In the margin φοβερὰν (for λογικὴν).

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(1) Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη,
ἐν ἀνθρώποις εὐδοκία. Ἐκ τρίτου.

Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ
στόμα μου ἀναγγελεῖ τὴν αἰνεσίαν σου.
Ἐκ τρίτου.

Πληρωθήτω τὸ στόμα μου αἰνέσεως,
Κύριε, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην
τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου, Ἐκ
τρίτου.

Τοῦ Πατρός, Ἀμήν. Καὶ τοῦ Υἱοῦ,
Ἀμήν. Καὶ τοῦ ἁγίου Πνεύματος, Ἀμήν.
Νῦν καὶ αἰέ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Καὶ ἐπικλινόμενος ἔνθεν καὶ ἐνθεν, λέγει,

Μεγαλύνετε τὸν Κύριον σὺν ἑμοί, καὶ
ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.

Καὶ ἀποκρίνονται, Πνεῦμα ἅγιον ἐπελεύ-
σεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπι-
σκιάζει σοι.

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Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη,
ἐν ἀνθρώποις εὐδοκία. τρίς.

Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ
στόμα μου ἀναγγελεῖ τὴν αἰνεσίαν σου.
τρίς. ✠

Πληρωθήτω τὸ στόμα μου αἰνέσεως, ὅπως
ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν
τὴν μεγαλοπρέπειάν σου, τρίς. ✠

Τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου
Πνεύματος, νῦν καὶ αἰέ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. τρίς. ✠

(2) Εἴτα ἀπάρχεται τῶν εὐχῶν τῆς προσκομιδῆς τοῦ
Ἰακώβου.

Ὁ ἐπισκεψάμενος ἡμᾶς ἐν ἐλέει καὶ οἰκ-
τιρμοῖς, Δέσποτα Κύριε, καὶ χαρισάμενος
παρῆρσιν ἡμῶν, τοῖς ταπεινοῖς καὶ ἁμαρ-
τωλοῖς καὶ ἀναξίοις δούλοις σου, παρεστάναι
τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν
σοι τὴν φοβερὰν ταύτην καὶ ἀναίμακτον

Καὶ κλινὼν λέγει τὴν εὐχὴν ταύτην μυστικῶς.

Ὁ ἐπισκεψάμενος ἡμᾶς ἐν ἐλέει καὶ οἰκ-
τιρμοῖς, Δέσποτα Κύριε, καὶ χαρισάμενος
ἡμῶν παρῆρσιν, τοῖς ταπεινοῖς καὶ ἁμαρ-
τωλοῖς καὶ ἀναξίοις δούλοις σου, παρεστά-
ναι τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέ-
ρειν σοι τὴν φοβερὰν ταύτην καὶ ἀναίμακτον

(1) Comp. Chrysostom ad Col. III. tom. 11,
p. 347: Διὰ τοῦτο εὐχαριστοῦντες λέγομεν, Δόξα

ἐν ὑψίστοις Θεῷ.

(2) P has εἴτα ὁ ἱερεὺς διεξοδικῶς.

ROTULUS MESSANENSIS.

- (1) *θυσίαν ὑπὲρ τῶν ἡμετέρων πλημμελημάτων*
 καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, ἐπίβλεψον
 (2) ἐπ' ἐμέ, τὸν ταπεινὸν καὶ ἀχρεῖον δοῦλόν
 σου, καὶ ἐξάλειψον τὰ παραπτώματα διὰ τὴν
 (3) πολλὴν εὐσπλαγχνίαν, καὶ καθάρισόν μου
 τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς μολυ-
 σμοῦ σαρκὸς καὶ πνεύματος, καὶ ἀπόστησον
 ἀπ' ἐμοῦ πάντα λογισμὸν αἰσχροὺς τε καὶ
 ἀσύνετον, καὶ ἱκάνωσόν με τῇ χάριτι τοῦ
 Χριστοῦ σου καὶ τῇ δυνάμει τοῦ παναγίου
 σου Πνεύματος εἰς τὴν λειτουργίαν ταύτην·
 καὶ πρόσδεξάί με διὰ τὴν ἀγαθότητά σου
 προσεγγίζοντα τῷ ἁγίῳ σου θυσιαστηρίῳ,
 καὶ εὐδόκησον, Κύριε, δεκτὰ γενέσθαι τὰ
 προσαγόμενα ταῦτα δῶρα διὰ τῶν ἡμετέρων
 χειρῶν, συγκαταβαίνων ταῖς ἐμαῖς ἀσθενεί-
 αῖς· καὶ μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου
 (4) σου, μηδὲ βδελύξῃ τὴν ἐμὴν ἀναξιοτήτα,
 ἀλλ' ἐλέησόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλεός
 σου, καὶ κατὰ τὸ πλήθος τῶν οἰκτιρμῶν σου
 παρένεγκε τὰ ἀνομήματά μου, ἵνα, ἀκατακρί-
 τως προσελθὼν κατενώπιον τῆς ἁγίας δόξης
 σου, ἀξιωθῶ τῆς σκέπης τοῦ μονογενοῦς
 σου Υἱοῦ καὶ τῆς ἐλλάμψεως τοῦ παναγίου
 Πνεύματος· καὶ μὴ ὡς δοῦλος ἁμαρτίας
 ἀποδόκιμος γένωμαι, ἀλλ' ὡς δοῦλος σὸς
 εὖρω χάριν καὶ ἔλεος καὶ ἄφεσιν ἁμαρτιῶν
 (5) ἐνώπιόν σου, καὶ ἐν τῷ νῦν καὶ ἐν τῷ μέλ-
 (6) λοντι αἰῶνι. Naί, Δέσποτα, παντοδύναμε
 Κύριε, εἰσάκουσον τῆς δεήσεώς μου καὶ
 (7) χάρισάι μοι τὴν ἀμνηστίαν τῶν κακῶν μου·
 σὺ γὰρ εἰ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι, καὶ

[1] In the margin ἁμαρτιῶν (for πλημμελ.).

[2] In the margin apparently ἁμαρτωλόν.

[3] καὶ ἄφρατόν σου interlined after πολλήν.

[4] Κύριε, interlined after προσώπου σου.

CODEX ROSSANENSIS.

- ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων
 ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ σου
 ἀγνοημάτων, ἐπίβλεψον ἐπ' ἐμέ, τὸν ἀχρεῖον [76 b]
 δοῦλόν σου, καὶ ἐξάλειψόν μου τὰ παρα-
 πτώματα διὰ τὴν σὴν εὐσπλαγχνίαν, καὶ
 καθάρισόν μου τὰ χεῖλη καὶ τὴν καρδίαν
 ἀπὸ παντὸς μολυσμοῦ σαρκὸς τε καὶ πνεύ-
 ματος, καὶ ἀπόστησον ἀπ' ἐμοῦ πάντα
 λογισμὸν αἰσχροὺς τε καὶ ἀσύνετον, καὶ
 ἱκάνωσόν με τῇ δυνάμει τοῦ παναγίου σου
 Πνεύματος εἰς τὴν λειτουργίαν ταύτην·
 καὶ πρόσδεξάί με διὰ τὴν σὴν ἀγαθότητα
 προσεγγίζοντα τῷ ἁγίῳ σου θυσιαστηρίῳ,
 καὶ εὐδόκησον, Κύριε, δεκτὰ γενέσθαι τὰ
 προσαγόμενά σοι δῶρα ταῦτα διὰ τῶν
 ἡμετέρων χειρῶν, συγκαταβαίνων ταῖς ἐμαῖς
 ἀσθενείαις· καὶ μὴ ἀπορρίψῃς με ἀπὸ τοῦ
 προσώπου σου, μηδὲ βδελύξῃ τὴν ἐμὴν
 ἀναξιοτήτα, ἀλλ' ἐλέησόν με, ὁ Θεός, κατὰ
 τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλήθος
 τῶν οἰκτιρμῶν σου παρένεγκε τὰ ἀνομή-
 ματά μου, ἵνα, ἀκατακρίτως προσελθὼν κατε- [77]
 νώπιον τῆς δόξης σου, καταξιωθῶ τῆς
 σκέπης τοῦ μονογενοῦς σου Υἱοῦ καὶ τῆς
 ἐλλάμψεως τοῦ παναγίου σου Πνεύματος·
 καὶ μὴ ὡς δοῦλος ἁμαρτίας ἀποδόκιμος
 γένωμαι, ἀλλ' ὡς δοῦλος σὸς εὖρω χάριν
 καὶ ἔλεος καὶ ἄφεσιν ἁμαρτιῶν ἐν τῷ νῦν
 καὶ ἐν τῷ μέλλοντι αἰῶνι. Naί, Δέσποτα
 παντοκράτωρ, παντοδύναμε Κύριε, εἰσάκου-
 σον τῆς δεήσεώς μου· σὺ γὰρ εἰ ὁ τὰ πάντα
 ἐνεργῶν ἐν πᾶσι, καὶ τὴν παρὰ σοῦ πάντες

[5] Κύριε, added after ἐνώπιόν σου.

[6] παντοκράτωρ inserted after Δέσποτα.

[7] δώρησαι in the margin for χάρισαι.

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P. 18

(1)

θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων
 καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, ἐπίβλεψον
 ἐπ' ἐμέ, τὸν ἀχρεῖον δοῦλόν σου, καὶ ἐξά-
 λειψόν μου τὰ παραπτώματα διὰ τὴν σὴν
 εὐσπλαγχνίαν, καὶ καθάρισόν μου τὰ χεῖλη
 καὶ τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ
 σαρκὸς καὶ πνεύματος, καὶ ἀπόστησον ἀπ'
 ἐμοῦ πάντα λογισμὸν αἰσχρόν τε καὶ ἀσύ-
 νετον, καὶ ἰκάνωσόν με τῇ δυνάμει τοῦ
 παναγίου σου Πνεύματος εἰς τὴν λειτουρ-
 γίαν ταύτην· καὶ πρόσδεξάι με διὰ τὴν
 ἀγαθότητά σου προσεγγίζοντα τῷ ἁγίῳ
 σου θυσιαστηρίῳ, καὶ εὐδόκησον, Κύριε,
 δεκτὰ γενέσθαι τὰ προσαγόμενα ταῦτα δῶρα
 διὰ τῶν ἡμετέρων χειρῶν, συγκαταβαίνων
 ταῖς ἐμαῖς ἀσθενείαις· καὶ μὴ ἀπορρίψῃς με
 ἀπὸ τοῦ προσώπου σου, μηδὲ βδελύξῃς τὴν
 ἐμὴν ἀναξιοῦτητα, ἀλλ' ἐλέησόν με κατὰ
 τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλήθος τῶν
 οἰκτιρμῶν σου παρένεγκε τὰ ἀνομήματά
 μου, ἵνα, ἀκατάκριτος προσελθὼν κατενώ-
 πιον τῆς δόξης σου, καταξιωθῶ τῆς σκέπης
 τοῦ μονογενοῦς σου Υἱοῦ καὶ τῆς ἐλλάμ-
 ψεως τοῦ παναγίου Πνεύματος· καὶ μὴ ὡς
 δοῦλος ἁμαρτίας ἀποδόκιμος γένωμαι, ἀλλ'
 ὡς δοῦλος σὸς εὖρω χάριν καὶ ἔλεος καὶ
 ἄφεσιν ἁμαρτιῶν ἐνώπιόν σου, καὶ ἐν τῷ
 νῦν καὶ ἐν τῷ μέλλοντι αἰῶνι. Ναί, Δέσποτα
 παντοκράτωρ, παντοδύναμε Κύριε, εἰσάκου-
 σον τῆς δεήσεώς μου· σὺ γὰρ εἶ ὁ τὰ
 πάντα ἐνεργῶν ἐν πᾶσι, καὶ τὴν παρὰ
 σοῦ πάντες ἐπιζητοῦμεν ἐπὶ πᾶσι βοή-

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θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων
 καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, ἐπίβλεψον
 ἐπ' ἐμέ, τὸν ἀχρεῖον δοῦλόν σου, καὶ ἐξά-
 λειψον τὰ παραπτώματά μου διὰ τὴν σὴν
 εὐσπλαγχνίαν, καὶ καθάρισόν μου τὰ χεῖλη
 καὶ τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ
 σαρκὸς καὶ πνεύματος, καὶ ἀπόστησον ἀπ'
 ἐμοῦ πάντα λογισμὸν αἰσχρόν τε καὶ ἀσύ-
 νετον, καὶ ἰκάνωσόν με τῇ χάριτι τοῦ
 Χριστοῦ σου καὶ τῇ δυνάμει τοῦ παναγίου
 σου Πνεύματος εἰς τὴν λειτουργίαν ταύτην·
 καὶ πρόσδεξάι με διὰ τὴν σὴν χρηστότητα
 προσεγγίζοντα τῷ ἁγίῳ σου θυσιαστηρίῳ,
 καὶ εὐδόκησον, Κύριε, δεκτὰ γενέσθαι τὰ
 προσαγόμενά σοι δῶρα ταῦτα διὰ τῶν
 ἡμετέρων χειρῶν, συγκαταβαίνων ταῖς ἐμαῖς
 ἀσθενείαις· καὶ μὴ ἀποστρέψῃς τὸ πρόσω-
 πόν σου ἀπ' ἐμοῦ, μηδὲ βδελύξῃς τὴν ἐμὴν
 ἀναξιοῦτητα, ἀλλ' ἐλέησόν με, ὁ Θεός, κατὰ
 τὸ μέγα σου ἔλεος, καὶ κατὰ τὸ πλήθος τῶν
 οἰκτιρμῶν σου παρένεγκε τὰ ἀνομήματά
 μου, ἵνα, ἀκατακρίτως προσελθὼν κατενώπιον
 τῆς ἁγίας δόξης σου, ἀξιωθῶ τῆς σκέπης
 τοῦ μονογενοῦς σου Υἱοῦ καὶ τῆς ἐλλάμ-
 ψεως τοῦ παναγίου σου Πνεύματος· καὶ μὴ
 ὡς δοῦλος τῆς ἁμαρτίας ἀδόκιμος γένωμαι,
 ἀλλ' ὡς δοῦλος σὸς εὖρω χάριν καὶ ἔλεος
 καὶ ἄφεσιν ἁμαρτιῶν ἐνώπιόν σου, ἐν τῷ
 νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι. Ναί, παντο-
 δύναμε Κύριε, ἐπάκουσον τῆς δεήσεώς μου,
 καὶ χάρισάι μοι τὴν ἀμνηστίαν τῶν κακῶν
 μου· σὺ γὰρ εἶ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι,

(1) P. reads ἀκατακρίτως.

ROTULUS MESSANENSIS.

τὴν παρὰ σοῦ πάντες ἐπιζητοῦμεν ἐπὶ πᾶσι
βοήθειάν τε καὶ ἀντίληψιν, καὶ τοῦ μονο-
γενοῦς σου Υἱοῦ, καὶ τοῦ ἀγαθοῦ καὶ ζωο-
ποιοῦ Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας.

(1) Εὐχὴ Β'.

(2) Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φι-
λανθρωπίαν καὶ ἀγαθότητα ἐξαποστείλας
τὸν μονογενῆ σου Υἱὸν εἰς τὸν κόσμον, ἵνα
τὸ πεπλανημένον ἐπαναστρέψῃ πρόβατον,
μὴ ἀποστραφῆς ἡμᾶς τοὺς ἁμαρτωλοὺς
ἐγχειροῦντας προσφέρειν σοὶ τὴν φοβερὰν
ταύτην καὶ ἀναίμακτον θυσίαν· οὐ γὰρ ἐπὶ
ταῖς δικαιοσύναις ἡμῶν πεποιθότες ἐσμέν,
Δέσποτα, ἀλλ' ἐπὶ τῷ ἔλκει σου τῷ ἀγαθῷ,
(3) δι' οὗ τὸ γένος ἡμῶν περιποιῇ· ἱκετεύομεν
καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἵνα
μὴ γένηται εἰς κατάκριμα τῷ λαῷ σου καὶ
(4) ἡμῖν τὸ οἰκονομηθὲν τοῦτο πρὸς σωτηρίαν
μυστήριον, ἀλλ' εἰς ἐξάλειψιν ἁμαρτιῶν, εἰς
ἀνανέωσιν ψυχῶν τε καὶ σωμάτων, εἰς
(5) εὐαρέστησιν σὴν· ὅτι εὐλογημένος Θεὸς
ὑπάρχεις, καὶ πρέπει σοὶ ἡ δόξα, τῷ Πατρὶ
καὶ τῷ Υἱῷ.

(6) Εὐχὴ Γ', τοῦ ἁγίου Βασιλείου.

Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας ἡμᾶς καὶ

CODEX ROSSANENSIS.

ἐπιζητοῦμεν ἐπὶ πᾶσι βοήθειάν τε καὶ
ἀντίληψιν, καὶ τοῦ μονογενοῦς σου Υἱοῦ,
καὶ τοῦ ζωοποιοῦ καὶ ὁμοουσίου Πνεύματος,
νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν.

Καὶ ταύτην συνάπτων λέγει,

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φιλαν-
θρωπίαν ἐξαποστείλας τὸν μονογενῆ σου
Υἱὸν εἰς τὸν κόσμον, ἵνα τὸ πεπλανημένον
ἐπαναστρέψῃ πρόβατον, μὴ ἀποστραφῆς [77 b]
ἡμᾶς τοὺς ἁμαρτωλοὺς ἐγχειροῦντάς σοι τὴν
φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν· οὐ
γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες
ἐσμέν, ἀλλ' ἐπὶ τῷ ἔλκει σου τῷ ἀγαθῷ,
δι' οὗ τὸ γένος ἡμῶν περιποιῇ· καὶ νῦν
ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγα-
θότητα, ἵνα μὴ γένηται εἰς κατάκριμα τῷ
λαῷ σου τὸ οἰκονομηθὲν ἡμῖν τοῦτο πρὸς
σωτηρίαν μυστήριον, ἀλλ' εἰς ἐξάλειψιν
ἁμαρτιῶν, εἰς ἀνανέωσιν ψυχῶν καὶ σω-
μάτων, εἰς εὐαρέστησιν σοῦ τοῦ Θεοῦ καὶ
Πατρὸς.

Καὶ πάλιν συνάπτων ὁ ἱερεὺς λέγει εὐχὴν,

Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας ἡμᾶς καὶ

(1) Διονυσίου added in a later hand. συναπτ.
λέγων, still later, in the margin.

(2) σου interlined after ἄφατον.

(3) καὶ νῦν interlined before ἱκετεύομεν.

(4) ἡμῶν interlined after οἰκονομηθην.

(5) In the margin ἄλλως. χάριτι καὶ οἰκτιρ-
μοῖς.

(6) In the margin συνάπτει καὶ ταύτην.

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θειάν τε καὶ ἀντίληψιν, καὶ τοῦ μονογενοῦς
σου Υἱοῦ, καὶ τοῦ ἀγαθοῦ καὶ ζωοποιοῦ
καὶ ὁμοουσίου Πνεύματος, νῦν καὶ εἰς τοὺς

(1)

αἰῶνας.

(2)

Καὶ ἐπισυνάπτει τὴν εὐχὴν ταύτην.

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φι-
λανθρωπίαν ἐξαποστείλας τὸν μονογενῆ
σου Υἱὸν εἰς τὸν κόσμον, ἵνα τὸ πεπλα-
νημένον ἐπαναστρέψῃ πρόβατον, μὴ ἀπο-
στραφῆς ἡμᾶς τοὺς ἁμαρτωλοὺς ἐγχειροῦν-
τάς σοι τῇ φοβερᾷ ταύτῃ καὶ ἀναιμάκτῳ
θυσίᾳ· οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν
πεποιθότες ἐσμέν, ἀλλ' ἐπὶ τῷ ἐλέει σου
τῷ ἀγαθῷ, δι' οὗ τὸ γένος ἡμῶν περιποιῇ·
ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγα-
θότητα, ἵνα μὴ γένηται εἰς κατάκριμα τῷ
λαῷ σου τὸ οἰκονομηθὲν ἡμῖν τοῦτο πρὸς
σωτηρίαν μυστήριον, ἀλλ' εἰς ἐξάλειψιν
ἁμαρτιῶν, εἰς ἀνανέωσιν ψυχῶν καὶ σωμά-
των, εἰς εὐαρέστησιν σοῦ τοῦ Θεοῦ καὶ

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Πατρός, ἐν ἐλέει καὶ φιλανθρωπίᾳ τοῦ
μονογενοῦς σου Υἱοῦ, μεθ' οὗ ἐὺλογητὸς εἶ
σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
Πνεύματι, νῦν καὶ αἰεὶ, εἰς τοὺς αἰῶνας.

(3)

Ἐτέρα εὐχή.

Κύριε ὁ Θεός, ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν

(1) "In margine inferiori codicis hæc legitur
rubrica :

Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλείῳ τὰ μέρη
ταῦτα εἰς τὴν εὐχὴν τοῦ χειρουβικοῦ ἧς ἡ ἀρχή·
Οὐδεὶς ἄξιος. Ζήτηι κεφαλὰν 5'." See p. 78.
The parallel passages however are very few.

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καὶ τὴν παρὰ σοῦ πάντες ἐπιζητοῦμεν ἐπὶ
πᾶσι βοήθειάν τε καὶ ἀντίληψιν, καὶ τοῦ
μονογενοῦς σου Υἱοῦ, καὶ τοῦ ἀγαθοῦ καὶ
ζωοποιοῦ καὶ ὁμοουσίου Πνεύματος, νῦν
καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Εὐχὴ β'.

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φιλαν-
θρωπίαν ἐξαποστείλας τὸν μονογενῆ σου
Υἱὸν εἰς τὸν κόσμον, ἵνα τὸ πεπλανημένον
ἐπαναστρέψῃ πρόβατον, μὴ ἀποστραφῆς
ἡμᾶς τοὺς ἁμαρτωλοὺς ἐγχειροῦντας προσ-
φέρειν σοι τὴν φοβερὰν ταύτην καὶ ἀναι-
μακτον θυσίαν· οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις
ἡμῶν πεποιθότες ἐσμέν, ἀλλ' ἐπὶ τῷ ἐλέει
σου τῷ ἀγαθῷ, δι' οὗ καὶ τὸ γένος ἡμῶν
περιποιῇ· καὶ νῦν ἱκετεύομεν καὶ παρακα-
λοῦμεν τὴν σὴν ἀγαθότητα, ἵνα μὴ γένηται
εἰς κατάκριμα τῷ λαῷ σου τὸ οἰκονομηθὲν
ἡμῖν τοῦτο πρὸς σωτηρίαν μυστήριον, ἀλλ'
εἰς ἐξάλειψιν ἁμαρτιῶν, καὶ εἰς ἀνανέωσιν
ψυχῶν τε καὶ σωμάτων, εἰς εὐαρέστησιν
σὴν τοῦ Θεοῦ καὶ Πατρός,

Ἐκφώνησις. Ὅτι φιланθρωπος Θεὸς ὑπάρ-
χεις, καὶ πρέπει σοι ἡ δόξα, τῷ Πατρὶ καὶ
τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ,
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ ἐπισυνάπτει καὶ ταύτην τὴν εὐχὴν τοῦ
μεγάλου Βασιλείου.

Κύριε ὁ Θεός, ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν

(2) P. omits this line entirely.

(3) "In marg. inf. cod. hæc legitur rubrica :

Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλείῳ πᾶσα ἡ εὐχὴ
αὕτη, ἐν ὁλγοῖς δὲ ἀλλάττουσα, ζήτηι κ. ἡ." See
p. 79. P. omits the title.

ROTULUS MESSANENSIS.

(1) ἀγαγὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας
 ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν
 οὐρανίων μυστηρίων ἀποκαλύψει, ὁ θέμενος
 ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυ-
 νάμει τοῦ παναγίου σου Πνεύματος· εὐδό-
 κησον, Δέσποτα, τοῦ γενέσθαι ἡμᾶς διακό-
 νους τῆς καινῆς σου διαθήκης, λειτουργοὺς
 τῶν ἀχράντων σου μυστηρίων· καὶ πρόσ-
 δεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου
 θυσιαστηρίῳ κατὰ τὸ πλήθος τοῦ ἐλέους
 σου, ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι
 (2) δῶρά τε καὶ θυσίας ὑπὲρ ἑαυτῶν καὶ τῶν
 τοῦ λαοῦ σου ἀγνοημάτων· καὶ δὸς ἡμῖν,
 Κύριε, μετὰ παντὸς φόβου καὶ συνει-
 δήσεως καθαρᾶς προσκομίσαι σοι τὴν φο-
 βερὰν ταύτην πνευματικὴν καὶ ἀναίμακτον
 θυσίαν, ἣν προσδεξάμενος εἰς τὸ ἅγιόν σου
 καὶ ὑπερουράνιον καὶ νοερὸν θυσιαστήριον,
 εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν
 τὴν χάριν καὶ τὴν δωρεὰν τοῦ παναγίου σου
 Πνεύματος. Ναί, ὁ Θεός, ἐπίβλεψον ἐφ’
 ἡμᾶς, καὶ ἔπιδε ἐπὶ τὴν λογικὴν λατρείαν
 ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς
 προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας,
 Ἀβραὰμ τὰς ὀλοκαρπώσεις, Μωσέως καὶ
 Ἀαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρη-
 νικάς, Δαβὶδ τὴν μετάνοιαν, Ζαχαρίον τὸ
 θυμίαμα· καθὼς προσεδέξω ἐκ χειρὸς τῶν
 ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην
 λατρείαν, οὕτως πρόσδεξαι καὶ ἐκ χειρὸς
 (3) ἡμῶν τῶν ἁμαρτωλῶν τὰ δῶρα ταῦτα ἐν
 τῇ χρηστότητί σου· καὶ δὸς γενέσθαι τὴν
 προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμέ-

CODEX ROSSANENSIS.

ἀγαγὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας
 ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος
 ἡμῖν οὐρανίων μυστηρίων ἀποκαλύψει· σὺ
 εἰ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην
 ἐν τῇ δυνάμει τοῦ.....παναγίου σου
 Πνεύματος· εὐδόκησον, Δέσποτα, γενέσθαι
 ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης,
 λειτουργοὺς τῶν ἀχράντων σου μυστηρίων·
 καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ
 ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ πλήθος τοῦ
 ἐλέους σου, ἵνα γενώμεθα ἄξιοι τοῦ προσ-
 φέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ τε
 ἑαυτῶν καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· καὶ
 δὸς ἡμῖν, Κύριε, μετὰ παντὸς φόβου καὶ
 συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν
 πνευματικὴν ταύτην καὶ ἀναίμακτον θυσίαν,
 ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερου-
 ράνιον καὶ νοερὸν σου θυσιαστήριον, εἰς
 ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν
 χάριν τοῦ παναγίου σου Πνεύματος. Ναί,
 ὁ Θεός, ἐπίβλεψον ἐφ’ ἡμᾶς, καὶ ἔπιδε ἐπὶ
 τὴν λογικὴν ταύτην λατρείαν ἡμῶν, καὶ
 πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἄβελ τὰ
 δῶρα, Νῶε τὰς θυσίας, Ἀβραὰμ τὰς ὀλο-
 καρπώσεις, Μωσέως καὶ Ἀαρὼν τὰς ἱερω-
 σύνας, Σαμουὴλ τὰς εἰρηνικάς, Δαβὶδ τὴν
 μετάνοιαν, Ζαχαρίον τὸ θυμίαμα· ὡς προσ-
 εδέξω ἐκ χειρὸς τῶν ἁγίων σου ἀποστόλων
 τὴν ἀληθινὴν ταύτην λατρείαν, οὕτως πρόσ-
 δεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν
 τὰ προκείμενα δῶρα ταῦτα ἐν τῇ χρηστό-
 τητί σου· καὶ δὸς γενέσθαι τὴν προσφορὰν
 ἡμῶν εὐπρόσδεκτον, ἡγιασμένην ἐν Πνεύ-

[78]
(4)

[78 b]

(1) ἀποκαλύψει in the margin.

(2) τε interlined after ὑπὲρ.

(3) προκείμενα interlined for δῶρα.

(4) An erasure in the MS.

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εἰς τὴν ζωὴν ταύτην, ὃ ὑποδείξας ἡμῖν ὁδοὺς
εἰς σωτηρίαν, ὃ χαρισάμενος ἡμῖν οὐρα-
νίων μυστηρίων ἀποκάλυψιν καὶ θέμενος
ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυ-
νάμει τοῦ παναγίου σου Πνεύματος· εὐδό-
κησον, Δέσποτα, γενέσθαι ἡμᾶς διακόνους
τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν
ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι
ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσια-
στηρίῳ κατὰ τὸ πλῆθος τοῦ ἐλέους σου,
ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι
δωρὰ τε καὶ θυσίας ὑπὲρ τε ἑαυτῶν καὶ
τῶν τοῦ λαοῦ ἀγνοημάτων· καὶ δὸς ἡμῖν,
Κύριε, μετὰ παντὸς φόβου καὶ συνει-
δήσεως καθαρᾶς προσκομίσαι σοι τὴν πνευ-
ματικὴν ταύτην καὶ ἀναίμακτον θυσίαν, ἣν
προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερου-
ράνιον καὶ νοερὸν σου θυσιαστήριον, εἰς
ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν
χάριν τοῦ παναγίου σου Πνεύματος. Ναί, ὁ
Θεός, ἐπίβλεψον ἐφ' ἡμᾶς, καὶ ἐπίδε ἐπὶ τὴν
λογικὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσ-
δεξαι αὐτήν, ὡς προσεδέξω Ἀβελ τὰ δῶρα,
Νῶε τὰς θυσίας, Μωσέως καὶ Ἀαρὼν τὰς
ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικάς, Δαβὶδ
τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· ὡς
προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου ἀπο-
στόλων τὴν ἀληθινὴν ταύτην λατρείαν,
οὕτως πρόσδεξαι καὶ ἐκ χειρῶν ἡμῶν τῶν
ἀμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν
τῇ χρηστότητί σου· καὶ δὸς γενέσθαι τὴν
προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμέ-
νην ἐν Πνεύματι ἁγίῳ, εἰς ἐξίλασμα τῶν

(1) P. adds πνευματικῆς.

(2) P. omits ἁγίων.

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εἰς τὴν ζωὴν ταύτην, ὃ ὑποδείξας ἡμῖν ὁδοὺς
εἰς σωτηρίαν, ὃ χαρισάμενος ἡμῖν οὐρανίων
μυστηρίων ἀποκάλυψιν· σὺ εἰ ὁ θέμενος ἡμᾶς
εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ
παναγίου σου Πνεύματος· εὐδόκησον δὴ,
Δέσποτα, γενέσθαι ἡμᾶς διακόνους τῆς καινῆς
σου διαθήκης, λειτουργοὺς τῶν ἀχράντων
σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσ-
εγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ
τὸ πλῆθος τοῦ ἐλέους σου, ἵνα ἄξιοι γενώ-
μεθα τοῦ προσφέρειν σοι δωρὰ τε καὶ
θυσίας ὑπὲρ τε ἑαυτῶν καὶ τῶν τοῦ λαοῦ
ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ
παντὸς φόβου καὶ συνειδήσεως καθαρᾶς
προσκομίσαι σοι τὴν πνευματικὴν ταύτην
καὶ ἀναίμακτον θυσίαν, ἣν προσδεξάμενος
εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν
σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντι-
κατάπεμψον ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν
τοῦ παναγίου σου Πνεύματος. Ναί, ὁ Θεός,
ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὴν λογικὴν
λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν,
ὡς προσεδέξω Ἀβελ τὰ δῶρα, ✠ Νῶε τὰς
θυσίας, ✠ Ἀβραάμ τὰς ὀλοκαρπώσεις, ✠
Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας, ✠ Σα-
μουὴλ τὰς εἰρηνικάς, ✠ Δαβὶδ τὴν μετάνο-
ιαν, Ζαχαρίου τὸ θυμίαμα ✠

Καὶ εὐθέως βάλλει ὁ ἱερεὺς θυμίαμα εἰς τὸν
θυμιατὸν καὶ εὐλογεῖ κατὰ ἀριθμὸν τῶν στανρῶν.

Ὡς προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου
ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν,
οὕτω πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν
ἀμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν
τῇ χρηστότητί σου· ✠ καὶ δὸς γειέσθαι τὴν
προσφορὰν ἡμῶν εὐπρόσδεκτον, ✠ ἡγιασμέ-
νην ἐν Πνεύματι ἁγίῳ, ✠ εἰς ἐξίλασμα τῶν

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(1) ἡν ἐν Πνεύματι ἁγίῳ, εἰς ἐξίλασμα τῶν
(2) ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ
(3) ἀγνοημάτων, καὶ εἰς ἀνάπασιν τῶν κεκοι-
(4) μημένων ψυχῶν· ἵνα καὶ ἡμεῖς, οἱ ἁμαρτωλοὶ
καὶ ἀνάξιοι δοῦλοί σου, καταξιωθέντες ἀδό-
(5) λως λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ,
λάβωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονί-
μων οἰκονόμων, καὶ εὖρωμεν χάριν καὶ ἔλεος
ἐνώπιόν σου ἐν τῇ ἡμέρᾳ τῆς ἀνταποδόσεώς
σου, τῆς δικαίας καὶ ἀγαθῆς.

(6) Καὶ συνάπτει ταύτην τὴν εὐχήν.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν,
ὅτι ἔδωκας ἡμῖν παρρησίαν εἰς τὴν εἴσοδον
τῶν ἁγίων, ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνε-
καίνισας ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν,
διὰ τοῦ καταπετάσματος τῆς σαρκὸς τοῦ
Χριστοῦ σου· καταξιωθέντες συνεισελθεῖν
εἰς τόπον σκηνώματος τῆς δόξης σου, ἔσω
τε γενέσθαι τοῦ καταπετάσματος, καὶ τὰ
ἅγια τῶν ἁγίων κατοπτεῦσαι, προσπίπτομεν
τῇ ἀγαθότητί σου· Δέσποτα, ἐλέησαι ἡμᾶς,
ἐπειδὴ ἔμφοβοί ἐσμεν καὶ ἔντρομοι, μέλ-
(7) λοντες παρεστάναι τῷ ἁγίῳ σου θυσιαστη-
(8) ρίῳ· καί, τὰ περικείμενα τῇ ἱερᾷ ταύτῃ τε-
λετῇ συμβολικῶς ἀμφιάσματα τῶν αἰνιγ-
μάτων ἀνακαλύψας, τηλαυγῶς ἡμῖν ἀνάδει-
ξον, καὶ τὰς νοεράς ἡμῶν ὄψεις τοῦ
ἀπεριλήπτου φωτὸς πλήρωσον, καὶ καθάρας
τὴν πτωχείαν ἡμῶν ἀπὸ παντὸς μολυσμοῦ
σαρκὸς καὶ πνεύματος, ἀξίαν ἀπέργασαι

(1) πλημμελημάτων in the margin for ἁμαρ.

(2) σου interlined after λαοῦ.

(3) προ interlined (προκεκοιμημένων).

(4) ταπεινοὶ καὶ interlined after οἱ.

(5) ἀμέμπτως interlined for ἀδόλως (?).

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ματι ἁγίῳ εἰς ἐξίλασμα τῶν ἡμετέρων πλημ-
μελημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,
καὶ εἰς ἀνάπασιν τῶν προκοιμηθέντων
ψυχῶν· ἵνα καὶ ἡμεῖς, οἱ ταπεινοὶ καὶ ἁμαρ-
τωλοὶ καὶ ἀνάξιοι δοῦλοί σου, καταξιωθέντες
ἀδόλως λειτουργεῖν τῷ ἁγίῳ σου θυσια-
στηρίῳ, λάβωμεν τὸν μισθὸν τῶν πιστῶν
καὶ φρονίμων οἰκονόμων, καὶ εὖρωμεν χάριν
καὶ ἔλεον ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀν-
ταποδόσεώς σου, τῆς δικαίας καὶ ἀγαθῆς.

Καὶ πάλιν ἐπισυνάπτει ὁ ἱερεὺς καὶ λέγει εὐχήν
κλινόμενος τοῦ καταπετάσματος.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν,
ὅτι ἔδωκας ἡμῖν παρρησίαν εἰς τὴν εἴσοδον
τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνε-
καίνισας ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν,
διὰ τοῦ καταπετάσματος τῆς σαρκὸς αὐτοῦ·
καταξιωθέντες οὖν εἰσελθεῖν εἰς τόπον σκη-
νώματος δόξης σου, ἔσω τε γενέσθαι τοῦ
καταπετάσματος, καὶ τὰ ἅγια τῶν ἁγίων
κατοπτεῦσαι, προσπίπτομεν τῇ ἀγαθότητί
σου· Δέσποτα, ἐλέησαι ἡμᾶς, ἐπειδὴ ἔμφοβοι
καὶ ἔντρομοί ἐσμεν, μέλλοντες παρίστασθαι
τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν
σοι τὴν φοβερὰν ταύτην καὶ ἀναίμακτον
θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων
καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἐξαπόστει-
(79b) λον ἐφ' ἡμᾶς, ὁ Θεός, τὴν χάριν σου τὴν
ἀγαθὴν, καὶ ἀγιάσον ἡμῶν τὰς ψυχὰς καὶ
τὰ σώματα καὶ τὰ πνεύματα, καὶ ἀλλοιώσον
ἡμῶν τὰ φρόνιμα πρὸς εὐσέβειαν, ἵνα ἐν

(6) This apparently is inserted. In the margin we have εὐχή τοῦ καταπετάσματος.

(7) παρίστασθαι in the margin.

(8) This deeply interesting phrase will be found below in the other MSS.

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ἡμετέρων πλημμελημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμημένων ψυχῶν· ἵνα καὶ ἡμεῖς, οἱ ταπεινοὶ καὶ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, καταξιωθέντες ἀδόλως λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, λάβωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων, καὶ εὐρωμεν χάριν καὶ ἔλεος ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου, τῆς δικαίας καὶ ἀγαθῆς.

(1) Ἐτέρα εὐχή τοῦ καταπετάσματος.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ὅτι ἔδωκας ἡμῖν παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων σου, ἣν ἐνεκαίνισας ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος τῆς σαρκὸς τοῦ Χριστοῦ σου· καταξιωθέντες οὖν εἰσελθεῖν εἰς τόπον σκηνώματος δόξης σου, ἔσω τε γενέσθαι τοῦ καταπετάσματος, καὶ τὰ ἅγια τῶν ἁγίων κατοπετεῦσαι, προσπίπτομεν τῇ σῇ ἀγαθότητι· Δέσποτα, ἐλέησαι ἡμᾶς, ἐπεὶ δὲ ἔμφοβοι καὶ ἔντρομοί ἐσμεν, μέλλοντες παρυστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν τὴν φοβεράν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἐξαπόστειλον, ὁ Θεός, τὴν χάριν σου τὴν ἀγαθὴν, καὶ ἀγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα· καὶ ἀλλοιώσον ἡμῶν τὰ φρονήματα πρὸς εὐσέ-

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ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, ✠ καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμημένων ψυχῶν· ἵνα καὶ ἡμεῖς, οἱ ταπεινοὶ καὶ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, καταξιωθέντες ἀδόλως λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, λάβωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων, καὶ εὐρωμεν ἐνώπιόν σου χάριν καὶ ἔλεος ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου, τῆς δικαίας καὶ ἀγαθῆς·

Ἐκφώνησις. Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ Χριστοῦ σου, τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Στῶμεν καλῶς· στῶμεν εὐλαβῶς· στῶμεν μετὰ φόβου.

Ὁ ἱερεὺς τὴν εὐχὴν τοῦ καταπετάσματος κλινόμενος εὐχεται.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ὅτι ἔδωκας ἡμῖν παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων, τῷ αἵματι τοῦ Χριστοῦ σου Ἰησοῦ, ἣν ἐνεκαίνισας ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος τῆς σαρκὸς αὐτοῦ·

[Vacat codex.]

(1) P. omits ἑτέρα.

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τῆς φοβερᾶς ταύτης καὶ φρικτῆς παραστά-
σεως· ὅτι ὑπερέσπλαγχνος καὶ ἐλεήμων
Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν καὶ
τὴν εὐχαριστίαν ἀναπέμπομεν.

Εἶτα ὁ διάκονος.

- (1) Καὶ ὑπὲρ τῶν προκειμένων, ἁγίων, ἐν-
(2) δόξων, ἐπουρανίων, θείων δώρων, καὶ σωτη-
(3) ρίας τοῦ παρεστῶτος καὶ προσφέροντος τοῦ
Δ'. ἡμῶν ἱκετεύσωμεν.

Ὁ λαός. Κύριε, ἐλέησον.

Ὁ ἱερεὺς ἐκφώνως.

Ἐλέει καὶ οἰκτιρμοῖς καὶ φιланθρωπία
σου [Υἱοῦ], μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασ-
μένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωο-
ποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

- (1) Εἰρήνῃ πᾶσιν.

Στῶμεν καλῶς· στῶμεν εὐλαβῶς· στῶ-
μεν μετὰ φόβου Θεοῦ καὶ κατανύξεως·
πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ, ἐν εἰρήνῃ
τῷ Θεῷ προσφέρειν.

- (5) Ὁ λαός. Ἐλεος.

Ἀγαθὲ καὶ φιλάνθρωπε Δέσποτα, Κύριε
ὁ Θεὸς ἡμῶν, ὁ διὰ τῆς παρουσίας τοῦ
μονογενοῦς σου Υἱοῦ καὶ τῆς ἐλλάμψεως
τοῦ παναγίου σου Πνεύματος καταξιώσας
με τὸν ἁμαρτωλὸν καὶ ἀρχεῖον σου δοῦλον
παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ
προσφέρειν, καὶ λειτουργεῖν τοῖς καινοῖς καὶ
ἀχράντοις τῆς διαθήκης σου μυστηρίοις,

(1) ἀβήρων, φοβερῶν, φρικτῶν, ἀθανάτων, ζωο-
ποιῶν, θείων added in the margin after θείων.

(2) καὶ ἀντιλήψεως interlined after σωτηρ.

(3) τιμίου πατρὸς ἡμῶν καὶ ἀρχιερέως, τοῦ προσ-
ευχομένου, Κύριον τὸν Θεὸν [ἱκετεύσωμεν] inter-
posed after Δ', partly on an erasure.

(4) ὁ ἀρχιεπίσκοπος in the margin.

(5) Here in margin: καὶ ὁ ἱερεὺς εὐχεται.

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καθαρῷ τῷ συνειδότι προσφέρωμέν σοι ἔλεον,
εἰρήνην, θυσίαν αἰνέσεως·

Ἐκφώνως. Ἐλέει καὶ οἰκτιρμοῖς καὶ φι-
ανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ'
οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ
καί.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ διάκονος. Στῶμεν καλῶς· στῶμεν εὐ-
λαβῶς· στῶμεν μετὰ φόβου Θεοῦ καὶ κατα-
νύξεως· πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ, ἐν
εἰρήνῃ τῷ Θεῷ προσφέρειν,

Ὁ λαός. Ἐλεον εἰρήνης, θυσίαν αἰνέ-
σεως.

Καὶ ὅταν λέγει ὁ διάκονος τοῦτο, λέγει ὁ
ἱερεὺς.

Καὶ τὰ περικείμενα τῇ ἱερᾷ ταύτῃ τελετῇ
συμβολικῶς ἀμφιέσματα τῶν αἰνιγμαμάτων
ἀνακαλύψας, τηλαυγῶς ἡμῖν ἀνάδειξον, καὶ
τὰς νοερὰς ἡμῶν ὀψεις τοῦ ἀπεριλήπτου
σου φωτὸς ἀποπλήρωσον, καὶ καθάρας τὴν

ἄλλη εὐχή. "Ἄγιε, ὕψιστε, φοβερέ, καὶ ἐν ἁγίοις
ἀναπανόμενε, Κύριε, αὐτὸς ἁγιάσον ἡμᾶς καὶ ἄξιους
ποίησον ἡμᾶς τῆς ἁγίας θυσίας ταύτης, καὶ προσά-
γαγε ἡμᾶς τῷ ἁγίῳ σου θυσιαστηρίῳ μετὰ πάσης
συνειδήσεως ἀγαθῆς, σοὶ τὰ σὰ προσφέρειν, δῶρα,
δόματα, καρπώματα, εἰς ὁσμὴν εὐωδίας, ἐνώπιον
τῆς ἁγίας δόξης σου, διὰ παντός, ἐν Χριστῷ Ἰησοῦ,
τῷ Κυρίῳ ἡμῶν, μεθ' οὗ σοὶ δόξα.

sic

[80]

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βειαν, ἵνα ἐν καθαρῷ συνειδῶτι προσφέρω-
μέν σοι ἔλαιον εἰρήνης, θυσίαν αἰνέσεως·

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[Vacat codex.]

Ἐκφώνησις. Ἐλέει καὶ φιλανθρωπίᾳ τοῦ
μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ,
σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
Πνεύματι, νῦν καὶ αἰεί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ ἀρχιεπίσκοπος. Στῶμεν καλῶς· στῶμεν
εὐλαβῶς· στῶμεν μετὰ φόβου Θεοῦ καὶ
κατανύξεως· πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ,
[ἐν] εἰρήνῃ τῷ Θεῷ προσφέρειν·

Ὁ λαός. Ἐλαιον εἰρήνης, θυσίαν αἰνέ-
σεως.

Εἶτα ὁ ἱερεὺς ἐπιφέρει τὴν εὐχὴν ταύτην.

Καὶ τὰ περικείμενα τῇ ἱερᾷ ταύτῃ τε-
λετῇ συμβολικῶς ἀμφιάσματα τῶν αἰνιγ-
μάτων ἀνακαλύψας, τηλαυγῶς ἡμῖν ἀνά-
δειξον, καὶ τὰς νοεράς ἡμῶν ὀψεις τοῦ
ἀπεριλήπτου φωτὸς πλήρωσον, καὶ καθάρας

...περιλήπτου
σου φωτὸς ἀποπλήρωσον, καὶ καθάρας τὴν
πτωχείαν ἡμῶν ἀπὸ παντὸς μολυσμοῦ σαρ-
κός τε καὶ πνεύματος, ἀξίαν ἀπέργασαι τῆς
φοβερᾶς ταύτης καὶ φρικτῆς παραστάσεως·
ὅτι ὑπερεύσπλαγχνος καὶ ἐλεήμων Θεὸς
ὑπάρχεις, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχα-
ριστίαν ἀναπέμπομεν, σὺν τῷ μονογενεῖ σου
Υἱῷ καὶ τῷ παναγίῳ σου Πνεύματι, νῦν
καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Εὐχὴ ἄλλη ἣτις συνάπτεται ταύτῃ.

Ἀγαθὲ καὶ φιλόανθρωπε Κύριε, ὁ Θεὸς
ἡμῶν, ὁ διὰ τῆς παρουσίας τοῦ μονογενοῦς
σου Υἱοῦ καὶ τῆς ἐλπίδος καὶ ἐλλάμψεως
τοῦ παναγίου Πνεύματος καταξιώσας με
τὸν ἁμαρτωλὸν καὶ ἀνάξιον δοῦλόν σου
παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ
προσφέρειν καὶ λειτουργεῖν τοῖς καινοῖς
καὶ ἀχράντοις τῆς διαθήκης σου μυστηρίοις,

(1) In marg. sup. cod. hæc legitur rubrica
Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ αἱ ἐκφωνήσεις
αὗται καὶ αἱ ἀποκρίσεις. Ζήτει κ. θ'. (pp. 127,

159 ?)

P. has ὁ διάκονος.

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ποιήσον μετ' ἐμοῦ σημεῖον εἰς ἀγαθόν, καὶ ἀξιώσόν με ἐν καθαρῷ συνειδότη λατρεύειν σοι πάσας τὰς ἡμέρας τῆς ζωῆς μου.

- (1) Ἐκφώνως. Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ χάρις τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

- (2) Ὁ ἱερεὺς. Ἄνω σχῶμεν τὸν νοῦν καὶ τὰς καρδίας.

- (1) Εὐχαριστήσωμεν τῷ Κυρίῳ.
(1) Ὁ λαός. Ἀξίον καὶ δίκαιον.

- (5) Καὶ ὁ ἱερεὺς τὴν εὐχήν.
Ὡς ἀληθῶς ἄξιόν ἐστιν καὶ δίκαιον, πρέπον τε καὶ ἐποφειλόμενον, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ δοξολογεῖν, σοὶ εὐχαριστεῖν, τῷ πάσης κτίσεως ὁρατῆς τε καὶ ἀοράτου δημιουργῷ, τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ

(1) Theodoret (Letter 146, "Joann. Oeonomo") states of the greeting of S. Paul (2 Cor. xiii. 15) τοῦτο πάσαις ταῖς ἐκκλησίαις τῆς μυστικῆς ἐστὶ λειτουργίας προσέμιον, with especial reference to the position of the Saviour's Name in the greeting. It will be observed that the order of Names is altered here.

(2) These were the words used in the time of Chrysostom. See his ninth Homily, De Pœnitentia, tom. xi. p. 349 (M. II. 345): Τί ποιεῖς,

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πτωχείαν ἡμῶν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἀξίαν ἀπεργάσαι τῆς φοβερᾶς ταύτης καὶ φρικτῆς παραστάσεως· ὅτι ὑπερείσπλαγχνος καὶ ἐλεήμων Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

Ὁ ἱερεὺς ἐκφώνως.

Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ χάρις τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω σχῶμεν τὸν νοῦν καὶ τὰς καρδίας.

Ὁ λαός. Ἐρχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ λαός. Ἀξίον καὶ δίκαιον.

Ὁ ἱερεὺς κλινόμενος ἐπεύχεται,

Ὡς ἀληθῶς ἄξιόν ἐστιν καὶ δίκαιον, πρέπον τε καὶ ὀφειλόμενον, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ δοξολογεῖν, σοὶ εὐχαριστεῖν, τῷ πάσης κτίσεως ὁρατῆς τε καὶ ἀοράτου δημιουργῷ, τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ τῆς ζωῆς καὶ τῆς

ἄνθρωπε; οὐχ ὑπέσχου τῷ ἱερεὶ εἰπόντι, Ἄνω σχῶμεν ἡμῶν τὸν νοῦν καὶ τὰς καρδίας, καὶ εἰπας, Ἐρχομεν πρὸς τὸν Κύριον; Οὐ φοβῆ, οὐκ ἐρυθρῆς κατ' αὐτὴν τὴν φοβερὰν ὥραν ψεύστης εὐρισκόμενος;—This is the only Liturgy in which these words occur.

(3) Or τὴν καρδίαν.

(4) ὁ ἱερεὺς in the margin.

(5) κλινὰς λέγει in the margin.

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τὴν πτωχείαν ἡμῶν ἀπὸ παντὸς μολυσμοῦ
σαρκὸς καὶ πνεύματος, ἀξίαν ἀπέργασαι
τῆς φοβερᾶς ταύτης καὶ φρικτῆς παραστά-
σεως· ὅτι ὑπερεύσπλαγχνος καὶ ἐλεήμων
Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν καὶ
τὴν εὐχαριστίαν ἀναπέμπομεν, τῷ Πατρὶ
καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν
καὶ ἀεί.

Ὁ ἱερεὺς ἐκφωνεῖ·

Ἡ ἀγάπη τοῦ Κυρίου καὶ Πατρός, ἡ
χάρις τοῦ Κυρίου καὶ Θεοῦ, καὶ ἡ κοινωνία
καὶ ἡ δωρεὰ τοῦ ἁγίου Πνεύματος εἴη μετὰ
πάντων ἡμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω σχῶμεν τὸν νοῦν καὶ τὰς
καρδίας.

Ὁ λαός. Ἄξιον καὶ δίκαιον.

Εἵτα ἐπεύχεται ὁ ἱερεὺς οὕτως.

Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον, πρέ-
πον τε καὶ ὀφειλόμενον, σὲ αἰνεῖν, σὲ
ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ
δοξολογεῖν, σοὶ εὐχαριστεῖν, τῷ πάσης
κτίσεως ὁρατῆς τε καὶ ἀοράτου δημιουργῷ,
τῷ θησανρῷ τῶν αἰώνιων ἀγαθῶν, τῇ πηγῇ

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ἀξίωσόν με ἐν καθαρῷ συνειδοῦναι λατρεῦσαί
σοι πάσας τὰς ἡμέρας τῆς ζωῆς μου.

Ἐκφώνησις. Ἡ ἀγάπη τοῦ Θεοῦ καὶ
Πατρός, ✠ ἡ χάρις τοῦ Θεοῦ καὶ σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ, ✠ καὶ ἡ κοινωνία
καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύματος εἴη
μετὰ πάντων ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω σχῶμεν τὸν νοῦν καὶ τὰς
καρδίας.

Ὁ λαός. Ἐχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ λαός. Ἄξιον καὶ δίκαιον.

Καὶ κλινῶν ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην.

Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον, πρέπον
τε καὶ ὀφειλόμενον, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ
εὐλογεῖν, σὲ προσκυνεῖν, σὲ δοξολογεῖν, σοὶ
εὐχαριστεῖν, τῷ πάσης κτίσεως ὁρατῆς τε καὶ
ἀοράτου δημιουργῷ, τῷ θησανρῷ τῶν αἰ-
ώνιων ἀγαθῶν, τῇ πηγῇ τῆς ἀθανασίας ζωῆς,

(1) In marg. sup. cod. hæc legitur rubrica:
Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλείῳ αἱ ἐκφώνησεις
αὗται καὶ ἀποκρίσεις, ζῆται κ. ἰ'. [p. 79.]

(2) On this compare Chrysostom on 2 Cor.
Hom. xviii. tom. x. 568, τὰ τῆς εὐχαριστίας πά-
λιν κοινὰ· οὐδὲ γὰρ ἐκείνος εὐχαριστεῖ μόνος, ἀλλὰ
καὶ ὁ λαὸς ἅπας. Πρότερον γὰρ αὐτῶν λαβῶν

φωνήν, εἵτα συντιθεμένων ὅτι ἀξίως καὶ δικαίως
τοῦτο γίνεται, τότε ἄρχεται τῆς εὐχαριστίας. Καὶ
τί θαυμάζεις εἰ που μετὰ τοῦ ἱερέως ὁ λαὸς φθέγ-
γεται, ὅπου γε καὶ μετ' αὐτῶν τῶν Χερουβὶμ καὶ
τῶν ἄνω δυνάμεων κοινῇ τοὺς ἱεροὺς ἐκείνους ὕμνους
ἀναπέμπει;

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- (1) τῆς ζωῆς καὶ τῆς ἀθανασίας, τῷ πάντων
Θεῷ καὶ Δεσπότῃ· ὃν ὑμνοῦσιν οἱ οὐρανοὶ
τῶν οὐρανῶν, καὶ πᾶσαι αἱ δυνάμεις αὐτῶν·
(2) ἥλιος καὶ σελήνη, καὶ πᾶς ὁ τῶν ἄστρων
χορός· γῆ, θάλασσα, καὶ πάντα τὰ ἐν
αὐτοῖς· Ἱερουσαλήμ ἡ ἐπουράνιος, πανή-
γυρις ἐκλεκτῶν, ἐκκλησία πρωτοτόκων ἀπο-
γεγραμμένων ἐν τοῖς οὐρανοῖς· πνεύματα
δικαίων καὶ προφητῶν· ψυχὰι μαρτύρων
(3) καὶ ἀποστόλων· ἄγγελοι, ἀρχάγγελοι, θρό-
νοι, κυριότητες, ἀρχαὶ καὶ ἐξουσίαι, δυνά-
μεις φοβεραὶ· τὰ πολυόμματα χερουβίμ
καὶ τὰ ἐξαπτέρυγα σεραφίμ, ἃ ταῖς μὲν
δυσὶ πτέρυξι κατακαλύπτει τὰ πρόσωπα
ἐαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς
δυσὶν ἱπτάμενα κέκραγεν ἕτερον πρὸς τὸ
(4) ἕτερον ἀκαταπαύστοις χεῖλεσιν, ἀσιγήτοις
θεολογαίς,

Ἐκφώνησις. Τὸν ἐπινίκιον ὕμνον τῆς μεγα-
λοπρεποῦς σου δόξης λαμπρᾷ τῇ φωνῇ
ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα,
καὶ λέγοντα,

- (4) Ὁ λαός. Ὁ Ἄγιος, ἄγιος, ἄγιος.

- (5) Ὁ ἱερεὺς σφραγίζων τὰ δῶρα γ' λέγει,

(1) τε interlined after ἥλιος.

(2) τε interlined after ἀρχαί.

(3) στόμασιν in the margin (for χεῖλεσιν).

(4) In the margin, much abbreviated, may be discerned the following: Κύριος σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννὰ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐλθὼν καὶ ἐρχό-

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ἀθανασίας, τῷ πάντων Θεῷ καὶ Δεσπότῃ· ὃν
ὑμνοῦσιν οἱ οὐρανοὶ καὶ οἱ οὐρανοὶ τῶν οὐρα-
νῶν, καὶ πᾶσαι αἱ δυνάμεις αὐτῶν· ἥλιός τε
καὶ σελήνη, καὶ πᾶς ὁ τῶν ἄστρων χορός·
γῆ, θάλασσα, καὶ πάντα τὰ ἐν αὐτοῖς· Ἱε-
ρουσαλήμ ἡ ἐπουράνιος, πανήγυρις ἐκλεκτῶν,
ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν
οὐρανοῖς· πνεύματα δικαίων καὶ προφητῶν·
ψυχὰι μαρτύρων καὶ ἀποστόλων· ἄγγελοι,
ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαὶ τε
καὶ ἐξουσίαι, καὶ δυνάμεις φοβεραὶ· χερου-
βίμ τὰ πολυόμματα καὶ τὰ ἐξαπτέρυγα
σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατα-
καλύπτει τὰ πρόσωπα ἐαυτῶν, ταῖς δὲ δυσὶ
τοὺς πόδας, καὶ ταῖς δυσὶν ἱπτάμενα κέκραγεν
ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις στό-
μασιν, ἀσιγήτοις θεολογαίς,

Ἐκφώνως. Τὸν ἐπινίκιον ὕμνον τῆς μεγα-
λοπρεποῦς σου δόξης· λαμπρᾷ τῇ φωνῇ
ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα,
καὶ λέγοντα,

Ὁ λαός. Ὁ Ἄγιος, ἄγιος, ἄγιος, Κύριος
σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ
τῆς δόξης σου· ὡσαννὰ ἐν τοῖς ὑψί-
στοις. εὐλογημένος ὁ ἐλθὼν καὶ ἐρχό-
μενος ἐν ὀνόματι Κυρίου· ὡσαννὰ ἐν
τοῖς ὑψίστοις.

Καὶ ὁ ἱερεὺς ἱστάμενος σφραγίζει τὰ δῶρα,
λέγων καθ' ἐαυτὸν,

μενος ἐν ὀνόματι Κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.
Chrysostom frequently refers to this; some-
times as τὸ μυστικὸν μέλος: sometimes as ὁ
πανάγιος ὕμνος: sometimes as the τρισάγιος ὕμ-
νος. The knowledge of it as a whole was con-
fined to the faithful.

(5) καθ' ἐαυτὸν ἱστάμενος in the margin.

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- (1) τῆς ζωῆς καὶ τῆς ἀθανασίας, τῷ πάντων
 (1) Θεῷ καὶ Δεσπότῃ· ὃν ὑμνοῦσιν οἱ οὐρανοὶ
 καὶ οὐρανοὶ τῶν οὐρανῶν, καὶ πᾶσα ἡ δύνα-
 μεις αὐτῶν· ἡλιός τε καὶ σελήνη, καὶ πᾶς ὁ
 τῶν ἄστρων χορός· γῆ, θάλασσα, καὶ πάντα
 τὰ ἐν αὐτοῖς· Ἱερουσαλὴμ ἡ ἐπουράνιος πα-
 νήγυρις, ἐκκλησία πρωτοτόκων ἀπογεγραμ-
 μένων ἐν τοῖς οὐρανοῖς· πνεύματα δικαίων
 καὶ προφητῶν· ψυχαὶ μαρτύρων καὶ ἀπο-
 στόλων· ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριό-
 τητες, ἀρχαὶ τε καὶ ἐξουσίαι, καὶ δυνάμεις
 (2) φοβεραί· χερουβὶμ τὰ πολυόμματα καὶ τὰ
 ἐξαπτέρυγα σεραφίμ, αὐταῖς μὲν δυσὶ πτέ-
 ρυξι κατακαλύπτει τὰ πρόσωπα ἑαυτῶν, ταῖς
 δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶν ἱπτάμενα
 (3) κέκραγεν ἕτερος πρὸς τὸν ἕτερον ἀκατα-
 παύστοις στόμασιν, ἀσιγήτοις δοξολο-
 γίαις,
 S R Ἐκφώνησις. Τὸν ἐπινίκιον ὕμνον τῆς με-
 γαλοπρεποῦς σου δόξης λαμπρᾷ τῇ φωνῇ
 ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα,
 (4) καὶ λέγοντα,
 S R Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριε
 σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς
 δόξης σου· ὡσαννὰ ἐν τοῖς ὑψίστοις.
 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
 Κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.

- (5) Ὁ ἱερεὺς σφραγίζων τὰ δῶρα λέγει,

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καὶ τῷ πάντων Θεῷ καὶ Δεσπότῃ· ὃν ὑμ-
 νοῦσιν οἱ οὐρανοὶ καὶ οἱ οὐρανοὶ τῶν οὐρα-
 νῶν, καὶ πᾶσαι αἱ δυνάμεις αὐτῶν· ἡλιός
 τε καὶ σελήνη, καὶ πᾶς ὁ τῶν ἀστέρων χο-
 ρός· [γῆ] θάλασσα, καὶ πάντα τὰ ἐν αὐτοῖς·
 Ἱερουσαλὴμ ἡ ἐπουράνιος, πανήγυρις ἐκλεκ-
 τῶν, ἐκκλησία πρωτοτόκων ἀπογεγραμμένων
 ἐν οὐρανοῖς· πνεύματα δικαίων καὶ προφη-
 τῶν· ψυχαὶ μαρτύρων καὶ ἀποστόλων· ἄγ-
 γελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρ-
 χαὶ τε καὶ ἐξουσίαι καὶ δυνάμεις φοβεραί·
 χερουβὶμ τὰ πολυόμματα καὶ τὰ ἐξαπτέρυγα
 σεραφίμ, αὐταῖς μὲν δυσὶ πτέρυξι κατα-
 καλύπτει τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ
 τοὺς πόδας, καὶ ταῖς δυσὶν ἱπτάμενα, καὶ
 στόμασιν κέκραγεν ἕτερον πρὸς ἕτερον ἀκα-
 ταπαύστοις καὶ ἀσιγήτοις θεολογίαις,

Ἐκφώνησις. Τὸν ἐπινίκιον ὕμνον τῆς
 μεγαλοπρεποῦς σου δόξης λαμπρᾷ τῇ φωνῇ
 ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα,
 καὶ λέγοντα,

Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριος
 σαβαώθ.

Καὶ ὁ ἱερεὺς ἱστάμενος καθ' ἑαυτὸν σφραγίζει
 τὰ δῶρα, λέγων ἡσυχῶς,

(1) P. omits οὐρανοὶ καὶ.

(2) P. καὶ τὰ χερουβὶμ πολυόμματα.

(3) P. ἕτερον πρὸς ἕτερον.

(4) In marg. inf. cod. hæc legitur rubrica:
 Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ ἡ ἐκφώνησις

αὕτη καὶ ἡ ἀπόκρισις, σῆται κ. ιβ'. [P. 80.]

(5) In marg. sup. cod. hæc legitur rubrica:
 Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλεῖ ἡ εὐχή αὕτη συντο-
 μωτέρα, σῆται κ. ιγ'. [P. 80.]

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- (1) Ἅγιος εἶ, βασιλεὺ τῶν αἰώνων, καὶ πάσης ἀγιοσύνης Κύριος καὶ δωτήρ· ἅγιος καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας· ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ πανάγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου, τοῦ Θεοῦ καὶ Πατρός.

Καὶ κλίνει λέγων,

- Ἅγιος εἶ, παντοκράτωρ, παντοδύναμε, ἀγαθέ, φοβερέ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοιώσιν, καὶ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάτα δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα, τοῦτον οὐ παρέιδες, οὐδὲ ἐγκατέλειπες, ἀγαθέ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος Πατήρ· ἐκάλεσας αὐτὸν διὰ νόμον, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προφητῶν, ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐξαπέστειλας εἰς τὸν κόσμον, ἵνα τὴν σὴν ἀνανεώσῃ καὶ ἀνεγείρῃ εἰκόνα· ὅς κατελθὼν ἐκ τῶν οὐρανῶν, καὶ σαρκωθεὶς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς ἁγίας παρθένου καὶ ὄντως θεοτόκου, συναναστραφεῖς τε ἡμῖν τοῖς ἀνθρώποις, πάντα ὑποκονόμησεν πρὸς σωτηρίαν τοῦ γένους

(1) Crosses have been added as in Paris Supp. 476.

(2) αὐτὸς ἐλθὼν in the margin (after ἵνα).

(a) It would appear from the following passage that the address in the time of Chrysostom contained a similar thanksgiving for God's love to fallen man. Hom. xxiv. on 1 Cor. tom. x. 212: Εὐλογίαν ὅταν εἶπω, πάντα ἀναπτύσσω

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Ἅγιος εἶ, βασιλεὺ τῶν αἰώνων, καὶ πάσης ἀγιοσύνης Κύριος καὶ δωτήρ·

Ἅγιος καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας·

Ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ πανάγιον, τὸ ἐραυνῶν τὰ πάντα, καὶ τὰ βάθη σου, τοῦ Θεοῦ καὶ Πατρός.

Καὶ κλίνει λέγει,

Ἅγιος εἶ, παντοκράτωρ, παντοδύναμε, φοβερέ, ἀγαθέ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοιώσιν, καὶ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάτα δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα, τοῦτον οὐ παρέιδες, οὐδὲ ἐγκατέλιπες, ἀγαθέ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος Πατήρ· ἐκάλεσας αὐτὸν διὰ νόμον, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προφητῶν, ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐξαποστείλας εἰς τὸν κόσμον, ἵνα αὐτὸς ἐλθὼν τὴν σὴν ἀνανεώσῃ καὶ ἀνεγείρῃ εἰκόνα· ὅς κατελθὼν ἐκ τῶν οὐρανῶν, καὶ σαρκωθεὶς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς ἁγίας ἀειπαρθένου καὶ θεοτόκου, συναναστραφεῖς τε τοῖς ἀνθρώποις, πάντα ὑποκονόμησεν πρὸς σωτηρίαν τοῦ γένους

τὸν τῆς εὐεργεσίας τοῦ Θεοῦ θησαυρόν, καὶ τῶν μεγάλων ἐκείνων ἀναμνηρίσκω δωρεῶν. Καὶ γὰρ καὶ ἡμεῖς ἐπιλέγοντες τῷ ποτηρίῳ τὰς ἀφάτους εὐεργεσίας τοῦ Θεοῦ, καὶ ὅσων ἀπολεαύκαμεν, οὕτως αὐτὸ προσάγομεν καὶ κοινωνοῦμεν, εὐχαριστοῦντες ὅτι τῆς πλάνης ἀπήλλαξε τὸ τῶν ἀνθρώπων γένος· ὅτι μακρὰν ὄντας ἐγγὺς ἐποίησεν· ὅτι ἐλπίδα μὴ ἔχοντας καὶ ἀθέους ἐν τῷ κόσμῳ ἀδελφοὺς

[81 b]

(a)

[82]
sic

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S A(1)
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(2)

S R

(3)

Ἅγιος εἶ, βασιλεῦ τῶν αἰώνων καὶ πάσης ἀγιοσύνης Κύριος καὶ δοτὴρ. Ἅγιος καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας. Ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ πανάγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τοῦ Θεοῦ. Ἅγιος εἶ, παντοκράτωρ, παντοδύναμις, ἀγαθέ, φοβερé, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν· ὁ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάντα δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα, τοῦτον οὐ παρίδες, οὐδὲ ἐγκατέλιπες, ἀγαθέ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος Πατήρ· ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προφητῶν, ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐξαποστείλας εἰς τὸν κόσμον, ἵνα ἔλθων τὴν σὴν ἀνανέωση καὶ ἀνεγείρῃ εἰκόνα· ὃς κατελθὼν ἐκ τῶν οὐρανῶν καὶ σαρκωθεὶς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ θεοτόκου, συναναστραφεῖς τε τοῖς ἀνθρώποις, πάντα ᾤκονόμησε πρὸς σωτηρίαν τοῦ γένους ἡμῶν. Μέλλων

Ἅγιος εἶ, βασιλεῦ τῶν αἰώνων καὶ πάσης ἀγιοσύνης Κύριος καὶ δοτὴρ. ✠ Ἅγιος καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας. ✠ Ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ πανάγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τοῦ Θεοῦ καὶ Πατρός. ✠

Καὶ κλίνων ὁ ἱερεὺς λέγει τὴν εὐχήν,

Ἅγιος εἶ καὶ παντοκράτωρ καὶ παντοδύναμος, φοβερός, ἀγαθός, εὐσπλαγχνος, ἐλεήμων καὶ ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ ποιήσας ἀπὸ γῆς τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάντα δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα, τοῦτον οὐ παρίδες, οὐδὲ ἐγκατέλιπες, ἀγαθέ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος Πατήρ· ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προφητῶν, ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐξαπέστείλας εἰς τὸν κόσμον, ἵνα αὐτὸς ἔλθων τὴν σὴν ἀνανέωση καὶ ἀνεγείρῃ εἰκόνα· ὃς κατελθὼν ἐκ τῶν οὐρανῶν, καὶ σαρκωθεὶς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς ἁγίας ἀειπαρθένου καὶ θεοτόκου, συναναστραφεῖς τε ἡμῖν τοῖς ἀνθρώποις, πάντα ᾤκονόμησε πρὸς σωτηρίαν τοῦ γένους ἡμῶν.

ἐαυτοῦ κατεσκεύασε καὶ συγκληρονόμους. Ὅτι τούτων καὶ τῶν τοιούτων ἀπάντων εὐχαριστοῦντες οὕτω πρόσμιν. Eulogia is the blessing of the eucharistic elements.

(1) P. Πνεῦμά σου τὸ ἅγιον.

(2) P. ἐξαποστείλας.

(3) In marg. inf. cod. hæc legitur rubrica: Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλείῳ τὰ μέρη ταῦτα καὶ αἱ ἐκφωνήσεις καὶ ἀποκρίσεις ὁλοτελεῖς. ζῆται κ. ιδ'. [p. 81.]

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- (1) ἡμῶν. Μέλλων δὲ τὸν ἐκούσιον καὶ ζωοποιὸν διὰ σταυροῦ θάνατον, ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν, καταδέχεσθαι, ἐν τῇ νυκτὶ ἣ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς,

- (2) Καὶ λαβὼν τὸν ἄρτον λέγει,

Λαβὼν ἄρτον ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀθανάτων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοί, τῷ Θεῷ καὶ Πατρί, καὶ εὐχαριστήσας, ✠ εὐλογήσας, ✠ ἀγιάσας, ✠ κλάσας, μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών·

- (4) Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλόμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

- (5) Καὶ λαβὼν τὸ ποτήριον λέγει,

- (6) Ὡσαύτως μετὰ τὸ δειπνήσαι, λαβὼν ποτήριον κεκραμένον ἐξ οἴνου καὶ ὕδατος, ✠ ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρί, καὶ εὐχαριστήσας, ✠ εὐλογήσας, ✠ ἀγιάσας, ✠ πλήσας πνεύματος ἁγίου, μετέδωκεν τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών·

CODEX ROSSANENSIS.

ἡμῶν. Μέλλων δὲ τὸν ἐκούσιον καὶ ζωοποιὸν διὰ σταυροῦ θάνατον, ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν, καταδέχεσθαι, ἐν τῇ νυκτὶ ἣ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας,

Εἶτα ἀνιστάμενος καὶ τὸν ἄρτον κρατήσας, λέγει σφραγίζων,

Λαβὼν ἄρτον ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοί, τῷ Θεῷ καὶ Πατρί, εὐχαριστήσας, εὐλογήσας, ἀγιάσας, κλάσας, μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών·

Καὶ λέγουσιν οἱ διάκονοι,

Εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν τὴν αἰώνιον.

Καὶ τιθεὶς τὸν ἄρτον ἐκφωνεῖ ἱστάμενος,

Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλόμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Εἶτα τὸ ποτήριον λαβὼν λέγει καθ' ἑαυτόν,

Ὡσαύτως μετὰ τὸ δειπνήσαι, λαβὼν ποτήριον καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, ἀτείνσας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρί, καὶ ἐπ' αὐτῷ εὐχαριστήσας, εὐλογήσας, ἀγιάσας, πλήσας πνεύματος ἁγίου, μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών·

(1) τριήμερον interlined after ζωοποιόν.

(2) καὶ σωτηρίας added in the margin.

(3) In the margin καὶ ἀνιστάμενος is prefixed.

(4) ἐκφώνως in the margin.

(5) σφραγίζων interlined; εἶτα prefixed.

(6) καὶ ἀτείνσας in the margin.

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δὲ τὸν ἐκούσιον καὶ ζωποιοὺν διὰ σταυροῦ
θάνατον, ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν
ἁμαρτωλῶν, καταδέχεσθαι, ἐν τῇ νυκτὶ ἣ
παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου,
ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας,

Μέλλων δὲ τὸν ἐκούσιον καὶ ζωποιοὺν διὰ
σταυροῦ θάνατον, ὁ ἀναμάρτητος ὑπὲρ ἡμῶν
τῶν ἁμαρτωλῶν, καταδέχεσθαι, ἐν τῇ νυκτὶ
ἣ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου,
ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας,

Εἶτα ὁ ἱερεὺς, τῇ χειρὶ τὸν ἄρτον κατασχών,
λέγει,

Εἶτα ἀνιστάμενος καὶ τὸν ἄρτον κρατήσας σφρα-
γίζει, λέγων μυστικῶς συναπτόμενος,

Λαβὼν τὸν ἄρτον ἐπὶ τῶν ἀγίων καὶ
ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ
χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ
ἀναδείξας σοί, τῷ Θεῷ καὶ Πατρὶ, εὐχα-
ριστήσας, ἀγιάσας, κλάσας, ἔδωκε τοῖς
ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις
εἰπών·

Λαβὼν τὸν ἄρτον ἐπὶ τῶν ἀγίων καὶ
ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ
χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ
ἀναδείξας σοί, τῷ Θεῷ καὶ Πατρὶ, εὐχα-
ριστήσας, ✠ εὐλογήσας, ✠ ἀγιάσας, ✠ κλά-
σας, μετέδωκε τοῖς ἀγίοις καὶ μακαρίοις
αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών·

Λέγουσιν οἱ διάκονοι, Εἰς ἄφεσιν ἁμαρ-
τιῶν καὶ εἰς ζωὴν αἰώνιον.

Ἐκφώνησις. Λάβετε, φάγετε· τοῦτό μου
ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ
διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν. ✠

Ἐκφώνησις. Λάβετε, φάγετε· τοῦτό μου
ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ
διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν. ✠

Ἐκφώνησις. Λάβετε, φάγετε· τοῦτό μου
ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ
διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν. ✠

Ἐκφώνησις. Λάβετε, φάγετε· τοῦτό μου
ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ
διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν. ✠

Καὶ σφραγίσας, τιθεὶς τὸν ἄρτον, εἶτα λαβὼν τὸ
ποτήριον λέγει καθ' ἑαυτόν,

Ἐκφώνησις. Λάβετε, φάγετε· τοῦτό μου
ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ
διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν. ✠

Καὶ σφραγίσας, τιθεὶς τὸν ἄρτον, εἶτα λαβὼν τὸ
ποτήριον λέγει καθ' ἑαυτόν,

(1) P. has ἔδωκεν ἡμῖν τοῖς αὐτοῦ μαθηταῖς.

Ἐκφώνησις. Λάβετε, φάγετε· τοῦτό μου
ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ
διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν. ✠

(2) The words of Institution were certainly
used in the time of Chrysostom. Hom. II. on
2 Tim. (XI. p. 671), τὰ ῥήματα, ἅπερ ὁ Θεὸς

(3) P. omits καθ' ἑαυτόν.

(4) P. again has ἡμῖν τοῖς αὐτοῦ μαθηταῖς.

ROTULUS MESSANENSIS.

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον καὶ

(1)

διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἔλθῃ.

(2)

Καὶ σφραγίζων πάλιν, κλίνει, λέγων,

(3)

Μεμνημένοι τοίνυν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἐλάχιστοι τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ τε σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς ταφῆς, καὶ τῆς τριημέρου αὐτοῦ ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανούς ἀόδου, καὶ τῆς ἐκ δεξιῶν σοῦ, τοῦ Θεοῦ καὶ Πατρός, καθέδρας, καὶ τῆς δευτέρας καὶ ἐνδόξου καὶ φοβεράς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρίναι

(4)

ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδιδόναι

(5)

ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ,

Φεῖσαι ἡμῶν, Κύριε, ὁ Θεὸς ἡμῶν. μᾶλλον δὲ κατὰ τὴν εὐσπλαγχνίαν αὐτοῦ, προσφερόμεν σοι, Δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσῃς μεθ'

(1) καὶ ὁ ἱερεὺς καθ' ἑαυτὸν ἱστάμενος λέγει added in the margin.

(2) In the margin Μυστικῶς. Ὁ διάκονος. Πιστεύομεν καὶ ὁμολογοῦμεν καὶ δοξάζομεν τὸν Υἱὸν τοῦ Θεοῦ τὸν ζῶντα.

(3) οὖν in the margin (for τοίνυν).

(4) ἀποδοῦναι altered to ἀποδιδόναι.

(5) λέγει γ' in the margin.

CODEX ROSSANENSIS.

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον καὶ

[S3]

διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Εἶτα λέγει ὁ ἱερεὺς καθ' ἑαυτὸν ἱστάμενος,

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθῃ.

(a)

(b)

Εἶτα σφραγίζει καὶ κλίνει λέγει ἐπενχόμενος,

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς ταφῆς, καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανούς ἀόδου, καὶ τῆς ἐκ δεξιῶν σοῦ, τοῦ Θεοῦ καὶ Πατρός, καθέδρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φοβεράς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρίναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ

ἀποδιδόναι κατὰ τὰ ἔργα αὐτοῦ,

Φεῖσαι ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν. γ'. μᾶλλον δὲ κατὰ τὴν εὐσπλαγχνίαν αὐτοῦ, προσφερόμεν σοι, Δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσῃς μεθ'

[S3 b]

(a) Compare Chrysostom Hom. xvii. on Ep. to the Hebrews, tom. xii. p. 168; προσφερόμεν μέν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ.

(b) In the margin of the Rossano MS. but in a much later hand and mutilated are the words ὁ λαός. πιστεύομεν καὶ ὁμολογοῦμεν τὴν σὴν κύριε... σαρ... αστασιν.

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πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς
καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν
ἐκχεόμενον καὶ διαδιδόμενον εἰς ἄφεσιν
ἁμαρτιῶν.

(1)

Ὁ λαός. Ἀμήν.

SR

Ὁ ἱερεὺς. Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
ἀνάμνησιν· ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρ-
τον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε,
τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου κατα-
γέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολο-
γεῖτε, ἄχρις οὗ ἔλθῃ.

Λέγουσιν οἱ διάκονοι,

Πιστεύομεν καὶ ὁμολογοῦμεν.

SR
SA

Ὁ λαός. Τὸν θάνατόν σου, Κύριε, κατα-
γέλλομεν, καὶ τὴν ἀνάστασίν σου ὁμολο-
γοῦμεν.

(2)

Ὁ ἱερεὺς ἐπισυνάπτει εὐχὴν.

(3)

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ
τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτη-
ρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς
ταφῆς, καὶ τῆς τριημέρου ἐκ νεκρῶν ἀνα-
στάσεως, καὶ τῆς εἰς οὐρανούς ἀνόδου, καὶ
τῆς ἐκ δεξιῶν σου, τοῦ Θεοῦ καὶ Πατρός,
καθέδρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φο-
βεράς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ
δόξης κρίναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ
ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ,

P. 25

(4)

Φείσαι ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν.
μᾶλλον δὲ κατὰ τὴν εὐσπλαχνίαν αὐτοῦ,
προσφερόμέν σοι, Δέσποτα, τὴν φοβερὰν
ταύτην καὶ ἀναίμακτον θυσίαν, δόεμενοι ἵνα
μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσης μεθ’

SR
SA

(1) In marg. sup. cod. hæc legitur rubrica:
Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλείῳ αἱ ἐκφώνησεις
αὗται καὶ αἱ ἀποκρίσεις, ζῆτει κ. ιε’. [p. 82.]

(2) Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλείῳ ἡ εὐχὴ αὕτη,

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Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ
τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ
ὑμῶν καὶ πολλῶν ἐκχυνόμενον καὶ διαδιδό-
μενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Εἶτα λέγει καθ’ ἑαυτὸν ἱστάμενος.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν·
ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον
καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον
τοῦ υἱοῦ τοῦ ἀνθρώπου καταγέλλετε, καὶ
τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ
ἂν ἔλθῃ.

Εἶτα σφραγίζει ✠ καὶ κλίνων λέγει,

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ
τῶν ζωοποιῶν αὐτοῦ παθημάτων, καὶ τοῦ
σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς
ταφῆς, καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστά-
σεως, καὶ τῆς εἰς οὐρανούς ἀνόδου, καὶ τῆς
ἐκ δεξιῶν σου, τοῦ Θεοῦ καὶ Πατρός, καθέ-
δρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φοβεράς
αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρι-
ναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀπο-
δοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ,

Λέγει τοῦτο γ’. Φείσαι ἡμῶν, Κύριε ὁ Θεὸς
ἡμῶν.

μᾶλλον δὲ κατὰ τὴν εὐσπλαχνίαν αὐτοῦ,
προσφερόμέν σοι, Δέσποτα, τὴν φοβερὰν
ταύτην καὶ ἀναίμακτον θυσίαν, δόεμενοι ἵνα
μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσης μεθ’

ζῆτει κ. ιε’. [p. 82.] (P. has simply ὁ ἱερεὺς.)

(2) P. omits καὶ τῆς ταφῆς.

(4) P. omits φείσαι... down to εὐσπλαχνίαν
αὐτοῦ.

ROTULUS MESSANENSIS.

- (1) ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσης ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιланθρωπίαν καὶ ἀγαθότητα ὑπερβάς καὶ ἐξαλείψας τὸ καθ' ἡμῶν τῶν ἀμαρτημάτων χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσῃ ἡμῖν τὰ οὐράνια καὶ αἰωνία σου δωρήματα, ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσίν σε διὰ τὴν σὴν εὐσπλαγχνίαν· καὶ μὴ δι' ἐμὲ καὶ τὰς ἐμὰς ἀμαρτίας ἀθετήσης τὴν δέξιν τοῦ λαοῦ σου, φι-
(2) λάνθρωπε Κύριε, μηδὲ ἀποστραφεῖν σὺν αὐτοῖς τεταπεινωμένους, κατησχυμμένους.

Ἐκφώνως.

Ὁ γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε,

- (1) Ὁ λαός. Ἐλέησον ἡμᾶς.
Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ Πατήρ, ὁ παντοκράτωρ.
Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ σωτὴρ ἡμῶν.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα σου ἔλεος, καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα τὸ Πνεῦμά σου τὸ πανάγιον, ✠ τὸ Κύριον καὶ ζωοποιόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρὶ καὶ τῷ μονογενεῖ σου Υἱῷ, τὸ συμβασιλευόν, τὸ συναΐδιον καὶ ὁμοούσιον, τὸ

(1) Κύριε, Κύριε τῶν δυνάμεων in the margin after μεθ' ἡμῶν.

(2) In the margin ἴδεν.

(3) Κύριε τῶν δυνάμεων interlined after Κύριε.

CODEX ROSSANENSIS.

ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσης ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατον φιλανθρωπίαν ὑπερβάς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσῃ ἡμῖν τὰ οὐράνια καὶ αἰωνία σου δωρήματα, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσί σε· καὶ μὴ διὰ τὰς ἐμὰς ἀμαρτίας ἀθετήσης τὸν λαόν σου, φιλάνθρωπε Κύριε, μηδὲ ἀποστραφεῖν σὺν αὐτοῖς, τεταπεινωμένους, κατησχυμμένους· ἀλλ' ἔλεως γενοῦ μοι τῷ ἀχρείῳ δούλῳ σου.

Ἐκφώνως. Ὁ γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε,

Ὁ λαός. Ἐλέησον ἡμᾶς, Κύριε ὁ Θεός, ὁ Πατήρ, ὁ παντοκράτωρ. γ'.

Καὶ ὁ ἱερεὺς ἀνιστάμενος λέγει καθ' ἑαυτόν,

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ παντοκράτωρ.

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ σωτὴρ ἡμῶν.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα τὸ Πνεῦμά σου τὸ πανάγιον,

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς κλίνων ἐπεύχεται.

Τὸ Κύριον καὶ ζωοποιόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρὶ καὶ τῷ μονογενεῖ σου Υἱῷ, τὸ συμβασιλευόν, τὸ ὁμοούσιόν τε καὶ

(1) In the margin Ὁ Θεός, ὁ πατήρ, ὁ παντοκράτωρ. Then in the margin again καὶ ὁ ἱερεὺς σφραγίζει ἱστάμενος τὰ δῶρα λέγων.

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ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσης ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιланθρωπίαν ὑπερβὰς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσῃ ἡμῖν τὰ ἐπουράνια καὶ αἰώνιά σου δωρήματα, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσί σε· καὶ μὴ δι' ἐμέ καὶ διὰ τὰς ἐμὰς ἀμαρτίας ἀθετήσης τὸν λαόν, φιλάνθρωπε Κύριε.

Εἶτα λέγει ὁ ἱερεὺς ἐκ τρίτου·

(1) Ὁ γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε,

Ὁ λαός. Ἐλέησον ἡμᾶς, Κύριε ὁ Θεός, ὁ Πατήρ, ὁ παντοκράτωρ.

Πάλιν λέγει ὁ ἱερεὺς,

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ παντοκράτωρ.

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ σωτὴρ ἡμῶν.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ Πνεῦμά σου τὸ πανάγιον,

Εἶτα κλῖνας τὸν ἀνχένα λέγει,

Τὸ Κύριον καὶ ζωοποιόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρὶ καὶ τῷ μονογενεῖ σου Υἱῷ, τὸ συμβασιλεύον, τὸ ὁμοούσιον

PARIS MANUSCRIPT 476.

ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσης ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιλανθρωπίαν ὑπερβὰς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσῃ ἡμῖν τὰ οὐράνια καὶ αἰώνιά σου δωρήματα, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ἡ σὴ ἀγαθότης τοῖς ἀγαπῶσί σε· καὶ μὴ δι' ἐμέ καὶ τὰς ἐμὰς ἀμαρτίας ἀθετήσης τὸν λαόν σου, φιλάνθρωπε Κύριε, Κύριε τῶν δυνάμεων,

Λέγε τοῦτο ἐκ τρίτου, ὡς θύτα·

Μηδὲ ἀποστραφῶ τεταπεινωμένος καὶ κατησχυμμένος.

Λέγε καὶ τοῦτο τρίς, ὡς ἱερεὺς. Ἐκφώνησις.

Ὁ γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε,

Ὁ λαὸς ἅπας λέγει,

Ἐλέησον ἡμᾶς, ὁ Θεός.

Καὶ ὁ ἱερεὺς ἱστάμενος λέγει καθ' ἑαυτὸν σφραγίζων,

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ Πατήρ, ὁ παντοκράτωρ. ✠

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ σωτὴρ ἡμῶν. ✠

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα σου ἔλεος, ✠ καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα ✠ τὸ Πνεῦμά σου τὸ πανάγιον, ✠

Καὶ κλῖνων λέγει,

Τὸ Κύριον καὶ ζωοποιόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρὶ καὶ τῷ μονογενεῖ σου Υἱῷ, τὸ συμβασιλεύον, τὸ ὁμοούσιον

(1) P. has ἱκετεύουσί σε.

ROTULUS MESSANENSIS.

(1) λαλήσαν ἐν νόμῳ καὶ προφήταις καὶ τῇ
 καὶνῇ σου διαθήκῃ, τὸ καταβὰν ἐν εἵδει
 περιστερᾶς ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν
 Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ καὶ μέιναν
 ἐπ' αὐτόν, τὸ καταβὰν ἐπὶ τοὺς ἁγίους σου
 ἀποστόλους ἐν εἵδει πυρίνων γλωσσῶν ἐν
 τῷ ὑπερφῶ τῆς ἀγίας καὶ ἐνδόξου Σιών ἐν
 τῇ ἡμέρᾳ τῆς ἀγίας πεντηκοστῆς· αὐτὸ τὸ
 (a) Πνεῦμά σου τὸ πανάγιον κατὰπεμψον,
 Δέσποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα
 ἅγια δῶρα ταῦτα,

(2) Ἐκφώνως. Ἵνα ἐπιφοιτῇσαν, τῇ ἀγίᾳ καὶ
 ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ ἀγιάσῃ
 καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα
 ἅγιον τοῦ Χριστοῦ,

Ὁ λαός. Ἀμήν.

Καὶ προσχῶν τῷ ποτηρίῳ ἐκφωνεῖ, Καὶ τὸ
 ποτήριον τοῦτο, αἷμα τίμιον Χριστοῦ·

(3) Ὁ λαός. Ἀμήν.

Ἵνα γένωνται πᾶσι τοῖς ἐξ αὐτῶν μετα-
 λαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς
 ζωὴν αἰώνιον, εἰς ἁγιασμόν ψυχῶν καὶ
 σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν,
 εἰς στηριγμὸν τῆς σῆς ἀγίας καθολικῆς
 καὶ ἀποστολικῆς ἐκκλησίας, ἣν ἐθεμελίωσας

(1) Altered (apparently) to μαθητὰς καὶ ἀπ.

(2) The MS. has ἀγιάσει, ποιήσει.

(3) καὶ ὁ ἱερεὺς ἱστάμενος καὶ σφραγίζων + λέγει
 καθ' ἑαυτὸν in the margin.

(a) Chrysostom describes the attitude of the
 priest and the silence of the Church. Hom.

CODEX ROSSANENSIS.

συναίδιον, τὸ λαλήσαν ἐν νόμῳ καὶ προφή-
 ταις καὶ τῇ καὶνῇ σου διαθήκῃ, τὸ καταβὰν
 ἐν εἵδει περιστερᾶς ἐπὶ τὸν Κύριον ἡμῶν
 Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ καὶ
 μέιναν ἐπ' αὐτόν, τὸ καταβὰν ἐπὶ τοὺς
 ἁγίους σου ἀποστόλους ἐν εἵδει πυρίνων
 γλωσσῶν ἐν τῷ ὑπερφῶ τῆς ἀγίας καὶ
 ἐνδόξου Σιών ἐν τῇ ἡμέρᾳ τῆς ἀγίας πεντη-
 κοστῆς·

Καὶ ἀνιστάμενος λέγει καθ' ἑαυτόν,

Αὐτὸ Πνεῦμά σου τὸ παῖνᾳγιον κατὰ-
 πεμψον, Δέσποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προ-
 κείμενα ἅγια δῶρα ταῦτα,

Ἵνα ἐπιφοιτῇσαν, τῇ ἀγίᾳ καὶ ἀγαθῇ καὶ
 ἐνδόξῳ αὐτοῦ παρουσίᾳ ἀγιάσῃ καὶ ποιήσῃ
 τὸν μὲν ἄρτον τοῦτον σῶμα ἅγιον Χριστοῦ,

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Καὶ τὸ ποτήριον τοῦτο, αἷμα
 τίμιον Χριστοῦ·

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἱστάμενος, σφραγίζων τὰ δῶρα, λέγει
 καθ' ἑαυτόν,

Ἵνα γένωνται πᾶσι τοῖς ἐξ αὐτῶν μετα-
 λαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς
 ζωὴν αἰώνιον,

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς.

Εἰς ἁγιασμόν ψυχῶν καὶ σωμάτων, Ἀμήν.

Εἰς καρποφορίαν ἔργων ἀγαθῶν, Ἀμήν.

Εἰς στηριγμὸν τῆς ἀγίας σου καθολικῆς
 καὶ ἀποστολικῆς ἐκκλησίας, ἣν ἐθεμελίωσας

“in Coemeterii appellationem,” tom. II. p. 401:

“Ὅταν ἐστήκη πρὸ τῆς τραπέζης ὁ ἱερεὺς, τὰς χεῖρας
 ἀνατείλων εἰς τὸν οὐρανόν, καλῶν τὸ Πνεῦμα τὸ
 ἅγιον τοῦ παραγενέσθαι καὶ ἄψασθαι τῶν προκει-
 μένων, πολλὴ ἡσυχία, πολλὴ σιγή.”

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τε καὶ συναΐδιον, τὸ λαλήσαν ἐν νόμῳ καὶ
προφήταις καὶ τῇ καινῇ σου διαθήκῃ, τὸ
καταβὰν ἐν εἵδει περιστερᾶς ἐπὶ τὸν Κύριον
ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποτα-
μῷ καὶ μέιναν ἐπ' αὐτόν, τὸ καταβὰν ἐπὶ
(1) ἐπὶ τοὺς ἁγίους σου ἀποστόλους ἐν εἵδει
πυρίνων γλωσσῶν ἐν τῷ ὑπερώῳ τῆς ἁγίας
(2) καὶ ἐνδόξου Σιών ἐν τῇ ἡμέρᾳ τῆς ἁγίας
P. 28 πεντηκοστῆς·

(3) Καὶ ἀνιστάμενος λέγει καθ' ἑαυτόν,
(4) Αὐτὸ τὸ Πνεῦμά σου τὸ πανάγιον κατά-
S R πεμψον, Δέσποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ
S A προκείμενα ἅγια δῶρα ταῦτα,

(4) Ἐκφώνησις. Ἵνα ἐπιφοιτήσαν, τῇ ἁγίᾳ
καὶ ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ ἁ-
γιασῇ καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον
(5) σῶμα ἅγιον Χριστοῦ,
'Ο λαός. Ἀμήν.

(6) 'Ο ἱερεὺς ἐκφωνεῖ, Καὶ τὸ ποτήριον τοῦτο,
αἷμα τίμιον Χριστοῦ·
'Ο λαός. Ἀμήν.
Εἰτα λέγει καθ' ἑαυτόν, ἱστάμενος,

(7) Ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μετα-
S R λαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς
S A ζωὴν αἰώνιον, εἰς ἁγιασμόν ψυχῶν καὶ
σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν,
(7) εἰς στηριγμὸν τῆς ἁγίας σου καθολικῆς καὶ
ἀποστολικῆς ἐκκλησίας, ἣν ἐθεμελίωσας ἐπὶ

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τε καὶ συναΐδιον, τὸ λαλήσαν ἐν νόμῳ καὶ
προφήταις καὶ τῇ καινῇ σου διαθήκῃ, τὸ
καταβὰν ἐν εἵδει περιστερᾶς ἐπὶ τὸν Κύριον
ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποτα-
μῷ καὶ μέιναν ἐπ' αὐτόν, τὸ καταβὰν ἐπὶ
τοὺς ἁγίους σου ἀποστόλους ἐν εἵδει πυρί-
νων γλωσσῶν ἐν τῷ ὑπερώῳ τῆς ἁγίας καὶ
ἐνδόξου Σιών ἐν τῇ ἡμέρᾳ τῆς ἁγίας σου
πεντηκοστῆς·

Καὶ ἀνιστάμενος λέγει καθ' ἑαυτόν, σφρα-
γίζων,

Αὐτὸ τὸ Πνεῦμά σου τὸ πανάγιον κατά-
πεμψον, Δέσποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ
προκείμενα ἅγια δῶρα ταῦτα, ✠

Ἐκφώνησις. Ἵνα ἐπιφοιτήσαν, τῇ ἁγίᾳ
καὶ ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ ἁγι-
άσῃ καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα
ἅγιον Χριστοῦ, ✠

'Ο λαός. Ἀμήν.

'Ο ἱερεὺς ἐκφωνεῖ,

Καὶ τὸ ποτήριον τοῦτο, αἷμα τίμιον
Χριστοῦ· ✠

'Ο λαός. Ἀμήν.

Εἰτα ἀνιστάμενος ὁ ἱερεὺς λέγει καθ' ἑαυτόν
ἡσυχῶς,

Ἵνα γένωνται πᾶσι τοῖς ἐξ αὐτῶν μετα-
λαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς
ζωὴν αἰώνιον, ✠ εἰς ἁγιασμόν ψυχῶν καὶ
σωμάτων, ✠ εἰς καρποφορίαν ἔργων ἀγα-
θῶν, ✠ εἰς στηριγμὸν τῆς ἁγίας σου καθο-
λικῆς καὶ ἀποστολικῆς ἐκκλησίας, ✠✠✠

(1) P. reads ἐπὶ τοὺς ἀπ. σου.

(2) P. omits ἁγίας.

(3) P. omits this direction here.

(4) P. καὶ ἀνιστάμενος ἐκφωνεῖ.

(5) In marg. sup. cod. hæc legitur rubrica:

Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ αἱ ἐκφώνησεις
αὗται καὶ ἀποκρίσεις, ὁρᾷ κ. ἡ'. [p. 82.] P.
has τοῦ Χριστοῦ σου here and below.

(6) P. omits ἐκφωνεῖ.

(7) P. omits καὶ ἀποστολικῆς.

ROTULUS MESSANENSIS.

- (1) ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα πύλαι
 ᾄδου μὴ κατισχύσωσιν αὐτῆς, ἀειμενῇ καὶ
 ἄσσειτον καὶ ἀχείμαστον αὐτὴν διαφύλα-
 ξον· ῥνόμενος αὐτὴν ἀπὸ πάσης αἵρέσεως,
 καὶ ἐκ τῶν ἐπαναστάντων καὶ ἐπανισταμέ-
 νων αὐτῇ ἐχθρῶν μέχρι τῆς συντελείας τοῦ
 αἰῶνος.

Προσφερόμέν σοι, Δέσποτα, καὶ ὑπὲρ
 τῶν ἁγίων σου τόπων, οὓς ἐδόξασας τῇ
 θεοφανείᾳ τοῦ Χριστοῦ σου καὶ τῇ ἐπιφοι-
 τήσει τοῦ παναγίου σου Πνεύματος· προη-
 γουμένως ὑπὲρ τῆς ἁγίας καὶ ἐνδόξου Σιών,
 τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν· καὶ
 ὑπὲρ τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἁγίας
 σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας·
 πλουσίως καὶ κῦν τὰς δωρεὰς τοῦ πανα-
 γίου σου Πνεύματος ἐπιχορήγησον αὐτῇ,
 Δέσποτα.

- (3) Μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ ἁγίων
 πατέρων ἡμῶν καὶ ἐπισκόπων, τῶν ἐν πάσῃ
 τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομοούντων τὸν
 λόγον τῆς σῆς ἀληθείας, προηγούμενος τοῦ
 ἁγίου πατρὸς ἡμῶν, τοῦ Δ΄, παντὸς τοῦ
 κλήρου καὶ τοῦ ἱερατείου αὐτοῦ· γῆρας αὐτῷ
 τίμιον χάρισαι· μακροχρόνιον αὐτὸν διαφύ-
 λαξον, ποιμαίνοντα τὸν λαόν σου ἐν πάσῃ
 εὐσεβείᾳ καὶ σεμνότητι καὶ δικαιοσύνῃ.

(1) καὶ ἡμᾶς interlined after αὐτὴν: and καὶ
 ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν in
 the margin after αἵρέσεως.

(2) σφραγίζει καὶ κλίων λέγει in the mar-
 gin.

CODEX ROSSANENSIS.

ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα πύλαι ᾄδου
 μὴ κατισχύσωσιν αὐτῆς· ῥνόμενος αὐτὴν
 ἀπὸ πάσης αἵρέσεως, καὶ ἀπὸ σκανδάλων
 τῶν ἐργαζομένων τὴν ἀνομίαν, καὶ ἐκ τῶν
 ἐπαναστάντων καὶ ἐκ τῶν ἐπανισταμένων
 αὐτῇ ἐχθρῶν, διαφυλάττων ἀσινῇ καὶ ἀσκαν-
 δάλιστον μέχρι τῆς συντελείας τοῦ αἰῶνος.

ἽΟ διάκονος. Ἀμήν.

ἽΟ ἱερεὺς σφραγίζων ἐπεύχεται λέγων,

Προσφερόμέν σοι, Δέσποτα, καὶ ὑπὲρ
 τῶν ἁγίων σου τόπων, οὓς ἐδόξασας τῇ
 θεοφανείᾳ τοῦ Χριστοῦ σου καὶ τῇ ἐπιφοι-
 τήσει τοῦ παναγίου σου Πνεύματος· προη-
 γουμένως ὑπὲρ τῆς ἁγίας καὶ ἐνδόξου Σιών,
 τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν· καὶ ὑπὲρ
 τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἁγίας σου
 καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας·
 πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ παναγίου
 σου Πνεύματος ἐπιχορήγησον αὐτῇ, Δέσ-
 ποτα. μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ
 ἁγίων πατέρων ἡμῶν καὶ ἐπισκόπων, τῶν ἐν
 πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομοούν-
 των τὸν λόγον τῆς σῆς ἀληθείας.

Ἐν πρώτοις μνήσθητι, Κύριε ὁ Θεὸς
 ἡμῶν, τοῦ ὁσίου πατρὸς ἡμῶν τοῦ Δ΄, τοῦ
 ἀγιοτάτου ἡμῶν πατριάρχου, ὃν χάρισαι
 ταῖς ἀγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σῶων,
 ὅσιον, ἐντιμον, ὑγιῆ, μακροημερεύοντα, ὀρθο-
 τομοῦντα τὸν λόγον τῆς σῆς ἀληθείας· γῆρας
 αὐτῷ τίμιον χάρισαι, μακροχρόνιον αὐτὸν
 διαφύλαξον, ποιμαίνοντα τὸν λαόν σου ἐν
 πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

(3) In the margin ἄλλως. ἐν πρώτοις μνή-
 σθητι, Κύριε, τοῦ πατρὸς.

(a) In the margin are some letters which
 doubtless stand for παντὸς τοῦ κλήρου καὶ τοῦ
 ἱερατείου αὐτοῦ.

[85b]

(a)

PARIS MANUSCRIPT 2509.

τὴν πέτραν τῆς πίστεως, ἵνα πύλαι ᾄδου μὴ
κατισχύσωσιν αὐτῆς· ῥυόμενος αὐτὴν ἀπὸ
πάσης αἱρέσεως καὶ σκανδάλων τῶν ἐργα-
ζομένων τὴν ἀνομίαν, διαφυλάττων αὐτὴν
μέχρι τῆς συντελείας τοῦ αἰῶνος.

Καὶ ἐπικλιθεὶς λέγει,

Προσφερόμέν σοι, Δέσποτα, καὶ ὑπὲρ
τῶν ἁγίων σου τόπων, οὓς ἐδόξασας τῇ
θεοφανείᾳ τοῦ Χριστοῦ σου καὶ τῇ ἐπιφοι-
τήσῃ τοῦ παναγίου σου Πνεύματος· προη-
γουμένως ὑπὲρ τῆς ἁγίας καὶ ἐνδόξου Σιών,
τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν, καὶ
ὑπὲρ τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἁγίας
σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας·
πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ πανα-
γίου σου Πνεύματος ἐπιχορήγησον αὐτῇ,
Δέσποτα.

Μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ ἁγίων
πατέρων ἡμῶν καὶ ἐπισκόπων, τῶν ἐν πάσῃ
τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομοῦντων τὸν
λόγον τῆς σῆς ἀληθείας.

(1) P. καὶ τῶν ἐρ.

(2) P. omits ἁγίας καὶ.

(3) P. reads πατέρων καὶ ἀδελφῶν ἡμῶν.

PARIS MANUSCRIPT 476.

Ποίησον τρεῖς τὴν σφραγίδα μετὰ τῆς χειρὸς
σου, ὦ θύτα.

Ἦν ἐθεμελίωσας ἐπὶ τὴν πέτραν τῆς
πίστεως, ✠ ἵνα πύλαι ᾄδου μὴ κατισχύσω-
σιν αὐτῆς· ✠ ῥυόμενος αὐτὴν ἀπὸ πάσης
αἱρέσεως ✠ καὶ ἀπὸ σκανδάλων τῶν ἐργα-
ζομένων τὴν ἀνομίαν, ✠ καὶ ἐκ τῶν ἐπανα-
στάντων καὶ ἐπανισταμένων αὐτῇ ἐχθρῶν ✠
μέχρι τῆς συντελείας τοῦ αἰῶνος. Ἄ-
μην.

Καὶ ποιήσον τρεῖς σταυρούς. ✠ ✠ ✠ βάλλει οὖν
θυμίαμα σφραγίσας καὶ λέγει,

Μεγαλύνετε τὸν Κύριον σὺν ἐμοί.

Καὶ προσκυνῶν τὴν ἁγίαν τράπεζαν καὶ ὑπο-
κλίνας, λέγει τὴν εὐχὴν,

Προσφερόμέν σοι, Δέσποτα, καὶ ὑπὲρ
τῶν ἁγίων σου τόπων, οὓς ἐδόξασας τῇ
θεοφανείᾳ τοῦ Χριστοῦ σου καὶ τῇ ἐπιφοι-
τήσῃ τοῦ παναγίου σου Πνεύματος· προη-
γουμένως ὑπὲρ τῆς ἁγίας καὶ ἐνδόξου Σιών,
τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν, καὶ
ὑπὲρ τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἁγίας
σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας·
πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ παναγίου
σου Πνεύματος ἐπιχορήγησον αὐτῇ, Δέσ-
ποτα.

Μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ ἁγίων
πατέρων ἡμῶν καὶ ἐπισκόπων, τῶν ἐν πάσῃ
τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομοῦντων τὸν
λόγον τῆς ἀληθείας. ✠ Ἐν πρώτοις μνησθητι,
Κύριε, τοῦ ὁσίου πατρὸς ἡμῶν, τοῦ πατριάρ-
χου, παντὸς τοῦ κλήρου καὶ τοῦ ἱερατικοῦ
αὐτοῦ· γῆρας αὐτῷ τίμιον χάρισαι, μακρο-
χρόνιον αὐτὸν διαφύλαξον ποιμαίνοντα τὸν
λαόν σου ἐν πάσῃ εὐσεβείᾳ καὶ σεμνό-
τητι.

ROTULUS MESSANENSIS.

Μιήσθητι, Κύριε, τοῦ ἐνθάδε τιμίου πρεσβυτερίου καὶ τοῦ ἀπανταχῇ, τῆς ἐν Χριστῷ διακονίας καὶ λοιπῆς πάσης ὑπηρεσίας, παντὸς ἐκκλησιαστικοῦ ὀρθοδόξου τάγματος καὶ τῆς ἐν Χριστῷ ἀδελφότητος ἡμῶν, καὶ παντὸς τοῦ φιλοχρίστου λαοῦ.

Μιήσθητι, Κύριε, καὶ τῶν συμπαραισταμένων ἡμῖν ἱερέων ἐν ταύτῃ τῇ ἀγίᾳ ὥρα ἐνώπιον τοῦ ἀγίου σου θυσιαστηρίου, ἐπὶ προσενέξει τῆς ἀγίας καὶ ἀναιμάκτου σου θυσίας ταύτης· καὶ δὸς ἡμῖν καὶ αὐτοῖς λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν, εἰς δόξαν καὶ ἔπαινον τοῦ παναγίου σου ὀνόματος.

(1) Μιήσθητι, Κύριε, κατὰ τὸ πλήθος τοῦ ἐλέους σου, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἐλαχίστου δούλου σου, καὶ ἐπί-
(2) σκεψαί με ἐν ἐλέει καὶ οἰκτιρμοῖς· καὶ ῥῦσαι καὶ ἀθώωσόν με ἐκ τῶν καταδικόντων με,
(3) Κύριε, Κύριε τῶν δυνάμεων· καὶ ἐπειδὴ ἐπλεόνασεν ἐν ἐμοὶ ἡ ἁμαρτία, ὑπερπερίσ-
(4) σευσάι σου ἡ χάρις, δεόμεναι τῆς σῆς ἀγαθότητος, καὶ ἔλθοι μοι τὸ μέγα σου ἔλεος.

Μιήσθητι, Κύριε, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων· καὶ χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον τὴν διακονίαν αὐτῶν διαφύλαξον, καὶ βαθμοὺς ἀγαθοῦς αὐτοῖς περιποιήσαι.

(1) καὶ τῶν οἰκτιρμῶν σου interlineal.

(2) καὶ ἀναξίου interlined after ἁμαρτωλοῦ.

(3) καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου

CODEX ROSSANENSIS.

Μιήσθητι, Κύριε, τοῦ ἐνθάδε τιμίου πρεσβυτερίου καὶ τοῦ ἀπανταχῇ, τῆς ἐν Χριστῷ διακονίας, λοιπῆς πάσης ὑπηρεσίας, παντὸς ἐκκλησιαστικοῦ τάγματος καὶ τῆς ἐν Χριστῷ ἀδελφότητος ἡμῶν, καὶ παντὸς τοῦ φιλοχρίστου λαοῦ.

Μιήσθητι, Κύριε, τῶν συμπαραισταμένων ἡμῖν ἱερέων λειτουργῶν ἐν ταύτῃ τῇ ἀγίᾳ ὥρα ἐνώπιον τοῦ ἀγίου σου θυσιαστηρίου, ἐπὶ προσενέξει τῆς ἀγίας καὶ ἀναιμάκτου σου θυσίας· καὶ δὸς αὐτοῖς καὶ ἡμῖν λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν, εἰς δόξαν καὶ ἔπαινον τοῦ παναγίου ὀνόματός σου.

Μιήσθητι, Κύριε, κατὰ τὸ πλήθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου, καὶ ἐπίσκεψαί με ἐν ἐλέει καὶ οἰκτιρμοῖς· καὶ ῥῦσαι καὶ ἀθώωσον ἐκ τῶν καταδικόντων με, Κύριε, Κύριε τῶν δυνάμεων, καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου· καὶ ἐπειδὴ ἐπλεόνασεν ἐν ἐμοὶ ἡ ἁμαρτία, ὑπερπερισσεύσῃ σου ἡ χάρις.

Μιήσθητι, Κύριε, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων· χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν διαφύλαξον, καὶ βαθμοὺς ἀγαθοῦς αὐτοῖς περιποιήσαι.

Μιήσθητι, Κύριε, τῆς ἀγίας σου τοῦ Θεοῦ ἡμῶν πόλεως καὶ τῆς βασιλευσύνης, καὶ τῆς μονῆς ταύτης, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει καὶ εὐλαβείᾳ κατοικούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

σου in the margin after δυνάμεων.

(4) MS. ὑπερπερισσεύσεις, ἔλθει (!)

[86]

sic

[86 b]

PARIS MANUSCRIPT 2500.

PARIS MANUSCRIPT 476.

[Chrysostom refers frequently to these commemorations. See for example Hom. xli. on 1 Cor. tom. x. p. 392: Οὐδὲ ἐκῇ μνήμην ποιούμεθα τῶν ἀπελθόντων ἐπὶ τῶν θείων μυστηρίων, καὶ ὑπὲρ αὐτῶν πρόσμιεν, δεόμενοι τοῦ ἀμνοῦ τοῦ κειμένου, τοῦ λαβόντος τὴν ἁμαρτίαν τοῦ κόσμου, ἀλλ' ἵνα τις αὐτοῖς ἐντεῦθεν γένηται παραμυθία· οὐδὲ μάτην ὁ παρεστὼς τῷ θυσιαστηρίῳ τῶν φρικτῶν μυστηρίων τελουμένων βοᾷ· Ὅτι ἐν παντὶ τῶν ἐν Χριστῷ κεκοιμημένων, καὶ τῶν τὰς μνείας ὑπὲρ αὐτῶν ἐπιτελούντων.]

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων, καὶ χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν φύλαξον, καὶ βαθμοὺς ἀγαθοὺς περιποιήσαι.

Μνήσθητι, Κύριε, τῆς ἁγίας τοῦ Θεοῦ πόλεως καὶ τῆς βασιλευούσης, πάσης πόλεως καὶ χώρας, καὶ τῶν ὀρθοδόξῳ πίστει οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

(1) P. omits this petition.

(2) P. omits the prayer for the city of Constantinople, reading simply Μνήσθητι, Κύριε, καὶ πάσης πόλεως κ.τ.λ.

Μνήσθητι, Κύριε, τοῦ ἐνθάδε τιμίου πρεσβυτερίου καὶ τοῦ ἀπανταχῇ, τῆς ἐν Χριστῷ διακονίας καὶ λοιπῆς πάσης ὑπηρεσίας, παντὸς ἐκκλησιαστικοῦ τάγματος καὶ τῆς ἐν Χριστῷ ἀδελφότητος ἡμῶν, καὶ παντὸς τοῦ φιλοχρίστου λαοῦ.

Μνήσθητι, Κύριε, τῶν συμπαραισταμένων ἡμῖν ἱερέων ἐν ταύτῃ τῇ ἁγίᾳ ὥρᾳ ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἐπὶ προσενέξει τῆς ἁγίας καὶ ἀναιμάκτου θυσίας· καὶ δὸς αὐτοῖς καὶ ἡμῖν λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν, εἰς δόξαν καὶ ἔπαινον τοῦ παναγίου ὀνόματός σου.

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἐλεεινοῦ καὶ ἀναξίου δούλου σου, καὶ ἐπίσκεψαί με ἐν ἐλέει καὶ οἰκτιρμοῖς· καὶ ῥῦσαι καὶ ἀθώωσόν με ἐκ τῶν καταδικόντων με, Κύριε, Κύριε τῶν δυνάμεων· γ'. Καὶ ἐπειδὴ ἐπλεόνασεν ἐν ἐμοὶ ἡ ἁμαρτία, ὑπερπερισσεύσῃ σου ἡ χάρις.

Λέγε τοῦτο τὸ ἐπειδὴ ἕως τέλους τρίς.

Μνήσθητι, Κύριε, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων· καὶ χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν διαφύλαξον, καὶ βαθμοὺς ἀγαθοὺς αὐτοῖς περιποιήσαι.

Μνήσθητι, Κύριε, τῆς ἁγίας σου τοῦ Θεοῦ ἡμῶν πόλεως καὶ ταύτης τῆς βασιλευούσης, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ὀρθοδόξως καὶ εὐλαβῶς οἰκούντων ἐν αὐταῖς, καὶ εἰρήνης καὶ ἀσφαλείας αὐτῶν.

(3) In marg. inf. cod. hæc legitur rubrica: Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ τὰ μέρη ταῦτα συντομώτερα δι' ὅλης τῆς εὐχῆς, γίγται κ. κα'. [p. 83.]

(a) The punctuation is uncertain.

ROTULUS MESSANENSIS.

(1) Μνήσθητι, Κύριε, τοῦ εὐσεβεστάτου καὶ
 (2) φιλοχρίστου ἡμῶν βασιλέως, παντὸς τοῦ
 παλατίου καὶ τοῦ στρατοπέδου αὐτοῦ, καὶ
 (3) τῆς οὐρανόθεν βοηθείας καὶ νίκης αὐτῶν.
 Ἐπιλαβοῦ ὅπλου καὶ θυραίου, καὶ ἀνάστηθι
 εἰς τὴν βοήθειαν αὐτοῦ· ὑπόταξον αὐτῷ πάντα
 (4) τὰ πολέμια καὶ βάρβαρα ἔθνη· ῥύθμισον
 αὐτοῦ τὰ βουλευματα ἵνα ἐν τῇ γαληνό-
 (5) τητι αὐτῶν ἤρεμον καὶ ἡσύχιον [βίον] διά-
 γωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

(6) Μνήσθητι, Κύριε, τῆς ἀγίας πόλεως καὶ
 τῆς βασιλευούσης πόλεως, καὶ τῆς ἀγίας
 (7) μονῆς ταύτης, πάσης πόλεως καὶ χώρας, καὶ
 τῶν ἐν ὀρθοδόξῳ πίστει καὶ εὐλαβείᾳ οἰκούν-
 των ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

(8) Δ. Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ
 καὶ εὐλαβείᾳ καὶ ἀσκήσει διαμενόντων, καὶ
 τῶν ἐν ὄρει καὶ σπηλαίοις καὶ ταῖς ὁπαῖς
 (9) τῆς γῆς ἀγωνιζομένων πατέρων τε καὶ
 (10) ἀδελφῶν, καὶ τῶν κατὰ τόπον ὀρθοδόξων
 (11) συνοδικῶν, καὶ τῆς ἐνθάδε συνοδίας ἡμῶν.

Ε. Μνήσθητι, Κύριε, τῶν κοπιώντων καὶ
 διακονούντων ἡμῖν, πατέρων τε καὶ ἀδελφῶν
 (12) ἡμῶν, διὰ τὸ ὄνομά σου τὸ ἅγιον.

Β. Μνήσθητι τῶν ἐν γῇ καὶ ἀδυναμίᾳ
 ὄντων, νοσούντων, καμνόντων, καὶ τῶν ὑπὸ

(1) τῆς εὐσεβοῦς καὶ φιλοχρίστου αὐτοῦ βασι-
 λεύσεως in the margin after βασιλέως.

(2) σκέπης interlined after βοηθείας.

(3) καὶ τοὺς πολέμους θέλοντα interlined after
 ἔθνη. Then the roll has ἀρύτμησον αὐτοῦ τὰ
 βουλευματα· ἀρύτμησον γαληνότητι. I have cor-
 rected from the Rossano codex.

(4) ἵνα interlined before ἤρεμον.

(5) βίον interlined after ἡσύχιον.

(6) Χριστοῦ τοῦ Θεοῦ ἡμῶν in the margin
 (after βασιλευούσης).

CODEX ROSSANENSIS.

Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων καὶ
 φιλοχρίστων ἡμῶν βασιλέων, τῆς εὐσεβοῦς
 καὶ φιλοχρίστου αὐτῶν βυσιλείας, παντὸς
 τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν,
 καὶ τῆς οὐρανόθεν βοηθείας καὶ νίκης αὐτῶν.
 Ἐπιλαβοῦ ὅπλου καὶ θυρεοῦ, καὶ ἀνάστηθι
 εἰς τὴν βοήθειαν αὐτῶν· ὑπόταξον αὐτοῖς
 πάντα τὰ πολέμια καὶ βάρβαρα ἔθνη, τὰ [ST]
 τοὺς πολέμους θέλοντα· ῥύθμισον αὐτῶν
 τὰ βουλευματα, ἵνα ἐν τῇ γαλήνῃ αὐτῶν
 ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ
 εὐσεβείᾳ καὶ σεμνότητι.

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούν-
 των, ξενιτευόντων χριστιανῶν, τῶν ἐν δεσ-
 μοῖς καὶ φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ
 ἐξορίαις, ἐν μετάλλοις καὶ βασάνοις καὶ
 πικραῖς δουλείαις ὄντων, πατέρων τε καὶ
 ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου ἐκάστου
 αὐτῶν εἰς τὰ οἰκῆα.

Μνήσθητι, Κύριε, τῶν ἐν γῇ καὶ ἀδυ-
 ναμίᾳ ὄντων, νοσούντων, καμνόντων, καὶ
 τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμέ-
 νων, τῆς παρὰ σοῦ, τοῦ Θεοῦ, ταχείας ἰά-
 σεως καὶ σωτηρίας αὐτῶν.

Μνήσθητι, Κύριε, πάσης ψυχῆς χρισ-
 τIANῆς θλιβομένης καὶ καταπονουμεύης,

(7) καὶ νήσου interlined after χώρας.

(8) The numerals Δ, Ε, &c. seem to denote
 the order in which the prayers were offered.

(9) ὁρίων interlined before πατέρων.

(10) ἡμῶν interlined after ἀδελφῶν.

(11) πρὸς εὐαρέστησιν τῆς σῆς ἀγαθότητος in
 the margin.

(12) Μνήσθητι, Κύριε, τῶν ἐλθόντων καὶ ἐρχο-
 μένων χριστιανῶν τοῦ προσκυνῆσαι ἐν τοῖς ἁγίοις
 τοῦ Χριστοῦ τοῖς τοποῖς added in the margin.

PARIS MANUSCRIPT 2509.

(1) Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, τῆς εὐσεβοῦς καὶ φιλοχρίστου βασιλίσσης, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν, καὶ τῆς οὐρανόθεν βοηθείας καὶ νίκης αὐτῶν. Ἐπιλαβοῦ ὅπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτῶν· ὑπόταξον αὐτοῖς πάντα τὰ πολεμικά καὶ βάρβαρα ἔθνη τὰ τοὺς πολέμους θέλοντα· ῥύθμισον αὐτῶν τὰ βουλευμάτα, ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πασῇ εὐσεβείᾳ καὶ σεμνότητι.

P. 27

S R
S A

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, ξενιτευόντων Χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν μετάλλοις καὶ βασάνοις καὶ πικραῖς δουλείαις ὄντων, πατέρων καὶ ἀδελφῶν ἡμῶν.

S R

Μνήσθητι, Κύριε, τῶν νοσούντων καὶ καμνόντων, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ τοῦ Θεοῦ ταχείας ἰάσεως αὐτῶν καὶ σωτηρίας.

Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους

PARIS MANUSCRIPT 476.

Μνήσθητι, Κύριε, τοῦ εὐσεβεστάτου καὶ φιλοχρίστου ἡμῶν βασιλέως, τῆς εὐσεβοῦς καὶ φιλοχρίστου αὐτοῦ βασιλείας, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτοῦ καὶ τῆς οὐρανόθεν βοηθείας καὶ νίκης αὐτοῦ. Ἐπιλαβοῦ ὅπλου καὶ θυραιῶν, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ· ὑπόταξον αὐτῷ πάντα τὰ πολέμια καὶ βάρβαρα ἔθνη τὰ τοὺς πολέμους θέλοντα· ῥίξωσον αὐτὸν ἐν τῇ ὀρθοδόξῳ σου πίστει· ῥύθμησον αὐτοῦ τὰ βουλευμάτα, ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Μνήσθητι, Κύριε, τῶν ἐλθόντων καὶ ἐρχομένων τοῦ προσκυνῆσαι ἐν τοῖς ἁγίοις τοῦ Χριστοῦ τόποις.

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, ξενιτευόντων Χριστιανῶν, καὶ τῶν ἐν δεσμοῖς καὶ φυλακαῖς, καὶ ἐν αἰχμαλωσίαις καὶ ἐξορίαις, ἐν μετάλλοις καὶ βασάνοις καὶ πικραῖς δουλείαις ὄντων, πατέρων τε καὶ ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου ἐκάστου αὐτῶν εἰς τὰ οἰκεῖα.

Μνήσθητι, Κύριε, τῶν ἐν γύρῳ καὶ ἐν ἀδυναμίᾳ ὄντων, νοσούντων, καμνόντων καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ σοῦ, τοῦ Θεοῦ, ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν.

Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους

ROTULUS MESSANENSIS.

πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς
παρὰ σοῦ, τοῦ Θεοῦ, ταχείας ἰάσεως καὶ
σωτηρίας αὐτῶν.

- A. Μνήσθητι, Κύριε, πλεόντων, ὁδοιπο-
(1) ρούντων, ξενιτευόντων, τῶν ἐν δεσμοῖς, φυ-
(2) λακαῖς, καὶ ἐν αἰχμαλωσίαις καὶ ἐξορίαις, ἐν
(3) μετάλλοις καὶ βασάνοις καὶ πικραῖς δου-
(4) λείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπα-
(5) νόδου ἐκάστου εἰς τὰ οἰκία αὐτῶν.

- Γ. Μνήσθητι, Κύριε, πάσης ψυχῆς χρισ-
τιανῆς θλιβομένης καὶ καταπονουμένης,
(6) ἐλέους καὶ βοηθείας ἐπιδεομένης, καὶ ἐπι-
στροφῆς τῶν πεπλανημένων.

- Ζ. Μνήσθητι, Κύριε, πάντων εἰς ἀγα-
θόν· πάντας ἐλέησον, Δέσποτα· πᾶσιν ἡμῖν
διαλλάγθῃ· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ
σου· διασκέδασον τὰ σκάνδαλα· κατάργη-
σον τοὺς πολέμους· παῦσον τὰ σχίσματα
(7) τῶν ἐκκλησιῶν· κατάβαλε τὸ φρύαγμα τῶν
ἐθνῶν καὶ τῶν αἰρετικῶν· ὕψωσον κέρας
χριστιανῶν· τὴν σὴν εἰρήνην καὶ ἀγάπην
χάρισαι ἡμῖν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ
ἐλπίς πάντων τῶν περάτων τῆς γῆς.

Ἐνταῦθα νεύει τῷ ἀρχidiaκόνῳ.

- Μνήσθητι, Κύριε, εὐκрасίας ἀέρων, ὁμ-
(8) βρων ἀγαθῶν, καρπῶν εὐφορίας, τελείας
εὐετηρίας, καὶ τοῦ στεφάνου τοῦ ἐνιαυτοῦ
τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ
πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως

(1) Χριστιανῶν interlined after ξενιτ. καὶ
erased and replaced by ἐν before φυλακαῖς.

(2) καὶ erased before ἐν μετάλλοις.

(3) ἐν interlined before πικραῖς.

(4) πατέρων καὶ interlined before ἀδελφῶν.

(5) μετὰ χαρᾶς ἐν τάχει in the margin.

(6) καὶ ἀφίσεως τῶν ἀμαρτιῶν ἡμῶν καὶ ἰάσεως

CODEX ROSSANENSIS.

ἐλέους καὶ βοηθείας σοῦ, τοῦ Θεοῦ, ἐπιδεο- [87 b]
μένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ καὶ
εὐλαβείᾳ καὶ ἀσκήσει διαμενόντων, καὶ τῶν
ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς
γῆς ἀγωνιζομένων ὁσίων, πατέρων τε καὶ
ἀδελφῶν ἡμῶν· καὶ τῶν κατὰ τόπον ὀρθο-
δόξων συνοδιῶν, καὶ τῆς ἐνθάδε ἐν Χριστῷ
συννοδίας ἡμῶν.

Μνήσθητι, Κύριε, τῶν κοπιώντων καὶ
διακονούντων ἡμῖν, πατέρων τε καὶ ἀδελφῶν
ἡμῶν, διὰ τὸ ὄνομά σου τὸ ἅγιον.

Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν·
πάντας ἐλέησον, Δέσποτα· πᾶσιν ἡμῖν δια-
λλάγθῃ· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου·
διασκέδασον τὰ σκάνδαλα· κατάργησον τοὺς
πολέμους· παῦσον τὰ σχίσματα τῶν ἐκκλη-
σιῶν· τὰς τῶν αἰρέσεων ἐπαναστάσεις ἐν
τάχει κατάλυσον· κατάβαλε τὸ φρύαγμα
τῶν ἐθνῶν· ὕψωσον κέρας χριστιανῶν· τὴν
σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι
ἡμῖν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ ἐλπίς πάντων
τῶν περάτων τῆς γῆς.

Μνήσθητι, Κύριε, εὐκрасίας ἀέρων, ὁμ-
βρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν
εὐφορίας, τελείας εὐετηρίας, καὶ τοῦ στεφά-
νου τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ
γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ

τῶν ἀσθενειῶν (?) καὶ σωτηρίας τῶν ψυχῶν ἡμῶν
added in the margin.

(7) τὰς τῶν αἰρέσεων ἐπαναστάσεις ἐν τάχει
κατάλυσον in the margin (after ἐκκλησιῶν).

(8) δρόσων εἰρηνικῶν in the margin after
ἀγαθῶν.

PARIS MANUSCRIPT 2509.

καὶ βοηθείας σου τοῦ Θεοῦ ἐπιδοομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν κοπιώντων καὶ διακονούντων ἡμῖν πατέρων καὶ ἀδελφῶν ἡμῶν, διὰ τὸ ὄνομά σου τὸ ἅγιον.

Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν· πάντας ἐλέησον, Δέσποτα· πᾶσιν ἡμῖν διαλλάγηθι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου· διασκέδασον τὰ σκάνδαλα· κατάργησον τοὺς πολέμους· παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν καὶ τὰς τῶν αἱρέσεων ἐπαναστάσεις· κατάλυσον τὰ φρναγμάτα τῶν ἐθνῶν· τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ ἐλπίς πάντων τῶν περάτων τῆς γῆς.

Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὁμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τοῦ στεφάνου τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως

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καὶ βοηθείας σου τοῦ Θεοῦ ἐπιδοομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ καὶ εὐλαβείᾳ καὶ ἀσκήσει διαμενόντων, καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ὅποις τῆς γῆς ἀγωνιζομένων ὁσίων, πατέρων τε καὶ ἀδελφῶν ἡμῶν· καὶ τῶν κατὰ τύπον ὀρθοδόξων συνοδιῶν, καὶ τῆς ἐνθάδε ἐν Χριστῷ συνοδίας ἡμῶν.

Μνήσθητι, Κύριε, τῶν κοπιώντων καὶ διακονούντων ἡμῖν, πατέρων τε καὶ ἀδελφῶν ἡμῶν, διὰ τὸ ὄνομά σου τὸ ἅγιον.

Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν· πάντας ἐλέησον, Δέσποτα· πᾶσιν ἡμῖν διαλλάγηθι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου· διασκέδασον τὰ σκάνδαλα· κατάργησον τοὺς πολέμους· παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν· τὰς τῶν αἱρέσεων ἐπαναστάσεις ἐν τάχει κατάλυσον· κατέβαλε τὸ φρύαγμα τῶν ἐθνῶν· ὑψωσον κέρας χριστιανῶν· ✠ ✠ ✠ τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ ἐλπίς πάντων τῶν περάτων τῆς γῆς.

Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, δρόσων ἀγαθῶν, ὁμβρων εἰρηνικῶν, καρπῶν εὐφορίας, καὶ τοῦ στεφάνου τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως

(1) For the passage παῦσον τὰ σχίσματα...τῶν ἐθνῶν P. has παῦσον τὰς τῶν αἱρέσεων ἐπαναστάσεις.

ROTULUS MESSANENSIS.

τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις
 σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον
 εὐδοκίας.

(1)

Μνήσθητι, Κύριε, τῶν καρποφορησάντων
 καὶ καρποφορούντων, μεμνημένων τῶν πενή-
 των, καὶ πάντων τῶν ἐντελαμένων ἡμῖν τοῦ
 μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς.

(2)
(3)

*Ἐτι μνησθῆναι καταξίωσον, Κύριε, καὶ
 τῶν τὰς προσφορὰς προσενεγκάντων ἐν τῇ
 σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστή-
 ριον, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ
 κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως σοι
 ἀναγινωσκομένων, ὧν σύ, Κύριε, γινώσκεις
 τὰ ὀνόματα.

(1)

Μνήσθητι, Κύριε, τῶν ἡμετέρων γονέων
 καὶ ἀδελφῶν καὶ φίλων καὶ συγγενῶν,

sic

καὶ ὧν σύ, Κύριε, γινώσκεις τὰ ὀνόματα,
 τούτων πάντων μνήσθητι, Κύριε ὁ Θεὸς
 ἡμῶν, ὧν ἐμνήσθημεν καὶ ὧν οὐκ ἐμνήσθη-
 μεν, ὀρθοδόξων. ἀντίδος αὐτοῖς ἀντὶ τῶν
 ἐπιγείων τὰ οὐράνια, ἀντὶ τῶν φθαρτῶν τὰ
 ἄφθαρτα, ἀντὶ τῶν προσκαίρων τὰ αἰώνια,
 κατὰ τὸ ἐπάγγελμα τοῦ Χριστοῦ σου·

*Ἐπειδὴ δὲ ζωῆς καὶ θανάτου τὴν ἐξ-
 ουσίαν ἔχεις, Κύριε ὁ Θεὸς ἡμῶν, ἔτι
 μνησθῆναι καταξίωσον, Δέσποτα, καὶ
 τῶν κατὰ γενεὰν καὶ γενεὰν εὐαρεστη-
 σάντων, ἁγίων πατέρων, δικαίων, πατρια-

(5)

(1) Then in the margin Μνήσθητι, Κύριε, τῶν
 ποταμίων ὑδάτων καὶ τῆς παρὰ τοῦ...δὲ αὐτ....
 ἁγίας, τελείας, τελεσφορίας, καὶ εἰρηνικῆς, συμ-
 μέτρου ἀναβάσεως αὐτῶν. This is very difficult
 to read. Monaldinus printed καὶ τῆς, and then
 added "cetera legi non potuerunt."

(2) Written partly over an erasure ἐν ταῖς

CODEX ROSSANENSIS.

σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ·
 ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς
 πᾶν ζῶον εὐδοκίας.

Μνήσθητι, Κύριε, τῶν καρποφορησάντων
 καὶ καρποφορούντων ἐν ταῖς ἁγίαις τοῦ
 Θεοῦ ἐκκλησίαις καὶ μεμνημένων τῶν πενή-
 των, καὶ τῶν ἐντελαμένων ἡμῖν τοῦ μνημο-
 νεύειν αὐτῶν ἐν ταῖς προσευχαῖς.

*Ἐτι μνησθῆναι καταξίωσον, Κύριε, καὶ
 τῶν τὰς προσφορὰς ταύτας προσενεγκάντων
 ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου
 θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος προσή-
 नेγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως
 ἀναγινωσκομένων.

[88 b]

Μνήσθητι, Κύριε, καὶ τῶν ἡμετέρων
 γονέων, συγγενῶν, καὶ φίλων, τοῦ Δ'. καὶ
 τοῦ Δ'.

Τούτων πάντων μνήσθητι, Κύριε, ὧν
 ἐμνήσθημεν καὶ ὧν οὐκ ἐμνήσθημεν, ὀρθο-
 δόξων. ἀντίδος αὐτοῖς ἀντὶ τῶν ἐπιγείων
 τὰ οὐράνια, ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα,
 ἀντὶ τῶν προσκαίρων τὰ αἰώνια, κατὰ τὸ
 ἐπάγγελμα τοῦ Χριστοῦ σου, ἐπειδὴ ζωῆς
 καὶ θανάτου τὴν ἐξουσίαν ἔχεις.

*Ἐτι μνησθῆναι καταξίωσον, Κύριε, καὶ
 τῶν ἀπ' αἰῶνος σοὶ εὐαρεστησάντων κατὰ
 γενεὰν καὶ γενεὰν, ἁγίων πατέρων, πα-

ἁγίας τοῦ Θεοῦ ἡμῶν ἐκκλησίας (after καρποφο-
 ρούντων).

(3) χερῶν, ὀρφανῶν, ξένων καὶ ἐπιδεομένων
 added in the margin after πενήτων.

(4) The text originally was τῷ ἁγίῳ σου θυ-
 σιαστηρίῳ for ἐπὶ τό.

(5) ἀπ' αἰῶνος interlined after καὶ τῶν.

PARIS MANUSCRIPT 2509.

SR τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις
 σου τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον
 εὐδοκίας.

P. 28 Μνήσθητι, Κύριε, τῶν καρποφορούντων
 καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου
 ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων,
 S R χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδοσμένων·
 S A καὶ πάντων τῶν ἐντειλαμένων ἡμῖν τοῦ
 μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς.

SR *Ἐτι μνήσθῃναι καταξίωσον, Κύριε, καὶ
 S A τῶν τὰς προσφοράς ταύτας προσενεγκάν-
 των ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου
 θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος προσή-
 νεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως
 σοι ἀνεγνωσμένων.

(1) *Ἐτι μνήσθῃναι καταξίωσον τῶν ἀπ' αἰῶ-
 S A νός σοι εὐαρεστησάντων κατὰ γενεὰν καὶ
 γενεάν, ἀγίων πατέρων, πατριάρχων, προ-

(1) At the commencement of this clause P. has Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων· καὶ χάρισαι αὐτοῖς βλόν ἄμεμπτον, ἀσπιλον αὐτῶν τὴν διακονίαν φύλαξον, καὶ βαλμοὺς ἀγαθοὺς περιποίησαι, ἵνα εὐρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἀγίων τῶν ἀπ' αἰῶνος κ.τ.λ.

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τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν
 χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας.
 Ὡδε μνημονεύει ὧν θέλει.

Μνήσθητι, Κύριε, τῶν καρποφορησάντων
 καὶ καρποφορούντων ἐν ταῖς ἀγίαις σου τοῦ
 Θεοῦ ἐκκλησίαις, καὶ μεμνημένων τῶν πε-
 νήτων, χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδο-
 μένων· καὶ πάντων τῶν ἐντειλαμένων ἡμῖν
 τοῖς ἀναξίοις τοῦ μνημονεύειν αὐτῶν ἐν ταῖς
 προσευχαῖς.

*Ἐτι μνήσθῃναι καταξίωσον, Κύριε, καὶ
 τῶν τὰς προσφοράς προσενεγκάντων ἐν τῇ
 σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσια-
 στήριον, ✠ καὶ ὑπὲρ ὧν ἕκαστος προσήνε-
 γκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως σοι
 ἀναγινωσκομένων.

✠ Μνήσθητι, Κύριε, καὶ τῶν ζώντων,
 ἡμετέρων γονέων τε καὶ ἀδελφῶν καὶ φίλων
 καὶ συγγενῶν.

Ἐνταῦθα μνημονεύει ὧν θέλει ζώντων.

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἐπισκό-
 που ἡμῶν τοῦδε, ὃν χάρισαι ταῖς ἀγίαις
 σου ἐκκλησίαις ἐν εἰρήνῃ σῶων, ἔντιμον,
 ὑγιᾶ, μακροημερεύοντα, ὀρθοτομοῦντα τὸν
 λόγον τῆς σῆς ἀληθείας.

Ὁ ἱερεὺς τὴν εὐχὴν.

Τούτων πάντων μνήσθητι, Κύριε ὁ Θεὸς
 ἡμῶν, ὧν ἐμνήσθημεν ὀρθοδόξων καὶ ὧν
 οὐκ ἐμνήσθημεν. ἀντίδος αὐτοῖς ἀντὶ τῶν
 ἐπιγείων τὰ οὐράνια, ἀντὶ τῶν φθαρτῶν τὰ
 ἀφθαρτα, ἀντὶ τῶν προσκαιρῶν τὰ αἰώνια,
 κατὰ τὸ ἐπάγγελμα τοῦ Χριστοῦ σου.
 Ἐπειδὴ δὲ ζωῆς καὶ θανάτου τὴν ἐξουσίαν
 ἔχεις, ἔτι μνησθῇναι καταξίωσον, Κύριε, καὶ
 τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων κατὰ
 γενεὰν καὶ γενεάν, ἀγίων πατέρων, πατρι-

ROTULUS MESSANENSIS.

- (1) χῶν, προφητῶν, ἀποστόλων, μαρτύρων, πα-
 (2) τέρων, ὁμολογητῶν, διδασκάλων, ὁσίων, παν-
 τὸς πνεύματος δικαίου ἐν πίστει τοῦ
 Χριστοῦ σου τετελειωμένου.

- Μνήσθητι, Κύριε, τῆς ἀρχαγγελικῆς
 φωνῆς τῆς λεγούσης, Χαῖρε, κεχαριτωμένη,
 ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν
 γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς
 (3) κοιλίας σου.

- Ἐκφώνως. Ἐξαιρέτως τῆς παναγίας, ἀχράν-
 του, ὑπερευλογημένης, δεσποίνης ἡμῶν, θεο-
 τόκου καὶ ἀειπαρθένου, Μαρίας,

- (1) ἐπισκόπων interlined after ὁσίων.
 (2) καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ ὑπόμνησιν ποιού-
 μεθα added in the margin. On the other margin
 Ὁ διάκονος τὰ δίπτυχα.
 (3) ὅτι ἔτεκες σωτῆρα τῶν ψυχῶν ἡμῶν. γ'. in-
 terlined.
 (4) In the right hand margin Μνήσθητι,
 Κύριε, ὁ Θεὸς ἡμῶν, and in the left, though in a
 much later hand, τῶν τιμίων, ἀσωμάτων ἀρχαγ-
 γέλων, ἀγγέλων, θρόνων, κυριοτήτων, ἀρχῶν, ἐξου-
 σίων, δυνάμεων, πολυνομάτων χερουβιμ καὶ ἑξα-
 πτερίγων σεραφίμ.

CODEX ROSSANENSIS.

τριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων,
 ὁμολογητῶν, διδασκάλων, ὁσίων, καὶ παν-
 τὸς πνεύματος δικαίου ἐν πίστει τοῦ Χριστοῦ
 σου τετελειωμένου.

Μνήσθητι, Κύριε, τῆς ἀρχαγγελικῆς
 φωνῆς τῆς λεγούσης· Χαῖρε, κεχαριτωμένη,
 ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυ-
 ναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας
 σου· ὅτι Σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν.

Ὁ διάκονος τὰ δίπτυχα τῶν ζώντων.

Ὑπὲρ σωτηρίας, εἰρήνης, ἐλέους, διαμονῆς
 καὶ ἀντιλήψεως τοῦ ἁγιωτάτου ἡμῶν τοῦ
 Δ΄. πατριάρχου, καὶ λοιπῶν ὁσίων ἀρχιε-
 πισκόπων καὶ ἐπισκόπων, τῶν ἐν πάσῃ τῇ
 οἰκουμένῃ ὀρθοδόξως ὀρθοτομούντων τὸν
 λόγον τῆς ἀληθείας, παντὸς ἐκκλησιαστικοῦ
 τάγματος, καὶ ὑπὲρ βασιλέων καὶ πάντων
 τῶν ἐν ὑπεροχῇ καὶ ἐξουσίᾳ ὄντων· ἵνα
 ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ
 εὐσεβείᾳ καὶ σεμνότητι· ἔτι ὑπὲρ πρεσβυ-
 τέρων, διακόνων, διακονιστῶν, ὑποδιακόνων,
 ἀναγνωστῶν, ἐπορκιστῶν, ἐρμηνευτῶν, ψαλ-
 τῶν, μοναζόντων, ἀειπαρθένων, χηρῶν,
 ὀρφανῶν, ἐγκρατευομένων, καὶ τῶν ἐν
 σεμνῷ γάμῳ διαγόντων, καὶ τῶν φιλο-
 χρίστων·

Ἐκφώνως. Ἐξαιρέτως τῆς παναγίας καὶ
 ὑπερευλογημένης, ἀχράντου, δεσποίνης ἡμῶν,
 θεοτόκου καὶ ἀειπαρθένου, Μαρίας·

Λέγουσιν οἱ διάκονοι,

Μνήσθητι, Κύριε, ὁ Θεὸς ἡμῶν,

Ὁ ἱερεὺς κλίνων λέγει,

Τῆς παναγίας ἀχράντου· τῶν τιμίων
 ἀσωμάτων ἀρχαγγέλων, Μιχαὴλ καὶ Γα-
 βριήλ, καὶ πάσης ἀγγελικῆς στρατιᾶς·

[89]

[89 b]

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φήτων, ἀποστόλων, μαρτύρων, ὁμολογη-
των, διδασκάλων, ὁσίων, παντὸς πνεύματος
δικαίου ἐν πίστει τοῦ Χριστοῦ σου τετε-
λειωμένον.

Χαῖρε, κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ·
εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος
ὁ καρπὸς τῆς κοιλίας σου, ὅτι Σωτῆρα ἔτε-
κες τῶν ψυχῶν ἡμῶν.

(1) Ὁ ἀρχιδιάκονος λαμβάνει τὰ δίπτυχα τῶν
(2) ζώντων.

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αρχῶν, προφητῶν, ἀποστόλων, μαρτύρων,
ὁμολογητῶν, διδασκάλων, ὁσίων, καὶ παντὸς
πνεύματος δικαίου ἐν πίστει τοῦ Χριστοῦ
σου τετελειωμένον.

Ὁ ἱερεὺς συνάπτει,

Χαῖρε, κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ·
εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος
ὁ καρπὸς τῆς κοιλίας σου, ἀξιομακάριστε,
ὅτι Σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν.

Λέγει οὖν τοῦτο τρίς.

Ὁ ἱερεὺς ἐκφωνεῖ,

SR Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερ-
ευλογημένης, δεσποίνης ἡμῶν, θεοτόκου καὶ
(3) ἀειπαρθένου, Μαρίας.

P. 29 Οἱ διάκονοι. Μνήσθητι, Κύριε ὁ Θεὸς
ἡμῶν,

Ὁ ἱερεὺς ἐπικλινόμενος λέγει,

(1) In marg. sup. cod. hæc legitur rubrica:
'Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλείῳ ἡ ἐκφώνησις αὕτη,
ἥτις κ. ιθ'.

[The invocation is not in any of the printed
copies of Saint Basil. It is in the MS. C. of
S. Chrysostom (see p. 131, note d) as in the

Εἶτα ἐκφωνεῖ,

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερ-
ευλογημένης, δεσποίνης ἡμῶν, θεοτόκου καὶ
ἀειπαρθένου, Μαρίας.

Ὁ διάκονος τὰ δίπτυχα τῶν κεκοιμημένων.

Ὁ οὖν ἱερεὺς κλινόμενος ἐπεύχεται,

Rossano S. Mark (p. 40). But possibly the
note refers to the Ἐξαιρέτως, which see in p. 82.]

(2) P. omits this.

(3) P. here inserts the passage which will be
found below on p. 295.

ROTULUS MESSANENSIS.

Τοῦ ἁγίου Ἰωάννου τοῦ προφήτου, προδρόμου καὶ βαπτιστοῦ τῶν ἁγίων καὶ πανευφήμων ἀποστόλων, Πέτρου, Παύλου, Ἀνδρέου, Ἰακώβου, Ἰωάννου, Φιλίππου, Βαρθολομαίου, Θωμᾶ, Ματθαίου, Ἰακώβου, Σίμωνος, Ἰούδα, Ματθία, Μάρκου, Λουκᾶ, Θαδδαίου, Βαρνάβα, Τιμοθέου, Τίτου, Ἀνανίου, καὶ λοιπῶν ἁγίων μαθητῶν καὶ ἀποστόλων καὶ τῶν ἁγίων καὶ μακαρίων πατέρων, Ἀδάμ, Ἀβελ, Σήθ, Ἐνὼς, Ἐνὼχ, Νῶε, Σήμ, Μελχισεδέκ, Ἀβραάμ, Ἰσαάκ, Ἰακώβ, Ἰωσήφ, Ἰώβ· τῶν ἁγίων προφητῶν καὶ πατριαρχῶν καὶ δικαίων, τῶν ἁγίων Ἀαρών, Ἰησοῦ τοῦ Ναυῆ, Σαμουήλ, Ἡλίου, Ἐλισσαίου, Νάθαν, Δαβίδ, Ἀχιά τοῦ Σιλονίου, Ἡσαίου, Ἰερεμίου, Ἰεζεχιάλ, Δαυιδ, Ὡσηέ, Ἀμώς, Ἀβδίου, Μιχαίου, Μαλαχίου, Σοφονίου, Ἰωήλ, Ἰωνᾶ, Ἀμβακούμ, Ναούμ, Ζαχαρίου, Ἀγγαίου, καὶ λοιπῶν προφητῶν τοῦ ἁγίου Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος καὶ τῶν ἁγίων μαρτύρων καὶ ὁμολογητῶν, τῶν διὰ Χριστὸν τὸν ἀληθινὸν Θεὸν ἡμῶν μαρτυρησάντων καὶ ὁμολογησάντων τὴν καλὴν ὁμολογίαν· τῶν ἁγίων καὶ καλλινίκων μαρτύρων, Ἐράσμου, Θεοδώρου, Γεωργίου, Εὐστρατίου, Αὐξεντίου, Εὐγενίου, Μαρδαρίου καὶ Ὀρέστου, Παντελεήμονος, Εὐσταθίου, Ἰσιδώρου, Αἰμιλιανοῦ, Ἀδριανοῦ, Καισαρίου, Ἰουλιανοῦ καὶ τῶν σὺν αὐτῷ, Τρύφωνος, Ἀλεξάνδρου, Κηρύκου, Σεργίου καὶ Βάχχου, Κίρου καὶ Ἰωάννου, Μηνᾶ, Βίκτορος καὶ

(1) Ἰακώβου erased.

(2) τῶν εὐαγγελιστῶν interlined after Λουκᾶ.

(3) In the margin προφητῶν, Μωϋσέως before Ἀαρών.

CODEX ROSSANENSIS.

Τοῦ ἁγίου Ἰωάννου, τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ τῶν ἁγίων ἀποστόλων, Πέτρου, Παύλου, Ἀνδρέου, Ἰακώβου, Ἰωάννου, Φιλίππου, Βαρθολομαίου, Θωμᾶ, Ματθαίου, Ἰακώβου, Σίμωνος, Ἰούδα, Ματθία, Μάρκου, Λουκᾶ, τῶν εὐαγγελιστῶν τῶν ἁγίων ἐβδομήκοντα ἀποστόλων τῶν ἁγίων προφητῶν καὶ πατριαρχῶν καὶ δικαίων τοῦ ἁγίου Στεφάνου, τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος τῶν ἁγίων μαρτύρων καὶ ὁμολογητῶν, τῶν διὰ Χριστὸν, τὸν ἀληθινὸν Θεὸν ἡμῶν, μαρτυρησάντων καὶ ὁμολογησάντων τὴν καλὴν ὁμολογίαν τῶν ἁγίων νηπίων τῶν ἀναιρεθέντων ὑπὸ Ἡρώδου τοῦ βασιλέως.

Μνήσθητι, Κύριε, Προκοπίου, Θεοδώρου, Γεωργίου, Κίρου, Ἰωάννου, Λεοντίου, Σεργίου, Βάχχου, Κοσμά, Δαμιανοῦ, Σαβιτιανοῦ, Παύλου, Βαβυλᾶ καὶ τῶν σὺν αὐτῷ ἀθλησάντων, Ἀγαθαγγέλου, Εὐστρατίου καὶ τῶν σὺν αὐτῷ ἀθλησάντων τῶν ἁγίων τεσσαράκοντα μαρτύρων τῶν ἁγίων τεσσαρακοντάπεντε τῶν ἁγίων ὁμολογητῶν, Σαμωνᾶ, Γουρία, Ἀμβίβου τοῦ ἁγίου ἱερομάρτυρος Δομετίου τῶν ἁγίων Παντελεήμονος, Φρόντωνος, Νικήτα καὶ Ἐρμούλου τοῦ ἁγίου Βοηθοῦ τῶν ἁγίων Θαλελαίου, Μαρίνου καὶ Θεοτίμου, καὶ τοῦ ἁγίου μεγαλομάρτυρος Μερκουρίου ὧν ταῖς εὐχαῖς ἐλεηθέμεν καὶ διαφυλαχθείμεν.

Μνήσθητι, Κύριε, τῆς ἁγίας πρωτομάρ-

(4) In the margin Μνήσθητι, Κύριε, τῶν νηπίων τῶν ἀναιρεθέντων ὑπὸ Ἡρώδου τοῦ βασιλέως. Μνήσθητι Κύριε τῶν ὁ μαρτύρων (after ὁμολογίαν).

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(1)
S R Τοῦ ἁγίου Ἰωάννου ἐνδόξου προφήτου,
προδρόμου καὶ βαπτιστοῦ· τῶν ἁγίων ἀπο-
στόλων Πέτρου καὶ Παύλου, Ἀνδρέου,
Ἰακώβου, Ἰωάννου, Φιλίππου, Βαρθολο-
μαίου, Θωμᾶ, Θαδδαίου, Ματθαίου, Ἰακώ-
βου, Σίμωνος, Ἰούδα, Ματθίου, Μάρκου,
Λουκᾶ, τῶν εὐαγγελιστῶν· τῶν ἁγίων προ-
φητῶν, πατριαρχῶν, δικαίων· τοῦ ἁγίου
S R Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτο-
μάρτυρος· πάντων τῶν ἀπ' αἰῶνος ἁγίων
S R τῆς ἐκείνων μακαριότητος, ἀλλ' ἵνα καὶ
αὐτοὶ παρεστῶτες τῷ φοβερῷ καὶ φρικτῷ
S A σου βήματι, ἀντιμνημονεύσωσι τῆς ἡμῶν
ἐλεεινότητος, καὶ εὐρωμεν χάριν καὶ ἔλεος
ἐνώπιόν σου, Κύριε, εἰς εὐκαιρον βοή-
θειαν.

Τοῦ ἁγίου Ἰωάννου τοῦ προφήτου, προ-
δρόμου καὶ βαπτιστοῦ· τῶν ἁγίων ἀποστό-
λων Πέτρου, Παύλου, Ἀνδρέου, Ἰακώβου,
Ἰωάννου, Φιλίππου, Βαρθολομαίου, Θωμᾶ,
Ματθαίου, Ἰακώβου, Σίμωνος, Ἰούδα, Ματ-
θαία, Μάρκου, Λουκᾶ, τῶν εὐαγγελιστῶν· τῶν
ἁγίων προφητῶν καὶ πατριαρχῶν καὶ δι-
καίων· τοῦ ἁγίου Στεφάνου τοῦ πρωτοδια-
κόνου καὶ πρωτομάρτυρος· τῶν ἁγίων μαρ-
τύρων καὶ ὁμολογητῶν τῶν διὰ Χριστόν, τὸν
ἀληθινὸν Θεὸν ἡμῶν, μαρτυρησάντων καὶ
ὁμολογησάντων τὴν καλὴν ὁμολογίαν· τῶν
ἁγίων νηπίων τῶν ἀναιρεθέντων ὑπὸ Ἑρώ-
δου τοῦ βασιλέως. Μνήσθητι, Κύριε, τῶν
ἁγίων μαρτύρων Προκοπίου, Θεοδώρου,
Κύρου, Ἰωάννου, Γεωργίου, Λεοντίου, Σερ-
γίου, Βάκχου, Κοσμᾶ, Δαμιανοῦ, Σαβι-
ριανοῦ, Παύλου, Βαβυλᾶ, Ἀγαθαγγέλου,
Κλήμεντος, Εὐστρατίου καὶ τῶν σὺν αὐτῷ
ἀθλησάντων· τῶν ἁγίων τεσσαράκοντα· τῶν
ἁγίων τεσσαρακοντάπεντε· τῶν ἁγίων τεσ-
σαρακοντάδυο· τῶν ἁγίων ἐξηκοντατριῶν·

(1) P. omits this passage entirely.

ROTULUS MESSANENSIS.

(1) Βικειτίου· τῶν ἁγίων τεσσαράκοντα μαρ-
 τύρων καὶ λοιπῶν ἁγίων μαρτύρων· τῶν
 ἁγίων μαρτύρων γυναικῶν, Θέκλης, Ἀνα-
 στασίας, Φεβρωνίας, Βαρβάρας, Ἰουλιανῆς,
 Ἀγαθῆς, Λουκίας, Καλλινίκης, Καλλίστης,
 Ἰουλίττης, Ἱερουσαλήμ, Ἑκατερίνης, Να-
 ταλίας, Βασιλίσσης, Κιλικίας, Κυριακῆς,
 Εὐγενίας, Χριστίνης, Εἰρήνης, Θεοδότης,
 Φαίστης· οὐχ ὅτι ἡμεῖς ἐσμὲν ἄξιοι μνη-
 μονεῖν τῆς αὐτῶν μακαριότητος, ἀλλ' ἵνα
 αὐτοὶ παρεστῶτες τῷ φρικτῷ καὶ φοβερῷ
 σου βήματι, Κύριε, ἀντιμνημονεύσωσιν τῆς
 ἡμετέρας ἐλειονότητος· καὶ τῶν ἁγίων πα-
 τέρων ἡμῶν καὶ ἀρχιεπισκόπων, τῶν ἀπὸ
 τοῦ ἁγίου Ἰακώβου τοῦ ἀποστόλου καὶ
 (2) ἀδελφοῦ τοῦ Κυρίου καὶ πρώτου τῶν ἐπι-
 (3) σκόπων μέχρι Λέοντος καὶ Ἀθανασίου ὁρ-
 θοδόξως ἀρχιεπισκοπησάντων καὶ τῶν ἐξ
 ἀρχῆς ἀρχιεπισκοπησάντων· τῶν ἀπὸ τοῦ
 ἁγίου καὶ μακαρίου πατρὸς ἡμῶν Ἐνέα, τοῦ
 ἀποστολικοῦ καὶ πρώτου τῶν ἐπισκόπων,
 μέχρι Σωφρονίου καὶ Ἰωάννου· καὶ τῶν
 ἁγίων πατέρων ἡμῶν Διονυσίου, Κλήμεντος,
 Τιμοθέου, Ἰγνατίου, Σιλβέστρου, Εἰρηναίου,
 Ἀλεξάνδρου, Εὐσταθίου, Ἀθανασίου, Βα-
 σιλείων, Γρηγορίων, Ἀμβροσίου, Νικολάου,
 Ἀμφιλοχίου, Λιβερίου, Δαμάσου, Ἰωάννου
 τοῦ Χρυσοστόμου, Ἐπιφανίου, Θεοφίλου,
 sic Κελεστίνου, Λύγουστίνου, Κυρίλλων, Λέον-
 sic τος, Πρόκλου, Πρόκλου, Φίλικος, Ὀρμίσκου,
 Ἀγαπητοῦ, Εὐλογίου, Μαρτίνου, Ἀγάθωνος,
 Σωφρονίου, Πολυκάρπου, Φλαβιανοῦ, Μεθο-

CODEX ROSSANENSIS.

τυρος Θέκλης· τῶν ἁγίων μυροφόρων γυναι-
 κῶν· Τάττης, Φεβρωνίας, Ἀναστασίας, Εὐ-
 φημίας, Σοφίας, Βαρβάρας, Ἰουλιανῆς,
 Εἰρήνης, Ἐλπίδος, Πίστews, Ἀγάπης, Πα-
 ρασκευῆς· τῆς ἁγίας Μαρίας· τῆς Συνοδίας,
 τῆς ἁγίας Στρατονίκης καὶ Σελεύκου· τοῦ
 ὁσίου πατρὸς ἡμῶν Συμεὼν τοῦ θαυμα-
 τουργοῦ, καὶ τῆς ὁσίας μητρὸς αὐτοῦ Μάρ-
 θας· ὧν ταῖς εὐχαῖς ἐλεηθῆμεν καὶ διαφυ-
 λαχθῆμεν.

Μνήσθητι, Κύριε ὁ Θεός, τῶν πατέρων
 ἡμῶν καὶ ἀρχιεπισκόπων, τῶν ἀπὸ τοῦ
 ἁγίου Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοῦ
 τοῦ Κυρίου καὶ πρώτου τῶν ἀρχιεπισκόπων
 μέχρι Ἰωσήφ καὶ Ὁρέστου τῶν ὀρθοδόξως
 ἀρχιεπισκοπησάντων τῆς ἁγίας σου τοῦ
 Θεοῦ ἡμῶν πόλεως.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
 ἡμῶν καὶ πατριαρχῶν Πέτρου, Εὐάδου,
 Ἰγνατίου, Εἰρωνος, Κορινθίου, Ἐρωτος,
 Θεόφιλου, Μαξιμίνου, Σεραπίωνος, Ἀσκλη-
 πιάδου, Φιλίτου, Ζεβίνου, Βαβυλᾶ, Ἀφα-
 βίου, Δημιτριοῦ, Δόμνου, Τιμαίου, Κυ-
 ρίλλου, Βιταλίου, Φιλογονίου, Εὐσταθίου,
 Μελετίου, Φλαβιανοῦ, Πορφυρίου, Πανλί-
 νου, Εὐαγρίου, Ἀλεξάνδρου, Θεοδότου,
 Ἰωάννου, Βασιλείου, Ἀκακίου, Ἰουλιανοῦ,
 Παλλαδίου, Εὐφρασίου, Ἐφραιμίου, Δομ-
 νίνου, Γρηγορίου, Ἀναστασίου, Θεοφανοῦς,
 Γεωργίου, Στεφάνου, Θεοφυλάκτου, Θεοδώ-
 ρου, Θεοδωρήτου, Ἰωβ, Στεφάνου, Θεοδοσίου,
 Συμεών, Ἡλία, Θεοδοσίου, Θεοχαρίστου,

(1) μυροφόρων γυναικῶν, τῶν ἁγίων added in the margin after ἁγίων.

(2) ἀρχι interlined before ἐπισκόπων.

(3) τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως added in the margin after the first ἀρχιεπι-
 σκοπησάντων.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

[The following is printed in the edition of Morel after the clause Ἐξαιρέτως, p. 291.

Οἱ ψάλλται.

Ἀξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε, τὴν θεοτόκον, τὴν ἀειμακάριστον, καὶ παναμώμητον, καὶ μητέρα τοῦ Θεοῦ ἡμῶν, τὴν τιμιωτέραν τῶν χερουβίμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν σεραφίμ· τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως θεοτόκον, σὲ μεγαλύνομεν.

Καὶ πάλιν ψάλλουσιν.

Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις, ἀγγέλων τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡγιασμένε ναὶ καὶ παράδεισε λογικῆ, παρθενικὸν καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη, καὶ παιδίον γέγονεν ὁ πρὸ αἰώνων ὑπάρχων Θεὸς ἡμῶν· τὴν γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλατυτέραν οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις· δόξα σοι.

See p. 131, note *e* and p. 162, note *b*.]

τῶν ἁγίων τριακοντατριῶν· τῆς ἁγίας Θέκλῃς τῆς πρωτομάρτυρος· τῶν ἁγίων μυροφόρων γυναικῶν· Τάττης, Φεβρωνίας, Ἀναστασίας, Εὐφημίας, Σοφίας, Βαρβάρας, Ἰουλιανῆς, Εἰρήνης, Ἐλπίδος, Πίστεως, Ἀγάπης, Μαρίας, Αἰκατερίνης.

Μνήσθητι, Κύριε, ὁ Θεὸς τῶν ἁγίων πατέρων ἡμῶν καὶ ἀρχιεπισκόπων, τῶν ἀπὸ τοῦ ἁγίου Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοῦ τοῦ Κυρίου καὶ πρώτου τῶν ἀρχιεπισκόπων, μέχρι Θεοφίλου καὶ Νικηφόρου, Ἰωάννου, Λεοντίου τῶν ὀρθοδόξως ἀρχιεπισκοπησάντων τῆς ἁγίας σοῦ τοῦ Θεοῦ ἡμῶν πόλεως.

(c)

(a) Leo and Athanasius (Leontius and Anastasius) are said to have been Archbishops of Jerusalem between 928 and 950.

(b) Orestes was banished from Jerusalem and slain in the year 1012.

(c) Theophilus seems to have succeeded Orestes: and Nicephorus to have been archbishop about the year 1050.

ROTULUS MESSANENSIS.

δίου, Παύλου, Μοδέστου, Ἐφραίμ, Μαρτί-
 ρου, Ἰουχίου, Μαρκιανοῦ, Παγκρατίου,
 Ἀντιπάτρου, Γρηγορίου Ἀκραγαντίνων,
 Λέοντος, Εὐπλου, Σεφηνιανοῦ, Φιλίππου,
 Γερμανοῦ, Νικολάου, Ταρασίου, ἐπισκόπων
 καὶ πρεσβυτέρων, ἱερομαρτύρων, ὀρθοδόξως
 ὀρθοτομησάντων τὸν λόγον τῆς σῆς ἀλη-
 θείας·

(υ) Καὶ τῶν ἁγίων, μεγάλων, οἰκουμενικῶν ἐξ
 συνόδων, πρώτης τῶν ἐν Νικαίᾳ τριακοσίων
 δέκα καὶ ὀκτὼ ἁγίων πατέρων, δευτέρας τῶν
 ἐν Κωνσταντινουπόλει ἑκατὸν πενήκοντα,
 τρίτης τῶν ἐν Ἐφέσῳ διακοσίων, τετάρτης
 τῶν ἐν Χαλκηδόνι ἑξακοσίων τριάκοντα,
 πέμπτης τῶν ἐν Σινᾷ ἑκατὸν ἐξήκοντα τεσ-
 σάρων, ἕκτης πάλιν τῶν ἐν Σινᾷ διακοσίων
 ὀγδοήκοντα θ'. καὶ λοιπῶν ἁγίων συνόδων
 καὶ ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκουμένῃ
 ὀρθοδόξως ὀρθοτομοῦντων τὸν λόγον τῆς
 ἀληθείας·

καὶ τῶν ὁσίων πατέρων ἡμῶν καὶ ἀσ-
 κητῶν Παύλου, Ἀντωνίου, Παύλου, Πα-

CODEX ROSSANENSIS.

Ἀγάθωνος, Χριστοφόρου τοῦ νεομάρτυρος,
 Θεοδώρου, Ἀγαπίου, Ἰωάννου, Νικολάου,
 Ἡλίου, Θεοδώρου, Βασιλείου, Πέτρου καὶ
 Θεοδοσίου, τῶν ὀρθοδόξως ἀρχιεπισκοπη-
 σάντων τῆς ἁγίας καὶ κορυφαιοτάτης ἐκκλη-
 σίας, τῆς φιλοχρίστου ἡμῶν Θεοῦ πόλεως
 Ἀντιοχείας.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
 ἡμῶν καὶ διδασκάλων Κλήμεντος, Τιμοθέου,
 Τίτου, Ἰγνατίου, Διονυσίου, Εἰρηναίου,
 Πέτρου, Γρηγορίου, Ἀλεξάνδρου, Εὐστα-
 θίου, Ἀθανασίου, Βασιλείου, Γρηγορίου,
 Γρηγορίου, Ἀμβροσίου, Ἀμφιλοχίου, Λιβε-
 ρίου, Δαμάσου, Ἰωάννου, Ἐπιφανίου, Θεο-
 φίλου, Κελεστίνου, Αὐγουστίνου, Κυρίλλου,
 Λέοντος, Πρόκλου, Πρωτερίου, Φίλικος,
 Ὁρμίσδου, Εὐλογίου, Ἐφραιμίου, Ἀνα-
 στασίου, Θεοδώρου, Μαρτίνου, Ἀγάθωνος,
 Σωφρονίου.

Μνήσθητι, Κύριε, τῶν ἁγίων μεγάλων
 καὶ οἰκουμενικῶν ἐξ συνόδων· τῶν ἐν Νικαίᾳ
 τριακοσίων δέκα καὶ ὀκτὼ ἁγίων πατέρων,
 καὶ τῶν ἐν Κωνσταντινουπόλει ἑκατὸν
 πενήκοντα, καὶ τῶν ἐν Ἐφέσῳ τὸ πρότερον
 διακοσίων, καὶ τῶν ἐν Χαλκηδόνι ἑξακοσίων
 τριάκοντα, καὶ τῶν ἐν τῇ ἁγίᾳ πέμπτῃ
 συνόδῳ ἑκατὸν ἐξήκοντα τεσσάρων, καὶ τῶν
 ἐν τῇ ἁγίᾳ ἕκτῃ συνόδῳ διακοσίων ὀγδοή-
 κοντα ἑννέα, καὶ λοιπῶν ἁγίων συνόδων·
 καὶ πατέρων ἡμῶν, ἀρχιεπισκόπων καὶ
 ἐπισκόπων, τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρ-
 θοδόξως ὀρθοτομησάντων τὸν λόγον τῆς
 ἀληθείας.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
 ἡμῶν καὶ ἀσκητῶν Παύλου, Ἀντωνίου,

(a)

[92]
sic

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

(a) [The order in the "Synodicon" recited in the Greek Church on "orthodox Sunday" gives Peter and Theodosius as successively Patriarchs of Antioch. Peter was alive in the year 1054. Neale's Patriarchate of Antioch, p. 172, note 2.]

(b) [The fixing the place of the meeting of the fifth and sixth councils at Sinai is strange.]

(c) [This MS. alone mentions the seventh Synod.]

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
ἡμῶν καὶ διδασκάλων Κλήμεντος, Τιμοθέου,
Ἰγνατίου, Διονυσίου, Εἰρηναίου, Πέτρου,
Γρηγορίου, Ἀλεξάνδρου, Εὐσταθίου, Ἀθα-
νασίου, Βασιλείου, Γρηγορίου, Γρηγορίων,
Ἀμβροσίου, Ἀμφιλοχίου, Λιβερίου, Δαμά-
σου, Ἰωάννου, Ἐπιφανίου, Θεοφίλου, Κελε-
στίνου, Αὐγουστίνου, Κυρίλλου, Λέοντος,
Πρόκλου, Φίλικος, Προτέση, Ὀρμίσδου,
Εὐλογίου, Ἐφραίμ, Ἀναστασίου, Θεοδώρου,
Μαρτίνου, Ἀγάθωνος, Σωφρονίου.

Μνήσθητι, Κύριε, τῶν ἁγίων μεγάλων
καὶ οἰκουμενικῶν ἐξ συνόδων τῶν ἐν Νικαίᾳ
τριακοσίων δέκα καὶ ὀκτώ, τῶν ἐν Κων-
σταντινουπόλει ἑκατὸν πενήκοντα, τῶν ἐν
Ἐφέσῳ τὸ πρότερον διακοσίων, τῶν ἐν Χαλ-
κηδόνι ἐξακοσίων τριάκοντα, τῶν ἐν τῇ ἁγίᾳ
πέμπτῃ συνόδῳ ἑκατὸν ἐξηκονταεσσάρων,
τῶν ἐν τῇ ἁγίᾳ ἕκτῃ συνόδῳ διακοσίων
ὀγδοηκονταενέα, τῶν ἐν τῇ ἑβδόμῃ συνόδῳ
τριακοσίων ἐξηκοντάεπτα ἁγίων πατέρων
τῶν ἐν Νικαίᾳ συνελθόντων τὸ δεύτερον καὶ
τῶν λοιπῶν ἁγίων συνόδων καὶ ἐπισκόπων
τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως ὀρθο-
τομησάντων τὸν λόγον τῆς ἀληθείας.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
ἡμῶν καὶ ἀσκητῶν Παύλου, Ἀντωνίου,

ROTULUS MESSANENSIS.

(1) χωμίον, Ἀμμωνᾶ, Θεοδώρου, Ἰλαρίωνος, Ἀρσενίου, Μάκαρος, Μακαρίου, Ἐφραίμ, Συμεῶνος, Συμεῶνος, Εὐθυμίου, Θεοδοσίου, Σάβα, Χαρίτωνος, Γερασίου, Μαξίου, Ἀναστασίου, Κοσμᾶ, Ἰωάννου, καὶ τῶν ἁγίων πατέρων ἡμῶν τῶν ἀναιρεθέντων ὑπὸ τῶν βαρβάρων ἐν τῷ ἁγίῳ ὄρει τῷ Σινᾷ καὶ ἐν τῇ Ῥαῖθου.

Μνήσθητι, Κύριε, πρεσβυτέρων, διακόνων, διακονιστῶν, ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν, ἐρμηνευτῶν, μοναζόντων, τῶν μετὰ πίστεως ἐν τῇ κοινωνίᾳ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τελειωθέντων καὶ τῶν πιστῶν καὶ εὐσεβῶν βασιλέων, Κωνσταντίνου καὶ Ἑλένης, Θεοδοσίου τοῦ μεγάλου, Μαρκιανοῦ, Κωνσταντίνου, καὶ τῶν κατ' αὐτοὺς εὐσεβῶς καὶ πιστῶς βασιλευσάντων καὶ πάντων τῶν ἐν πίστει Χριστοῦ προκεκοιμημένων, φιλοχρίστων, ὀρθοδόξων, λαϊκῶν καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τοῦ περιεστῶτος φιλοχρίστου λαοῦ, καὶ πάντων, καὶ πασῶν.

Καὶ λέγει ὁ ἱερεὺς μυστικῶς,

Τοῦ ἁγίου Ἰωάννου, τοῦ προφήτου, προδρόμου καὶ βαπτιστοῦ, τῶν ἁγίων καὶ πανευφύμων ἀποστόλων, καὶ τοῦ ἁγίου τοῦ Δ', οὗ τὴν μνῆμην μνημονεύομεν, καὶ πάντων τῶν ἁγίων σου ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός. Καὶ μνήσθητι, Κύριε, πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου, καὶ ἀνάπαυσον αὐτούς, ὅπως ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

CODEX ROSSANENSIS.

Χαρίτωνος, Παύλου, Παχωμίου, Ἀμμωνᾶ, Θεοδώρου, Ἰλαρίωνος, Ἀρσενίου, Μακαρίου, Μακαρίου, Σισῶη, Ἰωάννου, Παμβώ, Ποιμένος, Νείλου, Ἡσιδώρου, Ἐφραίμ, Συμεῶνος, Συμεῶνος, Θεοδοσίου, Σάβα, Σάβα, Εὐθυμίου, Θεοκτίστου, Γερασίου, Παντολέοντος, Μαξίου, Ἀναστασίου, Κοσμᾶ, Ἰωάννου, Τιμοθέου καὶ τοῦ νέου Χαρίτωνος. [92 b]

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων ἡμῶν τῶν ἀναιρεθέντων ὑπὸ τῶν βαρβάρων ἐν τῷ ἁγίῳ ὄρει τῷ Σινᾷ καὶ ἐν τῇ Ῥαῖθου καὶ λοιπῶν ὁσίων πατέρων ἡμῶν καὶ ἀσκητῶν ὀρθοδόξων, καὶ πάντων τῶν ἁγίων σου οὐχ ὅτι ἡμεῖς ἐσμεν ἄξιοι μνημονεῖν τῆς ἐκείνων μακαριότητος, ἀλλ' ἵνα καὶ αὐτοὶ παρεστῶτες τῷ φοβερῷ καὶ φρικτῷ σου βήματι ἀντιμνημονεύσωσι τῆς ἡμῶν ἐλεεινότητος, καὶ εὐρωμεν χάριν καὶ ἔλεος ἐνώπιόν σου, Κύριε, εἰς εὐκαρὸν βοήθειαν. [93]

Μνήσθητι, Κύριε, πρεσβυτέρων, διακόνων, διακονιστῶν, ὑποδιακόνων, ἀναγνωστῶν, ἐπορκιστῶν, ἐρμηνευτῶν, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, ὀρφανῶν, ἐγκρατευομένων, τῶν μετὰ πίστεως ἐν τῇ ἁγίᾳ κοινωνίᾳ τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τελειωθέντων.

Μνήσθητι, Κύριε, τῶν εὐσεβῶν καὶ πιστῶν βασιλέων, Κωνσταντίνου, Ἑλένης, Θεοδοσίου τοῦ μεγάλου, Μαρκιανοῦ, Πουλχερίας, Λέοντος, Ἰουστινιανοῦ, Κωνσταντίνου, καὶ τῶν κατ' αὐτοὺς εὐσεβῶς καὶ πιστῶς βασιλευσάντων καὶ πάντων τῶν ἐν πίστει καὶ σφραγίδι Χριστοῦ προκεκοιμημένων, φιλοχρίστων, ὀρθοδόξων, λαϊκῶν.

(1) Σισινίου, Ἰωάννου, Δαμῶν interlined after Μακαρίου.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

Χαρίτωνος, Παύλου, Παχωμίου, Ἀμμουῖν,
 Θεοδώρου, Ἰλαρίωνος, Ἀρσενίου, Μακαρίου,
 Ἰωάννου, Παμβών, Ποιμένος, Νείλου, Ἰσι-
 δώρου, Ἐφραίμ, Συμεῶνος, Θεοδοσίου, Σάβα,
 Εὐθυμίου, Θεοκτίστου, Γερασίμου, Παντο-
 λέοντος, Μαξίμου, Ὀνουφρίου, Παφνουτίου,
 Ἀναστασίου, Κοσμᾶ, Ἰωάννου.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
 ἡμῶν τῶν ἀναιρεθέντων ὑπὸ τῶν βαρβάρων
 ἐν τῷ ὄρει τῷ Σινᾷ καὶ ἐν τῇ Ῥαιθῷ,
 καὶ τῶν λοιπῶν ὁσίων πατέρων ἡμῶν καὶ
 ἀσκητῶν ὀρθοδόξων καὶ πάντων τῶν ἁγίων·
 οὐχ ὅτι ἡμεῖς ἐσμεν ἄξιοι μνημονεύειν
 τῆς ἐκείνων μακαριότητος, ἀλλ' ἵνα καὶ
 αὐτοὶ παρεστῶτες τῷ φοβερῷ καὶ φρικτῷ
 σου βήματι ἀντιμνημονεύσωσι τῆς ἡμῶν
 ἐλεεινότητος.

Μνήσθητι, Κύριε, πρεσβυτέρων, διακό-
 νων, ὑποδιακόνων, ἀναγνώστῶν, ἐπορκιστῶν,
 ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν,
 ὀρφανῶν, ἐγκρατευσμένων, καὶ τῶν ἐν σεμνῷ
 γάμῳ διαμεινάντων, καὶ τῶν μετὰ πίστει
 ἐν τῇ κοινωνίᾳ τῆς ἀγίας σου καθολικῆς
 ἐκκλησίας τελειωθέντων.

Μνήσθητι, Κύριε, τῶν εὐσεβῶν καὶ
 πιστῶν βασιλέων, Κωνσταντίνου καὶ Ἐλέ-
 νης, Θεοδοσίου τοῦ μεγάλου, Μαρκιανοῦ,
 Πουλχερίας, Λέοντος, Ἰουστινιανοῦ, Κων-
 σταντίνου, καὶ τῶν κατ' αὐτοὺς εὐσεβῶς καὶ
 πιστῶς βασιλευσάντων· καὶ πάντων τῶν
 ἐν πίστει καὶ σφραγίδι Χριστοῦ προκεκοι-
 μένων, φιλοχρίστων, ὀρθοδόξων, λαϊκῶν.

ROTULUS MESSANENSIS.

- (1) Καὶ ὀνομάζει τοὺς κοιμηθέντας.

- (2) Μνήσθητι, Κύριε, τῶν ἡμετέρων γονέων, καὶ ἀδελφῶν, καὶ φίλων, καὶ συγγενῶν, καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν οὐκ ἐμνήσθημεν, ὀρθοδόξων· ἐκεῖ αὐτοὺς ἀνά-
(*) παυσον ἐν χώρᾳ ζώντων, ἐν βασιλείᾳ οὐρανῶν, ἐν τρυφῇ παραδείσου, εἰς κόλπους
(4) Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ἐν σκηναῖς τῶν δικαίων, ὅθεν ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός, ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου καὶ καταλάμπει διὰ παντός. ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα, εἰρηνικὰ καὶ ἀναμάρτητα, κατεύθυνον, Κύριε, Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ τοὺς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς κατακρίσεως καὶ αἰσχύνῃς παραπτωμάτων·.....αὐτὸς γὰρ ἐστιν ὁ μόνος ἀναμάρτητος φανεῖς ἐπὶ τῆς γῆς.

- Ἐκφώνως. Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀγνωτάτου πατρὸς ἡμῶν καὶ πατριάρχου, τοῦ Δ΄, τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῶν σὺν αὐτῷ ἁγίων τεσσάρων οἰκουμενικῶν, ὀρθοδόξων πατριαρχῶν, Βενε-
(7) δίκτου Ῥώμης, Νικολάου Κωνσταντινου-
(11)

(1) There is a space here in the MS.

(2) τούτων πάντων μνήσθητι, Κύριε, ὁ Θεὸς τῶν πνευμάτων added in the margin after συγγενῶν.

(3) τῇ interlined. σου interlined. [ἐν τῇ βα. σου οὐρανῶν.]

(4) τῶν πατέρων interlined after Ἰακώβ.

(5) ἀνώδυνα interlined after εὐάρεστα. ἐν εἰρήνῃ interlined after ἀναμάρτητα.

(6) διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ interlined

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Μνήσθητι, Κύριε, τῶν ἡμετέρων γονέων καὶ φίλων καὶ συγγενῶν καὶ ἰδίων, ἐν τῇ βασιλείᾳ σου, τοῦ Δ΄. καὶ τοῦ Δ΄.

[93 b]

Τούτων πάντων μνήσθητι, Κύριε ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν οὐκ ἐμνήσθημεν, ὀρθοδόξων, ἀπὸ τοῦ Ἀβελ τοῦ δικαίου μέχρι τῆς σήμερον ἡμέρας· ἐκεῖ αὐτοὺς ἀνάπαυσον ἐν χώρᾳ ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τρυφῇ τοῦ παραδείσου, ἐν κόλποις Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν· ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ στεναγμός, ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου καὶ καταλάμπει διὰ παντός. ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα ἐν εἰρήνῃ κατεύθυνον, Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ τοὺς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχύνῃς καὶ παραπτωμάτων, διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ· αὐτὸς γὰρ ἐστιν ὁ μόνος ἀναμάρτητος φανεῖς ἐπὶ τῆς γῆς.

[94]

(a)

on an erasure. ὁ interlined before μόνος.

(7) μεγάλων interlined after τεσσάρων.

(a) This passage was in use in the time of Jerome. "Sacerdotum quotidie ora concelebrant ὁ μόνος ἀναμάρτητος, quod in lingua nostra dicitur, Qui solus est sine peccato." Lib. II. contr. Pelagianos c. 23 (tom. II. p. 771). See Palmer Orig. Lit. I. p. 30. The Benedictine editors of Jerome appear not to have been aware of the existence of the phrase in this Liturgy.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

S A
P. 29
(1)

S R

S R

(a)

Μνήσθητι, Κύριε ὁ Θεὸς τῶν πνευμάτων
καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν
οὐκ ἐμνήσθημεν, ὀρθοδόξων, ἀπὸ Ἰαβὲλ τοῦ
δικαίου μέχρι τῆς σήμερον ἡμέρας· αὐτοὺς
ἐκεῖ αὐτοὺς ἀνάπαυσον, ἐν χώρᾳ ζώντων,
ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τοῦ
παραδείσου, ἐν τοῖς κόλποις Ἀβραὰμ καὶ
Ἰσαὰκ καὶ Ἰακώβ, τῶν ἁγίων πατέρων
ἡμῶν, ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ στε-
ναγμός, ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσ-
ώπου σου καὶ καταλάμπει διὰ παντός.
ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ
εὐάρεστα καὶ ἀναμάρτητα ἐν εἰρήνῃ κατεύ-
θυνον, Κύριε, Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ
τοὺς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις
καὶ ὡς θέλεις, μόνον χωρὶς αἰσχύνης καὶ
παραπτωμάτων, διὰ τοῦ μονογενοῦς σου
Υἱοῦ, Κυρίου δέ, Θεοῦ, καὶ Σωτῆρος ἡμῶν,
Ἰησοῦ Χριστοῦ· αὐτὸς γάρ ἐστιν ὁ μόνος
ἀναμάρτητος φανείς ἐπὶ τῆς γῆς.

Μνήσθητι, Κύριε, τῶν ἡμετέρων γονέων
καὶ ἀδελφῶν, καὶ φίλων καὶ συγγενῶν.

Ἐνταῦθα μνημονεύει οὓς θέλει ὁ ἱερεὺς κεκοιμη-
μένους χριστιανούς.

Τούτων πάντων μνήσθητι, Κύριε ὁ Θεὸς
τῶν πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνή-
σθημεν καὶ ὧν οὐκ ἐμνήσθημεν, ὀρθοδόξων·
αὐτοὺς ἐκεῖ αὐτοὺς ἀνάπαυσον, Κύριε, ἐν
χώρᾳ ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τῇ
τρυφῇ τοῦ παραδείσου, ἐν κόλποις Ἀβραὰμ
καὶ Ἰσαὰκ καὶ Ἰακώβ, τῶν ἁγίων πατέρων
ἡμῶν, ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ στε-
ναγμός, ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώ-
που σου καὶ καταλάμπει διὰ παντός. ἡμῶν
δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ ἀνα-
μάρτητα ἐν εἰρήνῃ κατεύθυνον, Κύριε,
ἐπισυνάγων ἡμᾶς ὑπὸ τοὺς πόδας τῶν
ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις,
μόνον χωρὶς αἰσχύνης καὶ παραπτωμάτων,
διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δέ
καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ· αὐτὸς
γάρ ἐστιν ὁ μόνος ἀναμάρτητος φανείς ἐπὶ
τῆς γῆς.

(a)

(b) [Benedict VII. was Pope of Rome from 974 to 983.

Nicolaus II. Chrysoberges was Patriarch of Constantinople from 983 to 997.

Agapius II. Patriarch of Alexandria from 985 to 997. (Another Agapius immediately pre-
ceded him according to some accounts.)

Elias was Patriarch of Alexandria for many years from 968.]

(1) In marg. inf. cod. hæc legitur rubrica: Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλεῖ φη εὐχὴ αὕτη πλα-
τυτέρα, ζῆται κ. κ'. [p. 166?]

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(1) πόλεως, Ἀγαπίου Ἀντιοχίας, καὶ Ἡλίας τῆς
μεγάλης πόλεως Ἀλεξανδρείας, καὶ τοῦ Δ΄,
τοῦ ἀρχιεπισκόπου ἡμῶν, οὓς χάρισαι ταῖς
ἀγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σῶ[ουσ].

Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθίας τοῦ
παντός κόσμου, καὶ ἐνώσεως πασῶν τῶν
ἐκκλησιῶν, καὶ ὑπὲρ ὧν ἕκαστος προσή-
νεγκεν, ἥ κατὰ διάνοιαν ἔχει, καὶ τοῦ
περιεστῶτος λαοῦ, καὶ πάντων καὶ πα-
σῶν.

Ἐκφώνως. Δί' ὃν καὶ ἡμῖν καὶ αὐτοῖς ὡς
ἀγαθὸς καὶ φιλάνθρωπος Δεσπότης,

(11) Ὁ λαός. Ἄνες, ἄφες, συγχώρησον, ὁ
Θεός, τὰ παραπτώματα ἡμῶν, τὰ ἐκούσια,
τὰ ἀκούσια, τὰ ἐν γνώσει καὶ τὰ ἐν ἀγ-
νοίᾳ,

Ἐκφώνως ὁ ἱερεὺς. Χάριτι καὶ οἰκτιρμοῖς
καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ,
μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν
τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Εἶτα ὁ ἀρχιδιάκονος.

Ἔτι καὶ ἔτι καὶ διὰ παντός ἐν εἰ-
ρήνῃ.

(12) Καὶ ὑπὲρ τῶν προσκομισθέντων ἀγίων,

(1) In the margins (one of which is partly
eaten away): ὁ ἀρχιδιάκονος προσφωνεῖ. ὑπὲρ
εἰρήνης, ἐλέους, διαμονῆς καὶ ἀντιμισθίας τῶν ἀγίων
πατέρων ἡμῶν, ὁ δεῖνα, ὁ δεῖνα, τῶν πατριαρχῶν
ἐρθοδόξων, ὀρθοτομούντων τὸν λόγον τῆς ἀληθείας,
καὶ ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἀγίου
πατρὸς, ὁ δεῖνα, τοῦ ἐπισκόπου, καὶ λοιπῶν πατέ-
ρων ἡμῶν τῶν ἐν.....τῇ οἰκουμένῃ ὀρ..... τὸν
λόγον τῆς ἀληθείας, καὶ παν.....τικὸν ὀρθοδόξ.....
...καὶ πάντων.....εὐσεβούντων (?) ἵνα ἡρεμον καὶ
ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνό-

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Ὁ διάκονος.

Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθίας παντός
τοῦ κόσμου καὶ τῶν ἀγίων τοῦ Θεοῦ ἐκκλη-
σιῶν, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἥ
κατὰ διάνοιαν ἔχει, καὶ τοῦ περιεστῶτος
λαοῦ, καὶ πάντων καὶ πασῶν.

Ὁ λαός. Καὶ πάντων καὶ πασῶν.

Ὁ ἱερεὺς λέγει ἐκφώνων,

Δί' ὃν καὶ ἡμῖν καὶ αὐτοῖς, ὡς ἀγαθὸς
Θεὸς καὶ φιλάνθρωπος Δεσπότης,

Ὁ λαός.

Ἄνες, ἄφες, συγχώρησον, ὁ Θεός, τὰ
παραπτώματα ἡμῶν, τὰ ἐκούσια, τὰ ἀκούσια, (a)
τὰ ἐν γνώσει, τὰ ἐν ἀγνοίᾳ, γ'.

Ὁ ἱερεὺς ἐκφώνως.

Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία
τοῦ Χριστοῦ σου, μεθ' οὗ εὐλογητὸς εἶ καὶ
δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ
καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ ἀρχιδιάκονος λέγει,

Ἔτι καὶ ἔτι καὶ διὰ παντός ἐν εἰρήνῃ τοῦ
Κυρίου δεηθώμεν' [94 b]

ὑπὲρ τῶν προσκομισθέντων καὶ ἀγία-

τητι. ἔτι ὑπὲρ πρεσβυτέρων, διακόνων, ὑποδιακό-
νων, ἀναγνώστῶν, ἐρμηνευτῶν, ἐπορκιστῶν, ψαλ-
τῶν, μοναζόντων, ὑπὲρ ἀειπαρθένων, χηρῶν, ὀρφα-
νῶν, ἐγκρατευομένων. καὶ τῶν ἐν σεμνῷ γάμῳ
διαγόντων, τῶν φιλοχρίστων, ὀρθοδόξων, λαϊκῶν,
καὶ ὧν ἔτι αὐτοὶ (sic).

(2) καὶ προαγιασθέντων ἐπουρανίων added in
the margin after προσκομισθέντων; and τιμῶν
after ἀγίων.

(3) The number γ' is added in another hand.

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(1) Λέγει ὁ πρωτοδιάκονος, Καὶ ὑπὲρ εἰρήνης
καὶ εὐσταθείας παντὸς κόσμου καὶ τῶν ἁγίων
P. 30 τοῦ Θεοῦ ἐκκλησιῶν, καὶ ὑπὲρ ὧν ἕκαστος
προσῆνεγκεν, ἥ κατὰ διάνοιαν ἔχει, καὶ
τοῦ περιστῶτος λαοῦ, καὶ πάντων καὶ
πασῶν.

Ὁ λαός. Καὶ πάντων καὶ πασῶν.

Ὁ ἱερεὺς ἐκφωνεῖ, Δί' ὃν καὶ ἡμῖν καὶ
αὐτοῖς ὡς ἀγαθὸς καὶ φιλόανθρωπος,

S R Ὁ λαός. Ἄνες, ἄφες, συγχώρησον, ὁ
(a) Θεός, τὰ παραπτώματα ἡμῶν, τὰ ἐκούσια,
(2) τὰ ἀκούσια, τὰ ἐν γνώσει καὶ τὰ ἐν ἀγ-
νοίᾳ,

Ὁ ἱερεὺς. Χάριτι καὶ οἰκτιρμοῖς καὶ φι-
λανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ'
οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν
τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

S R Ὁ λαός. Καὶ τῷ πνεύματί σου.

(3) Ὁ ἀρχιδιάκονος λέγει.

Ἐτι καὶ ἔτι διὰ παντὸς ἐν εἰρήνῃ τοῦ
Κυρίου δεηθώμεν.

Ἐπὶ τῶν προσκομισθέντων καὶ ἀγια-

Εἶτα ὁ διάκονος. Καὶ ὑπὲρ εἰρήνης καὶ
εὐσταθείας.

Εἶτα ἐκφωνεῖ ὁ ἱερεὺς πρὸς τὸν λαόν,

Δί' ὃν καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς
Θεὸς καὶ φιλόανθρωπος Δεσπότης,

Εἶτα λέγει ὁ λαὸς ἀπὸ τῶν ἐκτός,

Ἄνες, ἄφες.

Ὡσαύτως ὁ ἱερεὺς ἐκφωνεῖ μεγάλως,

Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία
τοῦ Χριστοῦ σου, μεθ' οὗ εὐλογητὸς εἶ
καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ
ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν
καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Εἰρήνη πᾶσιν.

Ὁ διάκονος συνάπτει, οὕτω λέγων μεγάλως,

Ἐτι καὶ ἔτι διὰ παντός.

Ἐπὶ τῶν προκειμένων δώρων τοῦ Κυρίου
δεηθώμεν.

(a) Compare Chrys. ad Hebr. Hom. xvi.
tom. xii. p. 166. τί δέ ἐστιν Ἄνεγκεῖν ἁμαρ-
τίας; ὥσπερ ἐπὶ τῆς προσφορᾶς, ἥς ἀναφέρομεν,
ἀναφέρομεν καὶ ἁμαρτήματα λέγοντες Εἴτε ἐκόντες
εἴτε ἄκοντες ἡμάρτομεν συγχώρησον.

(1) P. ὁ διάκονος. Mr Hammond puts this
passage into a note, saying that it is clearly

misplaced. All the MSS., however, have it
here.

(2) P. reads τὰ ἐν ἔργῳ καὶ λόγῳ· τὰ ἐν γνώσει
καὶ ἀγνοίᾳ· τὰ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ· τὰ κατὰ νοῦν
καὶ διάνοιαν· τὰ πάντα ἡμῖν συγχώρησον, ὡς ἀγα-
θὸς καὶ φιλόανθρωπος.

(3) P. ὁ διάκονος.

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ἐπουρανίων, θείων δώρων, Κυρίῳ τῷ Θεῷ
ἡμῶν δεηθῶμεν,

Ὅπως Κύριος ὁ Θεὸς ἡμῶν, ὁ προσδε-
ξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερου-
ράνιον καὶ πνευματικὸν αὐτοῦ θυσιαστή-
ριον, εἰς ὁσμὴν εὐωδίας, ἀντικαταπέμψῃ
ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ
παναγίου.

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοι-
νωνίαν τοῦ παναγίου Πνεύματος αἰτησάμε-
νοι, ἑαυτοὺς καὶ ἀλλήλους.

(1)

(2)

(3)

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ
καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, ὁ μεγα-
λύνυμος Κύριος, ἡ μακαρία φύσις, ἡ ἄφθο-
νος ἀγαθότης, ἡ πηγὴ τῆς ζωῆς καὶ τῆς
ἀθανασίας, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὁ
καθήμενος ἐπὶ τῶν χειρουβὶμ καὶ δοξαζό-
μενος ὑπὸ τῶν σεραφίμ, ᾧ παρεστήκασι
χίλια χιλιάδες καὶ μύρια μυριάδες ἁγίων
ἀγγέλων καὶ ἀρχαγγέλων στρατιαί· τὰ μὲν
προσενεχθέντα σοι δῶρα, δόματα, καρπώ-
ματα, εἰς ὁσμὴν εὐωδίας προσδεξάμενος, καὶ
ἀγιάσαι καὶ τελειῶσαι κατηξίωσας, ἀγαθέ,
τῇ χάριτι τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφου-
τήσῃ τοῦ παναγίου σου Πνεύματος· ἀγία-
σον δὴ, Δέσποτα, καὶ τὰς ἡμετέρας ψυχὰς

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σθέντων, τιμίων, ἐπουρανίων, ἀρρήτων,
ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν,
θείων δώρων, Κυρίῳ τῷ Θεῷ ἡμῶν δεηθῶμεν,

Ὅπως Κύριος ὁ Θεὸς ἡμῶν προσδεξά-
μενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον,
νοερὸν καὶ πνευματικὸν αὐτοῦ θυσιαστήριον,
εἰς ὁσμὴν εὐωδίας,

Ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ
τὴν δωρεὰν τοῦ παναγίου Πνεύματος, δεη-
θῶμεν.

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοι-
νωνίαν τοῦ παναγίου αὐτοῦ καὶ προσκυνητοῦ
Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλή-
λους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ
Θεῷ ἡμῶν παραθώμεθα.

Ὁ λαός. Σοί, Κύριε.

Ταῦτα τοῦ διακόνου ἀρχομένου λέγειν, ὁ ἱερεὺς
κλινόμενος ἐπεύχεται.

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ
καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, ὁ με-
γαλύνυμος Κύριος, ἡ μακαρία φύσις, ἡ
ἄφθομος ἀγαθότης, ὁ πάντων Θεὸς καὶ
Δεσπότης, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας
τῶν αἰώνων, ὁ καθήμενος ἐπὶ τῶν χειρουβὶμ
καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ, ᾧ παρε-
στήκασι χίλια χιλιάδες καὶ μύρια μυριάδες
ἁγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί·
τὰ μὲν προσενεχθέντα σοι δῶρα, δόματα,
καρπώματα, εἰς ὁσμὴν εὐωδίας προσεδέξω,
καὶ ἀγιάσαι καὶ τελειῶσαι κατηξίωσας,
ἀγαθέ, τῇ χάριτι τοῦ Χριστοῦ σου καὶ τοῦ
παναγίου σου Πνεύματος· ἀγίασον, Δέσ-
ποτα, καὶ τὰς ἡμετέρας ψυχὰς καὶ τὰ

[95]

(1) The last four words are in the margin.

(2) ὁ πάντων Θεὸς καὶ Δεσπότης added in the

margin before ἡ πηγὴ τῆς ζωῆς.

(3) τῶν αἰώνων interlined.

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(1) σθέντων τιμίων, ἐπουρανίων, ἀβρρήτων,
ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν,
θείων δώρων Κυρίῳ τῷ Θεῷ ἡμῶν δεη-
θῶμεν.

Ὅπως Κύριος ὁ Θεὸς ἡμῶν, ὁ προσδεξά-
μενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον,
νοερὸν καὶ πνευματικὸν αὐτοῦ θυσιαστήριον,
(2) εἰς ὁσμὴν εὐωδίας, ἀντικαταπέμψῃ ἡμῖν τὴν
P. 31 θείαν χάριν καὶ τὴν δωρεὰν τοῦ παναγίου
Πνεύματος, δεηθῶμεν.

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοι-
νωνίαν τοῦ παναγίου αὐτοῦ καὶ προσκυνη-
τοῦ Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ
ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ
(3) τῷ Θεῷ παραθώμεθα.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται.

S R Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ
καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, ὁ μεγα-
λώνυμος Κύριος, ἡ μακαρία φύσις, ἡ ἄφθο-
νος ἀγαθότης, ὁ πάντων Θεὸς καὶ Δεσπότης,
ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὁ καθήμενος
ἐπὶ τῶν χειρουβὶμ καὶ δοξαζόμενος ὑπὸ τῶν
σεραφίμ, ᾧ παρεστήκασι χίλιαι χιλι-
άδες καὶ μύριαι μυριάδες ἁγίων ἀγγέλων
καὶ ἀρχαγγέλων στρατιαί· τὰ μὲν προσ-
ενεχθέντα σοι δῶρα, δόματα, καρπώματα,
(4) εἰς ὁσμὴν εὐωδίας προσεδέξω, καὶ ἀγιάσαι
S R καὶ τελειῶσαι κατηξίωσας, ἀγαθὴ, τῇ χάριτι
τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοιτήσει τοῦ
παναγίου σου Πνεύματος· ἀγιάσον, Δέσπο-
τα, καὶ τὰς ἡμετέρας ψυχὰς καὶ σώματα

Ὅπως Κύριος ὁ Θεὸς ἡμῶν, ὁ προσδεξά-

Τὴν ἐνότητα τῆς πίστεως.

Ὁ δὲ ἱερεὺς κλίνων λέγει τὴν εὐχὴν.

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, ὁ μεγαλώνυμος Κύριος,
ἡ μακαρία φύσις, ἡ ἄφθοнос ἀγαθότης, ὁ
πάντων Θεὸς καὶ Δεσπότης, ὁ ὢν εὐλογητὸς
εἰς τοὺς αἰῶνας τῶν αἰώνων, ὁ καθήμενος
ἐπὶ τῶν χειρουβὶμ καὶ δοξαζόμενος ὑπὸ τῶν
σεραφίμ, ᾧ παρεστήκασι χίλιαι χιλιάδες
καὶ μύριαι μυριάδες ἁγίων ἀγγέλων καὶ
ἀρχαγγέλων στρατιαί· τὰ μὲν προσε-
νεχθέντα σοι δῶρα, δόματα, καρπώματα,
εἰς ὁσμὴν εὐωδίας προσεδέξω, καὶ ἀγιάσαι
καὶ τελειῶσαι κατηξίωσας, ἀγαθὴ, τῇ χάριτι
τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοιτήσει τοῦ
παναγίου σου Πνεύματος· ἀγιάσον, Δέ-
σποτα, καὶ τὰς ἡμετέρας ψυχὰς καὶ τὰ

(1) P. omits ἡμῶν.

(2) P. adds πνευματικῆς;

(3) In marg. inf. cod. hæc legitur rubrica:

Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ αἱ αἰτήσεις
αὗται συντομώτεραι, ζῆτει κ. κβ'. [pp. 166, 167.]

(4) P. adds πνευματικῆς.

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καὶ τὰ σώματα καὶ τὰ πνεύματα, καὶ ψηλά-
 φησον τὰς διανοίας ἡμῶν, καὶ ἀνάκρινον τὰς
 συνειδήσεις, καὶ ἔκβαλαι ἀφ' ἡμῶν πᾶσαν
 ἔννοιαν πονηράν, πάντα λογισμὸν ἀσελγῆ,
 πᾶσαν ἐπιθυμίαν αἰσχροῦ καὶ ἐνθύμητιν
 βλαβεράν, πάντα λόγον ἀπρεπῆ, πάντα
 φθόνον καὶ τῦφον καὶ ὑπόκρισιν, πᾶν
 ψεῦδος, πάντα δόλον, πάντα περισπασμὸν
 βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κακίαν,
 πᾶσαν κενοδοξίαν, πάντα θυμόν, πᾶσαν
 ὀργήν, πᾶσαν μνησικακίαν, πᾶσαν βλασ-
 φημίαν, πᾶσαν ῥαθυμίαν, πᾶσαν φιλαργυ-
 ρίαν, πᾶσαν κίνησιν σαρκός τε καὶ πνεύ-
 ματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς
 σῆς ἀγιότητος·

(1) Ἐκφώνως. Καὶ καταξίωσον ἡμᾶς, Δέ-
 (4) σποτα φιλάνθρωπε, μετὰ παῖρρησίας, ἀκα-
 τακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφω-
 τισμένη, ἀνεπαισχύντῳ προσώπῳ, ἡγια-
 σμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαι σέ,
 τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα,
 καὶ λέγειν,

(6) Ὁ λαός. Πάτερ ἡμῶν.
 (a)

(9) Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
 Κύριε, Κύριε τῶν δυνάμεων, ὃν ὑπενεγ-
 κεῖν οὐ δυνάμεθα, ὃ εἰδὼς τὴν ἀσθένειαν
 ἡμῶν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ,

(1) πᾶσαν μαλακίαν in the margin after βλασ-
 φημίαν.

(2) πᾶσαν φαρμακίαν interlined after φιλαρ-
 γυρίαν.

(3) In a very different and sprawling hand
 in the right margin ἀντιλαβοῦ σῶ[σον]. τὴν
 ἡμέραν. συγγνώμην καὶ ἀ. τὸν ὑπόλοιπον. τὴν

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σώματα καὶ τὰ πνεύματα, καὶ ψηλάφησον
 τὰς διανοίας, καὶ ἀνάκρινον τὰς συνειδήσεις,
 καὶ ἔκβαλλε ἀφ' ἡμῶν πᾶσαν ἔννοιαν πονη-
 ράν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν ἐπι-
 θυμίαν καὶ ἐνθύμησιν αἰσχροῦ, πάντα λόγον
 ἀπρεπῆ, πάντα φθόνον καὶ τῦφον καὶ ὑπό-
 κρισιν, πᾶν ψεῦδος, πάντα δόλον, πάντα
 περισπασμὸν βιωτικόν, πᾶσαν πλεονεξίαν,
 πᾶσαν κενοδοξίαν, πᾶσαν κακίαν, πάντα
 θυμόν, πᾶσαν ὀργήν, πᾶσαν μνησικακίαν,
 πᾶσαν βλασφημίαν, πᾶσαν φιλαργυρίαν
 καὶ ῥαθυμίαν, πᾶσαν κίνησιν σαρκός τε καὶ
 πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος
 τῆς ἀγιότητός σου·

Ἐκφώνως. Καὶ καταξίωσον ἡμᾶς, Δέ-
 σποτα, φιλάνθρωπε Κύριε, μετὰ παῖρρησίας,
 ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφω-
 τισμένη, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμέ-
 νοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαι σέ, τὸν
 ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ
 λέγειν,

Ὁ λαός. Πάτερ ἡμῶν.

Ὁ ἱερεὺς ἐστὼς λέγει καθ' ἑαυτόν,

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
 Κύριε, Κύριε τῶν δυνάμεων, ὃν ὑπερενεγκεῖν
 οὐ δυνάμεθα, ὃ εἰδὼς τὴν ἀσθένειαν ἡμῶν,
 ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ ἐκ

ἐνότητα τῆς πλσ. And in the left margin ἁγ-
 γελον εἰρήνης. τὰ καλά. Χριστιανά.

(4) Κύριε interlined after φιλάνθρωπε.

(5) In the margin in the same hand as above
 ἐκφών. "Ὅτι σοῦ ἐστιν ἡ βασιλεία.

(6) In the margin καὶ ὁ ἱερεὺς εὐχεται κλωό-
 μενος.

[95 b]

(a)
[95]

sic

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καὶ τὰ πνεύματα, καὶ ψηλάφησον τὰς διανοίας, καὶ ἀνάκρινόν τὰς συνειδήσεις, καὶ ἔκβαλον ἀφ' ἡμῶν πᾶσαν ἔννοιαν πονηράν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν ἐπιθυμίαν αἰσχροάν, πάντα λογισμὸν ἀπρεπῆ, πάντα φθόνον καὶ τῦφον καὶ ὑπόκρισιν, πᾶν ψεύδους, πάντα δόλον, πάντα περισπασμὸν βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κενοδοξίαν, πᾶσαν ῥαθυμίαν, πᾶσαν κακίαν, πάντα θυμόν, πᾶσαν ὀργήν, πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν σαρκός τε καὶ πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς ἀγιότητός σου·

Ἄνδρες ἐκφώνει. Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλόανθρωπε, μετὰ παρρησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ συντετριμμένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαι σέ, τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν,

Ὁ λαός. Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς.

Ὁ ἱερεὺς ἐπικλινόμενος λέγει,

Καὶ μὴ εἰσενέγκῃς ἡμῶς εἰς πειρασμόν, Κύριε, Κύριε τῶν δυνάμεων, ὁ εἰδὼς τὴν ἀσθένειαν ἡμῶν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ τῶν ἔργων αὐτοῦ, καὶ πάσης

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σώματα καὶ τὰ πνεύματα, καὶ ψηλάφησον τὰς διανοίας, καὶ ἀνάκρινόν τὰς συνειδήσεις, καὶ ἔκβαλε ἀφ' ἡμῶν πᾶσαν ἔννοιαν πονηράν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν ἐπιθυμίαν καὶ ἐνθύμησιν αἰσχροάν, πάντα λογισμὸν ἀπρεπῆ, πάντα φθόνον καὶ τῦφον καὶ ὑπόκρισιν, πᾶν ψεύδος, πάντα δόλον, πάντα περισπασμὸν βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κακίαν, πάντα θυμόν, πᾶσαν ὀργήν, πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν σαρκός τε καὶ πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς ἀγιότητός σου·

Ὁ ἱερεὺς βάλλει θυμίαμα καὶ ἐκφώνει μεγάλως,

Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλόανθρωπε, Κύριε, μετὰ παρρησίας, ἀκατακρίτους, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφωτισμένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαι σέ, τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν,

Ὁ δὲ λαὸς τὸ Πάτερ ἡμῶν.

Καὶ ὁ ἱερεὺς ἱστάμενος λέγει καθ' ἑαυτὸν τὴν εὐχὴν ταύτην ἐπευχόμενος,

Καὶ μὴ εἰσενέγκῃς ἡμῶς εἰς πειρασμόν, Κύριε, Κύριε τῶν δυνάμεων, ὃν ὑπενεγκεῖν οὐ δυνάμεθα, ὁ εἰδὼς τὴν ἀσθένειαν ἡμῶν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ

(a) The Lord's prayer was certainly used at Antioch in the time of Chrysostom. See In Genesim, Hom. xxvii. tom. iv. p. 268: "Ἀν τοῦτο κατορθώσωμεν, δυνήσόμεθα μετὰ καθαροῦ συνειδήτος καὶ τῇ ἱερᾷ ταύτῃ καὶ φρικτῇ τραπέζῃ προσελθεῖν, καὶ τὰ ῥήματα ἐκεῖνα τὰ τῇ εὐχῇ συνεξενυγμένα

μετὰ παρρησίας φθέγγεσθαι. Ἰσασιν οἱ μεμνημένοι τὸ λεγόμενον.

(1) In marg. inf. cod. hanc legitur rubrica: Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλείῳ ἡ ἐκφώνησις αὕτη μετὰ καὶ τοῦ Πάτερ ἡμῶν, ζήτει κ. κγ'. [pp. 85, 167.]

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καὶ ἀπὸ τῶν ἔργων αὐτοῦ, καὶ πάσης ἐπη-
ρείας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὄνομά
σου τὸ ἅγιον, τὸ ἐπικληθὲν ἐπὶ τὴν ἡμε-
(1) τέραν ταπεινώσιν·

Ὅτι σοῦ ἐστὶν ἡ βασιλεία.

Εἰρήνη παῶν.

(2) Εἶτα ὁ ἀρχιδιάκονος. Τὰς κεφαλὰς.

Σοὶ ἐκλίναμεν οἱ δοῦλοί σου, Κύριε, τοὺς
ἑαυτῶν αὐχένας, ἐνώπιον τοῦ ἁγίου σου
θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ
(3) πλούσια ἐλέη· πλουσίαν τὴν χάριν σου
καὶ τὴν εὐλογίαν σου ἐξαπόστειλον ἡμῖν,
Δέσποτα, καὶ ἀγίασον τὰς ψυχὰς ἡμῶν
καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἅξιοι
γενώμεθα κοινωνοὶ καὶ μέτοχοι τῶν ἀχράν-
των σου μυστηρίων, εἰς ἄφεςιν ἁμαρ-
(4) τιῶν·

Ἐκφώνησις, Σὺ γὰρ προσκυνητὸς εἶ καὶ
δεδοξασμένος ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ
μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ
πανάγιον, νῦν καὶ ἀεὶ, καί.

Ἐκφών. Β'. Καὶ ἔσται ἡ χάρις καὶ τὰ

(1) ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν added in
the margin, and ἐκφών, in the other margin
before ὅτι σοῦ.

(2) In the margin καὶ εὐχεται ὁ ἱερεὺς κλίνων,

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τῶν ἔργων αὐτοῦ, καὶ πάσης ἐπηρείας καὶ
μεθοδείας αὐτοῦ, καὶ τέχνης καὶ ἀπάτης
αὐτοῦ, διὰ τὸ ὄνομά σου τὸ ἅγιον, τὸ
ἐπικληθὲν ἐπὶ τὴν ἡμετέραν ταπεινώσιν·

Ἐκφώνως. Ὅτι σοῦ ἐστὶν ἡ βασιλεία,
καὶ ἡ δύναμις, καὶ ἡ δόξα.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη παῶν.

Ὁ διάκονος. Τὰς κεφαλὰς.

Ὁ ἱερεὺς κλίνων ἐπεύχεται·

Σοὶ ἐκλίναμεν οἱ δοῦλοί σου, Κύριε, τοὺς
ἑαυτῶν αὐχένας, ἐνώπιον τοῦ ἁγίου σου
θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ
πλούσια ἐλέη· πλουσίαν καὶ νῦν τὴν χάριν
σου καὶ τὴν εὐλογίαν σου ἐξαπόστειλον
ἡμῖν, Δέσποτα, καὶ ἀγίασον ἡμῶν τὰς
ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα
ἅξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέ-
σθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεςιν
ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον·

Ἐκφώνως. Σὺ γὰρ προσκυνητὸς καὶ δε-
δοξασμένος ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ
μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ
πανάγιον, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

Καὶ πάλιν ὁ ἱερεὺς ἱστάμενος σφραγίζει τὰ
δῶρα, ἐκφωνῶν,

Καὶ ἔσται ἡ χάρις καὶ τὰ ἐλέη τῆς ἀγίας

λέγων.

(3) Before τὴν there seems to have been in-
terlined καὶ νῦν.

(4) καὶ εἰς ζωὴν τὴν αἰώνιον apparently added.

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ἐπηρείας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὄνομά σου τῷ ἁγίον, τὸ ἐπικληθὲν ἐπὶ τὴν ἡμετέραν ταπείνωσιν·

Ἐκφώνησις, Ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ ἀρχιδιάκονος λέγει, Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται λέγων οὕτως·

Σοὶ ἐκλίνωμεν οἱ δοῦλοί σου, Κύριε, τοὺς ἑαυτῶν αὐχένας, ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ πλοῦσια ἐλέη· πλουσίαν τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόστειλον ἡμῖν, Δέσποτα, καὶ ἀγίασον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἅξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον·

Ἐκφώνησις. Σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐκφωνεῖ,

Καὶ ἔσται ἡ χάρις καὶ τὰ ἐλέη τῆς ἀγίας

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ἐκ τῶν ἔργων αὐτοῦ, καὶ πάσης ἐπηρείας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὄνομά σου τὸ ἁγιον, τὸ ἐπικληθὲν ἐπὶ τὴν ἡμετέραν ταπείνωσιν·

Εἰτα ἐκφωνεῖ, Ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ.

Ὁ ἱερεὺς τὴν εὐχὴν ταύτην κλίνων·

Σοὶ ἐκλίνωμεν οἱ δοῦλοί σου, Κύριε, τοὺς ἑαυτῶν αὐχένας, ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ πλοῦσια ἐλέη· πλουσίαν καὶ νῦν τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόστειλον ἡμῖν, Δέσποτα, καὶ ἀγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἅξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον·

Ἐκφωνεῖ ὁ ἱερεὺς ἔξω,

Σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἐπισυνάπτει καὶ ταύτην τὴν ἐκφώνησιν·

Καὶ ἔσται ἡ χάρις καὶ τὰ ἐλέη τῆς

(1) P. δ διάκονος.

(2) Dr Neale without any authority inserted here the prayer Ὁ Θεός, ὁ μέγας καὶ θαυμαστός (see below p. 323) and is followed by Mr Ham-

mond. Dr Daniel follows the edition of Morel, which agrees with the Paris MS. 2509.

(3) P. τοὺς ἡμετέρους αὐχένας.

SR
SA

(1)
SR
SA

(2)

(3)
SR
SA

P. 33

SR

ROTULUS MESSANENSIS.

- (1) ἐλέη τῆς ἀγίας καὶ ὁμοουσίου καὶ προσκυ-
ιτητῆς Τριάδος μετὰ πάντων ἡμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

- (2) Ὁ διάκονος. Πρόσχωμεν.

- (3) Ὁ ἱερεὺς ὑψῶν τὸν ἄρτον εὐχεται,
Ἄγιε, ὁ ἐν ἀγίοις ἀναπαυόμενος, Κύριε,
ὁ Θεὸς ἡμῶν, ἀγίασον ἡμᾶς τῷ λόγῳ τῆς
σῆς χάριτος καὶ τῇ ἐπιφοιτήσει τοῦ πανα-
γίου σου Πνεύματος· σὺ γὰρ εἶπας, Ἅγιοι
(4) ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι, Κύριε ὁ Θεὸς
(5) ἡμῶν. Ἀκατάληπτε, Θεέ, Λόγε, τῷ Πατρὶ
καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε, συναΐδιε,
καὶ ἀχώριστε, πρόσδεξαι τὸν ἀκήρατον
ῥυμνον ἐν ταῖς ἀγίαις σου καὶ ἀναιμάκτοις
θυσiais, σὺν τοῖς χερουβὶμ καὶ σεραφίμ,
καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ, βοῶντος καὶ
λέγοντος·

Ἐκφώνησις ὁ ἱερεὺς·

- (a) Τὰ ἄγια τοῖς ἁγίοις.

- (b) Ὁ λαός. Εἰς ἅγιος.

- (7) Ὑπὲρ σωτηρίας, καὶ ἀντιλήψεως τοῦ
ἀγίου πατρὸς ἡμῶν, τοῦ Δ', παντὸς τοῦ
κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ.

(1) ἀκτίστου καὶ ἀδιαιρέτου in the margin after
ὁμοουσίου.

(2) Prefixed in the margin Μετὰ φόβου
Θεοῦ.

(3) σφραγίζων καθ' ἑαυτὸν added.

(4) Δέσποτα interlined after εἶπας.

(5) παναγίῳ σου interlined (for ἁγίῳ).

CODEX ROSSANENSIS.

καὶ ὁμοουσίου, ἀκτίστου καὶ ἀδιαιρέτου,
καὶ προσκυνητῆς Τριάδος, μετὰ πάντων
ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ διάκονος. Μετὰ φόβου Θεοῦ πρόσ-
σχωμεν.

Ὁ ἱερεὺς ὑψῶν τὸν ἄρτον λέγει καθ' ἑαυτὸν,

Ἄγιε, ὁ ἐν ἀγίοις ἀναπαυόμενος, Κύριε,
ἀγίασον ἡμᾶς τῷ λόγῳ τῆς σῆς χάριτος καὶ
τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύμα-
τος· σὺ γὰρ εἶπας, Δέσποτα, Ἅγιοι ἔσεσθε,
ὅτι ἐγὼ ἅγιός εἰμι, Κύριος ὁ Θεὸς ὑμῶν.

Καὶ συνάπτει. Ἀκατάληπτε, Θεέ, Λόγε,
τῷ Πατρὶ καὶ τῷ παναγίῳ Πνεύματι ὁμο-
ούσιε, συναΐδιε, καὶ ἀχώριστε, πρόσδεξαι
τὸν ἀκήρατον ῥυμνον ἐν ταῖς ἀγίαις σου
ἀναιμάκτοις θυσiais, σὺν τοῖς χερουβὶμ καὶ
σεραφίμ, καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ,
βοῶντος καὶ λέγοντος·

Εἰτα ἐκφωνεῖ,

Τὰ ἄγια τοῖς ἁγίοις.

Ὁ λαός. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς
Χριστός, εἰς δόξαν Θεοῦ Πατρὸς, σὺν ἁγίῳ
Πνεύματι, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
αἰώνων.

Ὁ διάκονος λέγει,

Ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν ἡμῶν καὶ
ἰλασμοῦ τῶν ψυχῶν ἡμῶν, καὶ ὑπὲρ σωτη-
ρίας καὶ ἀντιλήψεως τοῦ Δ', τοῦ ἀγιωτάτου

(6) Filled up thus in the margin: εἰς Κύριος
Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρὸς, σὺν ἁγίῳ
Πνεύματι, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

(7) Prefixed in the margin Τὴν ἐκτενῆ ὁ διά-
κονος.

(8) The MS. has ἰλασμόν.

[57]

(a)

(b)

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καὶ ὁμοουσίου καὶ ἀκτίστου καὶ προσκυνητῆς
Τριάδος μετὰ πάντων ἡμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

SR Ὁ διάκονος. Μετὰ φόβου Θεοῦ πρόσχω-
μεν.

Ὁ ἱερεὺς ὑψῶν τὸ δῶρον, λέγει καθ' ἑαυτόν,

"Αγιε, ὁ ἐν ἁγίοις ἀναπανόμενος, Κύριε,
ἁγίασον ἡμᾶς τῷ λόγῳ τῆς σῆς χάριτος
καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύ-
ματος· σὺ γὰρ εἶπας, Δέσποτα, "Αγιοι
ἔσσεσθε, ὅτι ἐγὼ ἅγιός εἰμι, Κύριε ὁ Θεὸς
ἡμῶν. Ἀκατάληπτε, Θεολόγε, τῷ Πατρὶ
καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε, συναΐδιε,
καὶ ἀχώριστε, πρόσδεξαι τὸν ἀκήρατον
ᾠμνον ἐν ἁγίαις καὶ ἀναιμάκτοις σου θυσίαις,
σὺν τοῖς χερουβὶμ καὶ σεραφίμ, καὶ παρ'
ἐμοῦ τοῦ ἁμαρτωλοῦ, βοῶντος καὶ λέ-
γοντος·

(1) sic Ἐκφώνησις·

Τὰ ἄγια τοῖς ἁγίοις.

(c)
SR
P. 34

Ὁ λαός. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς
Χριστός, εἰς δόξαν Θεοῦ Πατρός, ᾧ ἡ δόξα
εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος. Ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν
ἡμῶν, καὶ ἰλασμοῦ τῶν ψυχῶν ἡμῶν, καὶ
ὑπὲρ πάσης ψυχῆς θλιβομένης καὶ κατα-

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ἁγίας καὶ ὁμοουσίου, ἀκτίστου, ἀδιαιρέτου,
καὶ προσκυνητῆς Τριάδος μετὰ πάντων
ὑμῶν.

Εἶτα ὁ διάκονος. Πρόσχωμεν.

Ὁ δὲ ἱερεὺς ὑψοῦ τὸν ἅρτον λέγων καθ' ἑαυτὸν
τὴν εὐχὴν ταύτην εὐχόμενος,

"Αγιε, ὁ ἐν ἁγίοις ἀναπανόμενος, Κύριε,
ἁγίασον ἡμᾶς τῷ λόγῳ τῆς σῆς χάριτος
καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου
Πνεύματος· σὺ γὰρ εἶπας, Δέσποτα,
"Αγιοι ἔσσεσθε, ὅτι ἐγὼ ἅγιός εἰμι, Κύριος
ὁ Θεὸς ὑμῶν.

Καὶ ἔτι ἐπισυνάπτων ὁ ἱερεὺς εὐχεται·

Ἀκατάληπτε, Θεέ, Λόγε, τῷ Πατρὶ καὶ
τῷ Πνεύματι ὁμοούσιε, συναΐδιε, καὶ ἀχώ-
ριστε, πρόσδεξαι τὸν ἀκήρατον ᾠμνον ἐν ταῖς
ἁγίαις σου καὶ ἀναιμάκτοις θυσίαις, σὺν τοῖς
χερουβὶμ καὶ σεραφίμ, καὶ παρ' ἐμοῦ τοῦ
ἁμαρτωλοῦ, βοῶντος καὶ λέγοντος·

Καὶ ἐκφωνεῖ μεγάλως·

Τὰ ἄγια τοῖς ἁγίοις.

(a)

Καὶ ὁ λαός. Εἰς ἅγιος, εἰς Κύριος Ἰη-
σοῦς Χριστός, εἰς δόξαν.

(1) A mistake either for Θεέ, Λόγε, or for
Θεοῦ Λόγε, which is the reading of P.

(2) In marg. inf. cod. hæc legitur rubrica:
Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλείῳ ἡ ἐκφώνησις αὕτη
καὶ αἱ ἀποκρίσεις, ζήτει κ. κδ'. [p. 86.]

(a) See Chrysos. Hom. xvii. ad Hebræos,
tom. xii. pp. 170, 171, τούτου χάριν μεγάλη τῇ

φωνῇ, φρικτῇ τῇ βοῇ, καθάπερ τις κήρυξ τὴν χεῖρα
αἰρῶν εἰς τὸ ὕψος, ὑψηλὸς ἐστώς, πᾶσι κατὰ δὴλος
γεγονώς, καὶ μέγα ἐπ' ἐκείνῃ τῇ φρικτῇ ἡσυχίᾳ
ἀνακραυγάζων, τοὺς μὲν καλεῖ, τοὺς δὲ ἀπείργει ὁ
ἱερεὺς. Ὅταν γὰρ εἴπῃ, Τὰ ἅγια τοῖς ἁγίοις, τοῦτο
λέγει· Εἴ τις οὐκ ἔστιν ἅγιος, μὴ προσέτω.

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- (1) Ἔτι δὲ καὶ ὑπὲρ σωτηρίας καὶ ἀφέσεως
ἁμαρτιῶν τῷ προσενέγκαντι ἀδελφῷ ἡμῶν.
Καὶ ὑπὲρ μνήμης τῶν ὁσίων πατέρων
ἡμῶν καὶ ἀδελφῶν, εἰπωμεν πάντες ἐκτενῶς.

- (a) Καὶ μελίζων ὁ ἱερεύς, κρατῶν τὸ ἡμισυ τῇ
δεξιᾷ, βάπτει πρῶτον εἰς τὸ ποτήριον τῆς δεξιᾶς
λέγων,
Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ
τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

Εἶτα σφραγίζει τὸ τῆς ἀριστερᾶς, καὶ ἄρχεται
μελίζειν, καὶ πρὸ πάντων διδοῖ εἰς ἕκαστον κρα-
τῆρα μερίδα διπλῆν, λέγων,

- (2) Ἦνωται, καὶ ἡγιάσται, καὶ τετελείωται
εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ
(3) τοῦ ἁγίου Πνεύματος.

- (1) τοῦ Κυρίου δεηθῶμεν in the margin.
(2) τὸ θεῖον μυστικὸν δῶρον interlined after
τετελείωται.
(3) Added by interlineations and in the mar-
gin, καὶ ὅτε πληρώσῃ μελίζειν καὶ μετὰ τὸ πληρῶ-
σαι τὸν διάκονον, Δόξα Πατρὶ, καὶ, Κύριε, εὐλόγη-
σον, λέγει ὁ ἱερεύς· Εὐλογητὸς ὁ Κύριος, ὁ εὐλογῶν
καὶ ἁγιάζων ἡμᾶς τοὺς ἐν φόβῳ(?) μελίζοντας καὶ
πάντας τοὺς ἐν πίστει μεταλαμβάνοντας, νῦν καὶ ἀεὶ.

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ἡμῶν πατριάρχου, καὶ ὑπὲρ πάσης ψυχῆς
θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ
βοηθείας Θεοῦ ἐπιδιομένης, καὶ ἐπιστροφῆς
τῶν πεπλανημένων, ἰάσεως τῶν ἀσθενούντων,
ἀναρρώσεως τῶν αἰχμαλώτων, ἀναπαύσεως
τῶν προκεκοιμημένων πατέρων τε καὶ ἀδελ-
φῶν ἡμῶν, πάντες ἐκτενῶς εἰπωμεν, Κύριε,
ἐλέησον.

ἽΟ λαὸς τὸ, Κύριε, ἐλέησον.

Εἶτα κλᾷ τὸν ἄρτον. ὁ ἱερεύς, καὶ κρατεῖ τῇ
δεξιᾷ τὸ ἡμισυ καὶ τῇ ἀριστερᾷ τὸ ἡμισυ, καὶ βάπ-
τει τὸ τῆς δεξιᾶς ἐν τῷ κρατῆρι, λέγων,

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ
τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

Καὶ σφραγίζει τὸ τῆς ἀριστερᾶς ἡμισυ, εἶτα
λαβὼν τὸ ἡμισυ τῆς ἀριστερᾶς καὶ κρατεῖ ἐν τῇ
δεξιᾷ χειρὶ καὶ βάπτει ἐν τῷ κρατῆρι καὶ λέγει,

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ
τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

Καὶ εὐθὺς ἄρχεται μελίζειν, καὶ πρὸ πάντων
διδόναί εἰς ἕκαστον κρατῆρα μίαν μερίδα ἀπλῆν,
λέγων,

Ἦνωται, καὶ ἡγιάσται, καὶ τετελείωται
τὰ ἅγια δῶρα ταῦτα, εἰς τὸ ὄνομα τοῦ
Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύ-
ματος, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς
αἰῶνας.

Εὐχὴ μεταλαμβάνοντος τοῦ ἱερέως.

Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ οὐράνιος ἄρτος, ἡ
τροφή τῶν παντὸς κόσμου, ἡμαρτον εἰς τὸν οὐρανὸν
καὶ ἐνώπιόν σου, καὶ οὐκ εἰμὶ ἄξιος μεταλαμβάνειν
τοῦ ἁγίου ἀχράντου σου μυστηρίου, ἀλλὰ διὰ τὴν
σὴν ἀγαθὴν καὶ ἀφαινον μακροθυμίαν, ἀξιὸν με
ποίησον ἀκατάκριτος καὶ ἀνεπαισχύντως μετα-
σχεῖν τοῦ παναγίου σώματος καὶ τιμίου αἵματος
εἰς ἀφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

[97 b]

(a)

[98]

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πονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπι-
 δεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημέ-
 νων, ἰάσεως τῶν ἀσθενούντων, ἀναρρύσεως
 τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκε-
 κοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν,
 πάντες ἐκτενῶς εἰπῶμεν, Κύριε, ἐλέησον.

Ὁ λαός, Κύριε, ἐλέησον, δώδεκα.

(a) Εἶτα κλᾶ τὸν ἄρτον ὁ ἱερεὺς, καὶ κρατεῖ τῇ
 δεξιᾷ τὸ ἥμισυ καὶ τῇ ἀριστερᾷ τὸ ἥμισυ, καὶ
 βάπτει τὸ τῆς δεξιᾶς ἐν τῷ κρατῇρι, λέγων,

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ
 τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ
 Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

Καὶ σφραγίζει τὸ τῆς ἀριστερᾶς· εἶτα τούτῳ
 τῷ ἐσφραγισμένῳ τὸ ἄλλο ἥμισυ· καὶ εὐθέως
 ἄρχεται μελίζειν· καὶ πρὸ πάντων διδόναι εἰς ἑκα-
 στον κρατῆρα [μερίδα] ἀπλὴν, λέγων,

Ἦνῳται καὶ ἡγίασται καὶ τετελείωται, εἰς
 τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ
 ἁγίου Πνεύματος, νῦν καὶ αἰεῖ.

Εἶτα ὁ διάκονος τὴν ἐκτενῆ. Καὶ ὁ ἱερεὺς κλᾶ
 τὸν ἄρτον. Καὶ κρατεῖ τῇ δεξιᾷ χεὶρὶ τὸ ἥμισυ
 καὶ τῇ ἀριστερᾷ τὸ ἥμισυ, καὶ βάπτει τὸ τῆς δεξιᾶς
 χεὶρὸς ἐν τῷ κρατῇρι λέγων, (a)

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ
 τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ
 Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

Καὶ σφραγίζει. ✠ Καὶ τὸ ἐν τῇ ἀριστερᾷ
 χεὶρὶ ὡσαύτως καὶ τοὺς λοιποὺς ἄρτους. ✠ ✠ Καὶ
 εὐθέως ἄρχεται τοῦ μελίζειν καὶ πρὸ πάντων
 βάλλει εἰς ἑκάστον κρατῆρα μίαν μερίδα ἀπλὴν,
 λέγων,

Ἦνῳται καὶ ἡγίασται καὶ τετελείωται
 τὸ θεῖον καὶ μυστικὸν δῶρον, εἰς τὸ ὄνομα
 τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου
 Πνεύματος.

(a) The breaking of the bread is referred to in Chrysostom's Homily on 1 Cor. xxiv. tom. x.
 p. 213.

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CODEX ROSSANENSIS.

Καὶ ὅταν σφραγίζῃ τὸν ἄρτον λέγει,

sic

Ἴδε ὁ ἁμνὸς τοῦ Θεοῦ, ὁ αἵρων τὴν ἁμαρ-
τίαν τοῦ κόσμου, σφαιγιασθεὶς ὑπὲρ τῆς τοῦ
κόσμου σωτηρίας.

Καὶ ὅταν πρὸ πάντων διδοῖ μερίδα ἀπλὴν λέγει,

Μερίς ἁγία Χριστοῦ, πλήρης θείας χάριτος
καὶ ἀληθείας, Πατὴρ καὶ Υἱὸς καὶ ἁγίου
Πνεύματος, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς
αἰῶνας.

Καὶ ὅταν ἄρχεται μελίζειν, λέγει,

sic

Κύριος ποιμαίνει με, καὶ οὐδέν με ὑστε-
ρήσει.

Εὐλογήσω τὸν Κύριον.

Αἰνεῖτε τὸν Θεόν.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Καὶ λέγει ὁ ἱερεὺς, Ὁ Κύριος εὐλογήσῃ
καὶ ἀκατακρίτους ἡμᾶς διατηρήσῃ ἐπὶ τῇ
μελίσει τῶν ἀχράντων αὐτοῦ δωρεῶν, καὶ
ἀξιώσῃεν ἅπαντας εὐχέσθαι καὶ ψάλλειν
τὴν ἱερὰν ψαλμωδίαν ἐνώπιον τῆς αἰωνίου
καὶ ἀδιαδόχου αὐτοῦ βασιλείας καὶ κυριότη-
τος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

[98 b]

Καὶ ὅταν πληρώσωσιν, λέγει ὁ διάκονος,

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσῃ καὶ
ἀξιώσῃεν ἡμᾶς ἀγαθὰ ταῖς τῶν δακτύλων
τῶν ψυχῶν λαβίσιν ἀναλαβεῖν τὸν ἐμπύ-
ρινον ἄνθρακα, καὶ ἐπιθῆναι τοῖς τῶν
πιστῶν στόμασιν, εἰς καθαρισμὸν καὶ ἀνα-
καινισμὸν τῶν ψυχῶν αὐτῶν καὶ σωμάτων,
νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

sic

Ἄλλη εὐχὴ τοῦ ἱερέως.

Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος,

Τῆς κατὰ φιλανθρωπίαν παρασχεθείσης
ἡμῶν θείας χάριτος τὰ ὑπὲρ ἡμᾶς ἐτολ-
μήσαμεν. Προσερχόμεθα οὖν μετὰ φόβου
τοῖς ἁγίοις σου μυστηρίοις, Δέσποτα, αἰτού-
μενοι, εἴ τι δι' ἀνθρωπίνην ἀσθένειαν ἡμῶν
παρῶπται, συγγνώμων γενοῦ, Κύριε ὁ Θεὸς
ἡμῶν.

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- (1) Καὶ ὅταν σφραγίσῃ τὸν ἄρτον λέγει,
 Ἰδε ὁ ἄμνός τοῦ Θεοῦ, ὁ αἴρων τὴν
 ἁμαρτίαν τοῦ κόσμου, σφαιγιασθεὶς ὑπὲρ
 τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

Καὶ ὅταν διδῶ μερίδα ἀπλὴν εἰς ἕκαστον κρα-
 τῆρα, λέγει,

Μερὶς ἁγία Χριστοῦ, πλήρης χάριτος
 καὶ ἀληθείας, Πατὴρ καὶ ἅγιον Πνεῦματος,
 ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
 αἰώνων.

Εἴτα ἄρχεται μελίζειν καὶ λέγειν,

- (2) Κύριος ποιμαίνει με, καὶ οὐδὲν με ὕστε-
 ρήσει.

Εἴτα·

Εὐλογήσω τὸν Κύριον ἐν παντί.

- (3) Εἴτα·

- (4) Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἁγίοις αὐτοῦ.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσει, καὶ ἀκα-
 τακρίτους ἡμᾶς διατηρήσει ἐπὶ τῇ μεταλή-
 ψει τῶν ἀχράντων αὐτοῦ δωρεῶν, νῦν καὶ
 αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

Καὶ ὅταν πληρώσῃ, λέγει ὁ διάκονος,

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς λέγει,

Ὁ Κύριος εὐλογήσει, καὶ ἀξιώσει ἡμᾶς
 ἀγναῖς ταῖς τῶν δακτύλων λαβαῖς λαβεῖν
 τὸν πύρινον ἄνθρακα, καὶ ἐπιθεῖναι τοῖς
 τῶν πιστῶν στόμασιν, εἰς καθαρισμὸν καὶ
 ἀνακαινισμὸν τῶν ψυχῶν αὐτῶν καὶ τῶν
 σωμάτων, νῦν καὶ αἰεὶ.

- (5) Εἴτα γίνεται εὐχὴ ἑτέρα.

sic Γεύσασθε, καὶ ἴδετε, ὅτι Χριστὸς ὁ

[In the time of Chrysostom they sang part of
 the 145th Psalm. In his comment upon it
 (tom. v. p. 466) he begins οὗτός [ὁ ψαλμός] ἐστὶν
 ὁ τὰ ῥήματα ἔχων ταῦτα ἅπερ οἱ μεμνημένοι συν-
 εχῶς ὑποψάλλουσι λέγοντες, Οἱ ὀφθαλμοὶ πάντων
 εἰς σὲ ἐλπίζουσι καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν
 εὐκαρίᾳ.]

Καὶ ποιεῖ διπλᾶς μερίδας ἐκάστων κλήρων
 καὶ βάπτει εἰς τὸν κρατῆρα. Καὶ ὅταν πληρώσῃ
 τοῦ μελίζειν, καὶ πληρωθῇ καὶ ὁ ψαλμός, λέγουσιν
 οἱ διάκονοι,

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Εὐλόγηται ὁ Θεός, ὁ εὐλογῶν
 καὶ ἀγιάζων ἡμᾶς τοὺς ἐν φόβῳ Θεοῦ μελί-
 ζοντας, καὶ πάντας τοὺς ἐν πίστει μεταλαμ-
 βάνειν μέλλοντας τῶν ἀχράντων μυστηρίων
 τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν,
 Ἰησοῦ Χριστοῦ, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
 αἰῶνας τῶν αἰώνων. Ἀμήν.

(1) P. adds after τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρὸς.

(2) P. adds to each καὶ τὰ ἐξῆς.

(3) P. adds here εἴτα. Ὁ ἰψώσω σε, ὁ Θεός μου,
 ὁ βασιλεὺς. καὶ τὰ ἐξῆς.

(4) I.e. Ps. 150. But P. has αἰνεῖτε τὸν Κύ-
 ριον, πάντα τὰ ἔθνη, I.e. Ps. 116.

(5) P. simply εἴτα.

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CODEX ROSSANENSIS.

*Ἀρχονται δὲ οἱ ψάλται τὸ Γεύσασθε. Καὶ
κοινωνεῖ ὁ ἱερεὺς, καὶ ὁ κληρὸς. Ὅτε δὲ αἶρει ὁ
(1) διάκονος τὸν δίσκον, λέγει Κύριε, εὐλόγησον.

ὁ μελιζόμενος καὶ μὴ μεριζόμενος, καὶ πᾶσι
τοῖς πιστοῖς μεταδιδόμενος καὶ μὴ δαπανώ-
μενος, εἰς ἄφεισιν ἁμαρτιῶν καὶ εἰς ζωὴν
αἰώνιον, νῦν καὶ αἰεὶ, καί.

Ὁ διάκονος λέγει, Ἐν εἰρήνῃ Χριστοῦ
ψάλλωμεν.

Οἱ ψάλται λέγουσι κοινωνι[κόν].

Γεύσασθε καὶ ἴδετε ὅτι χρηστός ὁ Κύ-
ριος. Ἀλληλουῖα.

Ὁ ἱερεὺς ἐπεύχεται εὐχὴν τῆς μεταλήψεως πρὸ
τοῦ μεταλαβεῖν.

Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ οὐρά-
νιος ἄρτος, ἡ τροφή τοῦ παντὸς κόσμου,
ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,
καὶ οὐκ εἰμὶ ἄξιος μεταλαβεῖν τῶν ἁγίων
καὶ ἀχράντων σου μυστηρίων· ἀλλὰ διὰ
τὴν σὴν ἀγαθότητα καὶ ἄφατον μακροθυ-
μίαν ἁξιόν με ποιήσον καὶ ἀκατάκριτον καὶ
ἀνεπαίσχυντον μετασχεῖν τοῦ παναγίου σώ-
ματος καὶ τοῦ τιμίου αἵματος, εἰς ἄφεισιν
ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

Καὶ μεταδιδοῖ τῷ κληρῷ· ὅτε δὲ ἐπαίρουσιν (a)
οἱ διάκονοι τοὺς δίσκους καὶ τοὺς κρατῆρας εἰς
τὸ μεταδιδόναι τῷ λαῷ, λέγει ὁ διάκονος ὁ αἶρων
τὸν πρῶτον δίσκον,

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς λέγει, Δόξα τῷ Θεῷ, τῷ ἁγιά-
σαντι καὶ ἁγιάζοντι πάντας ἡμᾶς.

Καὶ λέγει ὁ διάκονος,

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ
ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ (99 b)
βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν
αἰώνων.

(1) In the margin, apparently belonging to
this action, Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός,

καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ βασιλεία
σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων.

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Κύριος, ὁ μελιζόμενος καὶ μὴ μεριζόμενος, καὶ τοῖς πιστοῖς μεταδιδόμενος καὶ μὴ δαπανώμενος, εἰς ἄφесιν ἁμαρτιῶν καὶ ζωὴν τὴν αἰώνιον, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

(1) Ὁ ἀρχιδιάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλλωμεν.

Οἱ ψάλλται. Γεύσασθε καὶ ἴδετε ὅτι χρηστός ὁ Κύριος.

Ὁ ἱερεὺς εὐχὴν πρὸ τῆς μεταλήψεως.

Κύριος ὁ Θεὸς ἡμῶν, ὁ οὐράνιος ἄρτος, ἡ ζωὴ τοῦ παντός, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμὶ ἄξιος μεταλαβεῖν τῶν ἀχράντων σου μυστηρίων· ἀλλ' ὡς εὖσπλαγχνος Θεός, ἀξιώσόν με τῇ χάριτί σου ἀκατακρίτως μετασχεῖν τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος, εἰς ἄφесιν ἁμαρτιῶν καὶ ζωὴν αἰώνιον.

(2) Εἰτα μεταδίδωσι τῷ κλήρῳ· ὅτε δὲ ἐπαίρουσιν οἱ διάκονοι τοὺς δίσκους καὶ τοὺς κρατήρας εἰς τὸ μεταδοῦναι τῷ λαῷ, λέγει ὁ διάκονος αἶρων τὸν πρῶτον δίσκον,

Κύριε, εὐλόγησον.

Ἀποκρίνεται ὁ ἱερεὺς,

Δόξα τῷ Θεῷ τῷ ἁγιάσαντι καὶ ἁγιάζοντι πάντας ἡμᾶς.

Λέγει ὁ διάκονος,

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων.

(1) P. ὁ διάκονος.

(2) Dr Neale (followed by Mr Hammond) inserted here [καὶ μεταλαμβάνει].

(a) [Thus the deacons distributed as in the time of Chrysostom (Hom. lxxxii. in Mat. tom. vii. p. 789). Yet the communicants drew

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Καὶ μετὰ τοῦτο λέγει τὴν εὐχὴν τῆς μεταλήψεως.

Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ οὐράνιος ἄρτος, ἡ τροφή τοῦ παντός κόσμου, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμὶ ἄξιος μεταλαβεῖν τῶν ἁγίων καὶ ἀχράντων σου μυστηρίων· ἀλλὰ διὰ τὴν σὴν ἀγαθότητα καὶ ἄφατον μακροθυμίαν ἁξιόν με ποιήσον ἀκατακρίτως καὶ ἀνεπαισχύντως μετασχεῖν τοῦ παναγίου σώματός σου καὶ τοῦ τιμίου αἵματος, εἰς ἄφесιν ἁμαρτιῶν καὶ ζωὴν αἰώνιον.

Εἰτα μεταλαμβάνει καὶ μεταδίδωσι καὶ τῷ κλήρῳ, λέγων οὕτως ὁ ἱερεὺς, (a)

Σῶμα ἅγιον τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, τοῖς πιστοῖς μεταδιδόμενον εἰς ἄφесιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Καὶ ὅτε ἐπάρῃ ὁ διάκονος τὸν δίσκον, λέγει ὁ ἱερεὺς ἡσύχως, οὐ γὰρ ἐκφωνεῖ μέγα,

Δόξα τῷ Θεῷ, τῷ εὐλογοῦντι καὶ ἁγιάζοντι ἡμᾶς διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ἀχράντων αὐτοῦ μυστηρίων, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἐπιλέγει ὡσαύτως καὶ ταύτην τὴν εὐχὴν εὐχαριστῶν, (b)

Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν.

near to the table (In diem Natalem D. N. J. Christi tom. ii. p. 364 π). They received the sacrifice in their hands. (Hom. xx. ad Pop. Ant. tom. ii. p. 210.)

(b) MS. εὐχάριστον. Possibly = εὐχαριστήριον.

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- (1) Καὶ προστιθεῖ,
Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ
ἡμῶν.
- (2) Προσφωνεῖ ὁ διάκονος,
Μετὰ πίστεως καὶ φόβου Θεοῦ προσ-
έλθετε.

- (3) Καὶ μετὰ τὸ κοινωνῆσαι τὸν λαόν, ἄρχονται
οἱ ψάλλται,
Πλήρωσον τὸ στόμα μου αἰνέσεως, Κύριε,
(4) καὶ χάριτος.

(1) Added in the margin Εἰς τὸ ὄνομα Κυρίου
τοῦ Θεοῦ ἡμῶν εὐλογητὸν εἰς τοὺς αἰῶνας.

(2) This is in the margin.

(3) These words are very much abbreviated.
I follow Monaldinins.

(4) There is here added in the modern hand
Καὶ ψάλλουσιν, Εὐχαριστοῦμέν σοι, Χριστέ. Καὶ
εὐθὺς ὁ διάκονος. But in the left hand margin
this, in a very difficult writing,

Εὐχὴ ἐν τῷ θυμιάζειν.

Ἡὺφρνας ἡμᾶς ἐν τῇ εὐωδίᾳ σου, καὶ σοὶ προσ-
φέρωμεν ὕμνον χαριστήριον, καρπὸν χειλέων ὁμο-
λογούντων τὴν χάριν σου· σὺν τῷ θυμιάματι τούτῳ
ἀναβήτω δὴ πρὸς σέ, ὁ Θεός· καὶ μὴ ἀποστραφεῖ
διὰ κενῆς, ἀλλὰ χάρισαι ἡμῖν διὰ τὴν εὐωδίαν τοῦ
παναγίου σου Πνεύματος, τὸ μύρον τὸ ἄχραντον
καὶ ἀναφαίρετον· καὶ πλήρωσον τὸ στόμα ἡμῶν
αἰνέσεως, καὶ τὰ χεῖλη ἡμῶν ἀγαλλιάσεως, καὶ τὴν
καρδίαν χάριτος εὐφροσύνης, ἐν Χριστῷ Ἰησοῦ, τῷ
Κυρίῳ ἡμῶν, μεθ' οὗ σοὶ πρέπει δόξα, τιμὴ, κράτος.

Then follows a prayer still more difficult to
read.

Ὁ γεινόμενος ἀρχιερεὺς κατὰ τὴν τάξιν Μελεχισε-

CODEX ROSSANENSIS.

Καὶ ὅτε μέλλει ὁ διάκονος τιθεῖν εἰς τὴν τρά-
πεζαν, λέγει ὁ ἱερεὺς,
Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ
ἡμῶν εἰς τοὺς αἰῶνας.
Ὁ διάκονος λέγει, Μετὰ φόβου Θεοῦ προσ-
έλθετε.

Πάλιν, ὅτε ἐπαίρει ὁ διάκονος ἐκ τῆς παρα-
τραπέζης, λέγει,

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Δόξα τῷ Θεῷ ἡμῶν τῷ ἁγιά-
σαντι πάντας ἡμᾶς.

Καὶ ὅταν θῇ ἐκ τῆς ἁγίας τραπέζης, λέγει
ὁ ἱερεὺς,

Εἰς τὸ ὄνομα Κυρίου τοῦ Θεοῦ ἡμῶν
εὐλογημένον εἰς τοὺς αἰῶνας.

Καὶ λέγουσιν οἱ διάκονοι καὶ ὁ λαός,

Πλήρωσον τὸ στόμα μου αἰνέσεως, Κύριε,
καὶ χαρᾶς ἔμπλησον τὰ χεῖλη μου, ὅπως
ἀνμνήσω τὴν δόξαν σου.

Καὶ πάλιν λέγουσιν,

Εὐχαριστοῦμέν σοι, Χριστέ, ὁ Θεὸς ἡμῶν,
ὅτι ἡξίωσας ἡμᾶς μετασχεῖν τοῦ σώματος
καὶ αἱματός σου εἰς ἄφεσιν ἁμαρτιῶν
καὶ εἰς ζωὴν τὴν αἰώνιον· ἀκατακρίτους
ἡμᾶς διαφύλαξον, δεόμεθα, ὡς ἀγαθὸς καὶ
φιλόανθρωπος.

Καὶ μετὰ τὸ πάντας μεταλαβεῖν, ποιεῖ ὁ ἱερεὺς
εὐχὴν θυμιάματος εἰς τὴν ἐσχάτην εἰσοδόν.

Εὐφρνας ἡμᾶς, ὁ Θεός, ἐν τῇ ἐνώσει
σου, καὶ σοὶ προσφέρωμεν ὕμνον χαριστή-
ριον, καρπὸν χειλέων ὁμολογούντων τὴν

δέξ, Κύριος ὁ Θεὸς ἡμῶν, ὁ προσφέρων καὶ προσφερό-
μενος καὶ τὴν θυσίαν προσδεχόμενος, πρόσδεξι καὶ
ἐκ χειρῶν ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμιάμα τοῦτο
εἰς ὁσμὴν εὐωδίας καὶ εἰς ἄφεσιν τῶν ἁμαρτιῶν
ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, χάριτι. Καὶ εὐθὺς
οἱ ψάλλται· Εὐχαριστοῦμέν σοι.

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Καὶ ὅτε μέλλει ὁ διάκονος τιθέναι εἰς τὸ παρα-
τράπεζον, λέγει ὁ ἱερεὺς,

Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ
ἡμῶν, εἰς τοὺς αἰῶνας.

- (1) Ὁ διάκονος. Μετὰ φόβου Θεοῦ προσ-
(2) ἔλθετε.

P. 37 Καὶ πάλιν, ὅτε ἐπαίρει τὸν δίσκον ἀπὸ τοῦ
παρατραπέζου, λέγει,

Κύριε, εὐλόγησον.

- (3) Ὁ ἱερεὺς λέγει,

Δόξα τῷ Θεῷ ἡμῶν, τῷ ἁγιάσαντι πάν-
τας ἡμᾶς.

- (4) Καὶ ὅταν ἀποθῇται αὐτὸν εἰς τὴν ἁγίαν τράπε-
ζαν, λέγει ὁ ἱερεὺς,

Εἴη τὸ ὄνομα Κυρίου εὐλογημένον εἰς
τοὺς αἰῶνας τῶν αἰώνων.

Λέγουσιν οἱ διάκονοι καὶ ὁ λαός,

- (5) Πλήρωσον τὸ στόμα ἡμῶν αἰνέσεως,
Κύριε, καὶ χαρᾶς ἔμπλησον τὰ χεῖλη ἡμῶν,
ὅπως ἀνυμνήσωμεν τὴν δόξαν σου.

Καὶ πάλιν·

SR Εὐχαριστοῦμέν σοι, Χριστέ, ὁ Θεὸς ἡμῶν,
ὅτι ἡξίωσας ἡμᾶς μετασχεῖν τοῦ σώματος
καὶ αἵματός σου, εἰς ἄφεσιν ἁμαρτιῶν καὶ
εἰς ζωὴν αἰώνιον· ἀκατακρίτους ἡμᾶς φύ-
λαξον, δεόμεθα, ὡς ἀγαθὸς καὶ φιλόανθρω-
πος.

Εὐχὴ θυμιάματος εἰς τὴν ἐσχάτην εἰσοδόν.

Εὐχαριστοῦμέν σοι τῷ Σωτῆρι τῶν ὅλων
Θεῷ, ἐπὶ πᾶσιν οἷς παρέσχου ἡμῖν ἀγαθοῖς,
καὶ ἐπὶ τῇ μεταλήψει τῶν ἁγίων καὶ

(1) P. Μετὰ φόβου Θεοῦ καὶ πίστεως καὶ ἀγάπης
προσέλθετε.

(2) P. adds ὁ λαός, Εὐλογημένος ὁ ἐρχόμενος ἐν
δυνάμει Κυρίου.

(3) P. thus Ὁ ἱερεὺς. Σῶσον ὁ Θεὸς τὸν λαόν

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Καὶ μετὰ τὸ πάντας μεταλαβεῖν ὁ ἱερεὺς λέγει
τὴν εὐχὴν τοῦ θυμιάματος μυστικῶς.

Εὐφρανας ἡμᾶς, ὁ Θεός, ἐν τῇ ἐνώσει σου,
καὶ σοὶ προσφέρομεν ὕμνον χαριστήριον,
καρπὸν χειλέων ὁμολογούντων τὴν χάριν
σου· σὺν τῷ θυμιάματι τούτῳ ἀναβήτω δὴ
πρὸς σέ, ὁ Θεός, καὶ μὴ ἀποστραφεῖ διὰ
κενῆς, ἀλλὰ χάρισαι ἡμῖν δι' αὐτοῦ τὴν
εὐωδίαν τοῦ παναγίου σου Πνεύματος· πλη-
ρωσον τὸ στόμα ἡμῶν ἀγαλλιάσεως, καὶ
τὰ χεῖλη αἰνέσεως, καὶ τὴν καρδίαν χαρᾶς
καὶ εὐφροσύνης, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παν-
αγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύ-
ματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

Καὶ ὁ διάκονος λέγει μεγαλοφώνως,

Εὐχαριστοῦμεν σοί, Χριστέ, ὁ Θεός.
Ὁρθοί, μεταλαβόντες τῶν θείων ἁγίων
ἀχράντων.

σου, καὶ εὐλόγησον τὴν κληρονομίαν σου.

Ὁ ἱερεὺς πάλιν. Δόξα.

(4) For αὐτὸν (αὐτὸ) P. reads τὸ ποτήριον.

(5) P. αἰνέσεώς σου and adds at the end ὅλην
τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου.

ROTULUS MESSANENSIS.

CODEX ROSSANENSIS.

χάριν σου· σὺν τῷ θυμιάματι τούτῳ ἀνα-
βήτω δὴ πρὸς σέ, ὁ Θεός, καὶ μὴ ἀποστρα-
φείῃ διὰ κενῆς, ἀλλὰ χάρισαι ἡμῖν δι' αὐτοῦ
τὴν εὐωδίαν τοῦ παναγίου σου Πνεύματος,
τὸ μύρον τὸ ἄχραντον καὶ ἀναφαίρετον·
πλήρωσον τὸ στόμα ἡμῶν αἰέσεως, καὶ τὰ
χείλη ἀγαλλιάσεως, καὶ τὴν καρδίαν χαρᾶς
καὶ εὐφροσύνης, ἐν Χριστῷ Ἰησοῦ τῷ
Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ
παναγίῳ σου Πνεύματι, νῦν καὶ ἀεί.

Ἀρχεται ὁ διάκονος εἰς τὴν εἴσοδον.

Δόξα σοι, δόξα σοι, δόξα σοι, Χριστὲ [100b]
βασιλεῦ, μονογενές, Λόγε τοῦ Πατρός, ὅτι
κατηξίωσας ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ
ἀναξίους δούλους σου ἐν ἀπολαύσει γενέ-
σθαι τῶν ἀχράντων σου μυστηρίων, εἰς
ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.
Δόξα σοι.

Καὶ ὅταν ποιῇ τὴν εἴσοδον, λέγει ὁ διάκονος,

Ἔτι καὶ ἔτι, διὰ παντὸς ἐν εἰρήνῃ τοῦ
Κυρίου δεηθῶμεν·

(1) Ὅρθοί, οἱ μεταλαβόντες τῶν ἁγίων,
ἀχράντων, καὶ ζωοποιῶν μυστηρίων ἐπὶ
ἀφέσει τῶν ἁμαρτιῶν ἡμῶν, δεηθῶμεν,

(2) Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν
ἁγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντὸς
πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰ-
ωνίου, εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου.

Τῆς παναγίας καὶ ὑπερευλογημένης δεσ-
ποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου
Μαρίας, μετὰ πάντων τῶν ἁγίων καὶ δικαίων
μνημονεύσαντες, ἑαυτοὺς τε καὶ ἀλλήλους
καί.

Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν
ἁγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντὸς
πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰ-
ωνίου, εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου
Πνεύματος, δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου,
εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ
ἀειπαρθένου Μαρίας· τοῦ ἁγίου Ἰωάννου
τοῦ ἐνδόξου προφήτου, προδρόμου καὶ βαπ-
τιστοῦ· τῶν θείων καὶ πανευφήμων ἀποστό-
λων, ἐνδόξων προφητῶν, ἀθλοφόρων καὶ [101]
μαρτύρων, μετὰ πάντων τῶν ἁγίων καὶ

(1) In the margin ἄλλο. Ἔτι καὶ ἔτι καὶ διὰ
παντὸς ἐν εἰρήνῃ.

(2) Πνεύματος δεηθῶμεν in the margin.

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ἀχράντων σου μυστηρίων, καὶ προσφέρ-
ομέν σοι τὸ θυμίαμα τοῦτο, δεόμενοι,
φύλαξον ὑπὸ τὴν σκέπην τῶν πτερύγων
σου, καὶ καταξίωσον ἡμᾶς μέχρι τῆς ἐσχά-
της ἡμῶν ἀναπνοῆς μετέχειν τῶν ἁγιασμά-
των σου, εἰς ἁγιασμόν ψυχῶν καὶ σωμά-
των, εἰς βασιλείας οὐρανῶν κληρονομίαν·
ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν, ὁ Θεός, καὶ σοὶ
τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπο-
μεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι.

Καὶ ἄρχεται ὁ ἀρχιδιάκονος ἐν τῇ εἰσόδῳ.

Δόξα σοι, δόξα σοι, δόξα σοι, Χριστὲ
βασιλεῦ, μονογενές, Δόγε τοῦ Πατρός, ὅτι
κατηξίωσας ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ
ἀναξίους δούλους σου ἐν ἀπολαύσει γενέ-
σθαι τῶν ἀχράντων σου μυστηρίων, εἰς
ἄφεςιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.
Δόξα σοι.

Καὶ ὅταν ποιήσῃ τὴν εἰσοδὸν, ἄρχεται λέγειν
ὁ διάκονος οὕτως·

Ἔτι καὶ ἔτι καὶ διὰ παντός ἐν εἰρήνῃ τοῦ
Κυρίου δεηθῶμεν.

Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν
ἁγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντός
πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰω-
νίου, εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου
Πνεύματος, δεηθῶμεν.

(1)

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου,
εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ
ἀειπαρθένου Μαρίας, τοῦ ἁγίου Ἰωάννου
τοῦ ἐνδόξου προφήτου, προδρόμου καὶ βαπ-
τιστοῦ, τῶν θείων καὶ πανευφύμων ἀπο-

(1) For τοῦ ἁγίου Ἰωάννου... ἀποστόλων P. prints καὶ πάντων τῶν ἁγίων τῶν ὁπ' αἰῶνός σοι εὐαρεστη-
σάντων.

ROTULUS MESSANENSIS.

Καὶ εὐχεται ὁ ἱερεὺς.

- (1) Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον
(2) εὐσπλαγχίαν συγκαταβὰς τῇ ἀσθενείᾳ τῶν
(3) δούλων σου καὶ καταξιώσας ἡμᾶς ταύτης
(4) τῆς ἐπουρανίου σου τραπέζης, μὴ κατα-
(5) κρίνης ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῇ
(6) μεταλήψει τῶν ζωοποιῶν καὶ ἀχράντων σου
(7) μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθέ,
(8) ἐν ἁγιασμῷ, ἵνα ἅξιοι γενόμενοι τοῦ πανα-
(9) γίου σου Πνεύματος εὐρωμεν μερίδα καὶ
(10) κληρὸν μετὰ πάντων τῶν ἁγίων τῶν ἀπ'
(11) αἰῶνός σοι εὐαρεστησάντων,

- (12) Ὅτι ἡυλόγηται καὶ ἡγίασται καὶ δεδό-
(13) ξασται τὸ πάντιμον.

Εἰρήνῃ πᾶσιν.

- (14) Ὁ ἀρχιεπίσκοπος. Τὰς κεφαλὰς ὑμῶν.
(15) Ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ἔφιδε
(16) ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς αὐχένας
(17) ἐκλίναμεν· ἔκτεινον τὴν χεῖρά σου τὴν
(18) κραταιὰν καὶ πλήρη εὐλογιῶν, καὶ εὐλόγη-
(19) σον τὸν λαόν σου καὶ διαφύλαξον τὴν κλη-
(20) ρονομίαν σου, ἵνα αἰεὶ καὶ διὰ παντός δοξάζω-

- (1) ἡμῶν interlined after ἀσθενεία.
(2) μετόχους γενέσθαι interlined after ταύτης.
(3) καὶ μυστικοῦ interlined before τραπέζης.
(4) καὶ ἀναξίους ἐρχομένους in the margin
before ἐπὶ.
(5) ἐπουρανίων added in the margin after τῶν.
(6) αὐτοῦ added in the margin after ἁγιασμῷ.
(7) Added in the margin ἐν τῷ φωτὶ τοῦ προσ-
ώπου σου, διὰ τῶν οἰκτιρῶν τοῦ μονογενοῦς σου
Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ
Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος.
(8) καὶ μεγαλοπρεπές, ἅγιον in the margin.
(9) καὶ κλίνων ὁ ἱερεὺς in the margin.
(10) ἑαυτῶν interlined before αὐχένας.
(11) ἐπὶ σωτηρίᾳ τοῦ γένους τῶν ἀνθρώπων
added in the margin after ἔκτεινον.

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δικαίων μνημονεύσαιτες, ἑαυτοὺς καὶ ἀλ-
λήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν
Χριστῷ.

Καὶ τοῦ διακόνου ταῦτα λέγοντος ὁ ἱερεὺς
ἐπεύχεται,

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον
εὐσπλαγχίαν συγκαταβὰς τῇ ἀσθενείᾳ
τῶν δούλων σου καὶ καταξιώσας ἡμᾶς
μετασχεῖν ταύτης τῆς ἐπουρανίου τραπέζης,
μὴ κατακρίνης ἡμᾶς, Δέσποτα, τοὺς ἁμαρ-
τωλοὺς ἐπὶ τῇ μεταλήψει τῶν ἀχράντων σου
μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθέ,
ἐν ἁγιασμῷ, ἵνα ἅξιοι γενόμενοι τοῦ παν-
αγίου σου Πνεύματος εὐρωμεν μέρος καὶ
κληρὸν μετὰ πάντων τῶν ἁγίων τῶν ἀπ'
αἰῶνός σοι εὐαρεστησάντων, ἐν τῷ φωτὶ
τοῦ προσώπου σου, διὰ τῶν οἰκτιρῶν τοῦ
μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ
καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ
εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ [101 b]
καὶ ζωοποιῷ σου Πνεύματι, νῦν.

Ἐκφώνως. Ὅτι ἡυλόγηται καὶ ἡγίασται
καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλο-
πρεπές ἅγιον ὄνομά σου, τοῦ Πατρὸς
καί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς,

Ὁ ἱερεὺς ἐπεύχεται.

Ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ἔφιδε
ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς αὐχένας
ἐκλίναμεν· καὶ ἔκτεινον τὴν χεῖρά σου τὴν
κραταιὰν, τὴν πλήρη εὐλογιῶν, καὶ εὐλόγη-
σον τὸν λαόν σου, καὶ διαφύλαξον τὴν κλη-
ρονομίαν σου, ἵνα αἰεὶ καὶ διὰ παντός δοξά-

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στόλων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλή-
λους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ
τῷ Θεῷ παραθώμεθα.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς εὐχεται·

SR-
SA

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(1)

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον
φιλανθρωπίαν συγκαταβὰς τῇ ἀσθενείᾳ τῶν
δούλων σου, καὶ καταξιώσας ἡμᾶς μετα-
σχεῖν ταύτης τῆς ἐπουρανίου σου τραπέζης,
μὴ κατακρίνης ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ
τῇ μεταλήψει τῶν ἀχράντων μυστηρίων,
ἀλλὰ φύλαξον ἡμᾶς, ἀγαθέ, ἐν ἀγιασμῷ
τοῦ ἁγίου σου Πνεύματος, ἵνα ἅγιοι γενό-
μενοι εὐρωμεν μέρος καὶ κληρονομίαν
μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰώνος
σοι εὐαρεστησάντων, ἐν τῷ φωτὶ τοῦ προσ-
ώπου σου, διὰ τῶν οἰκτιρμῶν τοῦ μονογε-
νοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ
εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ
καὶ ζωοποιῷ σου Πνεύματι· ὅτι εὐλόγηται
καὶ δεδύξασται τὸ πάντιμον καὶ μεγαλοπρε-
πὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ
καὶ τοῦ ἁγίου Πνεύματος.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ.

(2)

Ὁ ἱερεὺς.

Ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ἐπιδε
ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς αὐχένας
ἐκλίναμεν· ἔκτεινον τὴν χεῖρά σου τὴν
κραταίαν καὶ πλήρη εὐλογιῶν, καὶ εὐλόγη-
σον τὸν λαόν σου· διαφύλαξον τὴν κληρο-
νομίαν σου, ἵνα αἰεὶ καὶ διὰ παντὸς δοξά-

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Ὁ ἱερεὺς τὴν εὐχὴν ταύτην ἡσυχῶς·

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον εὐ-
σπλαγχνίαν συγκαταβὰς τῇ ἀσθενείᾳ τῶν
δούλων σου, καὶ καταξιώσας ἡμᾶς μετασχεῖν
ταύτης τῆς ἐπουρανίου τραπέζης, μὴ κατα-
κρίνης ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῇ μετα-
λήψει τῶν ἀχράντων σου μυστηρίων, ἀλλὰ
φύλαξον ἡμᾶς, ἀγαθέ, ἐν ἀγιασμῷ, ἵνα
ἅγιοι γενόμενοι τοῦ παναγίου σου Πνεύ-
ματος εὐρωμεν μέρος καὶ κληρὸν μετὰ
πάντων τῶν ἁγίων τῶν ἀπ' αἰώνος σοι
εὐαρεστησάντων, ἐν τῷ φωτὶ τοῦ προσώπου
σου, διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς
σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς
εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ
ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ
αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς ἐκφωνεῖ μεγαλοφώνως·

Ὅτι εὐλόγηται καὶ ἡγιάσται καὶ δεδό-
ξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά
σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ
ἁγίου Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

Εἰρήνη πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ
κλίνωμεν.

Ὁ δὲ ἱερεὺς τὴν εὐχὴν ταύτην.

Ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ἐπιδε
ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς ἑαυτῶν
αὐχένας ἐκλίναμεν· καὶ ἔκτεινον τὴν χεῖρά
σου τὴν κραταίαν, τὴν πλήρη εὐλογιῶν, καὶ
εὐλόγησον τὸν λαόν σου· διαφύλαξον τὴν
κληρονομίαν σου, ἵνα αἰεὶ καὶ διὰ παντὸς

(1) P. om. σου. (2) See n. (2) above, p. 309.

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- (1) μέν σε, τὸν μόνον ζῶντα καὶ ἀληθινὸν ἡμῶν
Θεόν, τὴν ἁγίαν καὶ ὁμοούσιον Τριάδα,
Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα·

Ἐκφώνως. Σοὶ γὰρ πρέπει καὶ ἐποφεί-
λεται παρὰ πάντων ἡμῶν πᾶσα δοξολογία,
τιμὴ, προσκύνησις καὶ εὐχαριστία, τῷ
Πατρὶ καὶ τῷ Υἱῷ.

- (a) Ὁ ἀρχιδιάκονος. Ἐν εἰρήνῃ Χριστοῦ πο-
ρευθῶμεν.

Ὁ λαός. Ἐν ὀνόματι Κυρίου. Κύριε,
εὐλόγησον.

Καὶ εὐχεται ὁ ἱερεὺς, προσέχων τῷ λαῷ,

- (2) Ὁ εὐλογῶν.

(1) καὶ προσκυνητὴν added in the margin
before Τριάδα.

(a) Compare Chrysostom Hom. in eos qui
Pascha jejulant i. p. 614: Καὶ τῆς συνόδου ταύ-
της ἀπολύων ὑμᾶς (ὁ διάκονος), τοῦτο ὑμῶν ἐπεύχε-
ται λέγων, Πορεύεσθε ἐν εἰρήνῃ.

(2) εὐλογῶν is in a strange hand, and may
be on an erasure.

(3) In the margin, in another hand. ὁ λαός.
ἐν ὀνόματι.

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ζωμέν σε, τὸν μόνον ζῶντα καὶ ἀληθινὸν
Θεὸν ἡμῶν, τὴν ἁγίαν καὶ ὁμοούσιον Τρι-
άδα, Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα·

Ἐκφώνως. Σοὶ γὰρ πρέπει καὶ ἐποφεί-
λεται παρὰ πάντων ἡμῶν πᾶσα δοξολογία,
τιμὴ, καὶ προσκύνησις καὶ εὐχαριστία, τῷ
Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύ-
ματι, νῦν.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλ-
λωμεν.

Πάλιν λέγει, Ἐν εἰρήνῃ Χριστοῦ πορευ-
θῶμεν.

Ὁ ἱερεὺς λέγει εὐχὴν ὀπισθάμβωνον τοῦ ἁγίου
Ἰακώβου.

Εὐχαῖς καὶ πρεσβείαις τῆς παναγίας
ἀχράντου δεσποίνης ἡμῶν, θεοτόκου καὶ
ἀειπαρθένου Μαρίας· τοῦ ἁγίου Ἰωάννου
τοῦ ἐνδόξου προφήτου, προδρόμου καὶ βαπ-
τιστοῦ· τοῦ ἁγίου Στεφάνου τοῦ πρωτο-
διακόνου καὶ πρωτομάρτυρος· τῶν ἁγίων
ἀποστόλων, ἐνδόξων προφητῶν, καὶ ἀθλο-
φόρων μαρτύρων, καὶ πάντων τῶν ἁγίων·
Χριστός, ὁ ἀληθινὸς Θεὸς ἡμῶν, διὰ τῆς
μεταλήψεως τῶν ἀχράντων αὐτοῦ μυστη-
ρίων πάντας ἡμᾶς εὐλογήσει, ἐν εἰρήνῃ καὶ
ἀγάπῃ ἀγιάσει καὶ διαφυλάξει καὶ τῆς
ἐπουρανίου βασιλείας ἀξίους ἀναδείξει, καὶ
ἐλεήσει τὸν κόσμον αὐτοῦ, νῦν καὶ αἰεὶ, καὶ
εἰς τοὺς.

Εὐχὴ ἄλλη ὀπισθάμβωνος.

Δέσποτα Κύριε, Ἰησοῦ Χριστέ, ὁ Σωτὴρ
ἡμῶν, ὁ καταξιώσας ἡμᾶς τῆς σῆς δόξης
κοινωνοὺς γενέσθαι διὰ τῆς τῶν ἁγίων σου
μυστηρίων ζωοποιοῦ μεταλήψεως, δι' ὧν
τοῦ θανάτου σου καὶ τῆς ἀναστάσεως τὸν

[102]

(a)

(3)

[102 b]

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ζωμέν σε, τὸν μόνον ζῶντα καὶ ἀληθινὸν
Θεὸν ἡμῶν, τὴν ἀγίαν καὶ ὁμοούσιον Τριάδα,
Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, νῦν
καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας·

P. 40 Ἐκφώνησις. Σοὶ γὰρ πρέπει καὶ ἐποφεί-
λεται ἡ παρὰ πάντων ἡμῶν δοξολογία, τιμὴ,
καὶ προσκύνησις καὶ εὐχαριστία, τῷ Πατρὶ
καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι, νῦν
καὶ αἰεὶ.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλλ-
ωμεν.

Καὶ πάλιν λέγει,

(a) Ἐν εἰρήνῃ Χριστοῦ πορευθῶμεν.

Ὁ λαός. Ἐν ὀνόματι Κυρίου. Κίριε,
εὐλόγησον.

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δοξάζωμέν σε, τὸν μόνον ζῶντα καὶ ἀλη-
θινὸν Θεὸν ἡμῶν, τὴν ἀγίαν καὶ ὁμοού-
σιον Τριάδα, Πατέρα, Υἱὸν καὶ ἅγιον
Πνεῦμα·

Ἐκφώνησις. Σοὶ γὰρ πρέπει καὶ ἐποφεί-
λεται ἡ παρὰ πάντων ἡμῶν πᾶσα δοξολο-
γία, τιμὴ, προσκύνησις, καὶ εὐχαριστία, τῷ
Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι,
νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

Ὁ διάκονος λέγει. Ἐν εἰρήνῃ καὶ ἀγάπῃ
Χριστοῦ τοῦ Θεοῦ ἡμῶν πορευθῶμεν.

Ὁ ἱερεὺς τὴν ὀπισθάμβωνον εὐχὴν μεγαλο-
φώνως.

(a) Ὁ θυσίαν αἰνέσεως καὶ λατρείαν ἐπά-
ρεστον, τὴν λογικὴν καὶ ἀναίμακτον, δεχό-
μενος παρὰ τῶν ἐπικαλουμένων σε ἐν ὅλῃ
καρδίᾳ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ ἅμους τοῦ
Θεοῦ καὶ Υἱός, ὁ αἴρων τὴν ἁμαρτίαν τοῦ
κόσμου, ὁ μόσχος ὁ ἄμωμος, ὁ μὴ δεξάμενος
ἁμαρτίας ζυγὸν καὶ τυθεὶς δι' ἡμᾶς ἐκόν,
ὁ μελιζόμενος καὶ μὴ διαιρούμενος, ὁ
ἐσθιόμενος καὶ μὴ δαπανώμενος, τοὺς δὲ
ἐσθιόντας ἀγιάζων· ὁ καὶ τῇ παρουσίᾳ
ἡμέρᾳ καταξιώσας ἑορτάσαι τῶν φρικτῶν
μυστηρίων τοῦ ἀγίου σώματος καὶ τοῦ
τιμίου σου αἵματος, αὐτὸς ὡς ἐλεήμων καὶ
οἰκτίρμων, μακρόθυμος καὶ πολυέλεος, τή-
ρησον ἡμᾶς καὶ τοὺς δούλους σου τοὺς
διακόνους καὶ πάντα τὸν λαόν σου, ἐν τῷ
σῷ ἁγιασμῷ· τῷ βασιλεῖ ἡμῶν νίκας δώρη-
σαι, τοὺς ἐν αἰχμαλωσίᾳ ὄντας ἀδελφούς
ἡμῶν ἀνάρρυσαι, τοὺς ἐν ἀσθενείᾳ ἐπίσκε-
ψαι, τοὺς ἐν κινδύνῳ θαλάσσης κυβέερ-
νησαι, καὶ πᾶσι τοῖς δεομένοις τῆς σῆς
βοηθείας ἐπάκουσον. Ὅτι σὺ εἶ ὁ δωτήρ

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τύπον τελεῖν παρέδωκας ἡμῖν· δι' αὐτῶν
 ἡμᾶς ἐν τῷ ἁγιασμῷ σου διαφύλαξον,
 μεμνημένους τῆς σῆς χάριτος διὰ παντός
 καὶ σοὶ ζῶντας τῷ ὑπὲρ ἡμῶν ἀποθανόντι
 καὶ ἐγερθέντι· τοῖς συλλειτουργήσασιν
 ἡμῖν καὶ τοῖς θείοις σου μυστηρίοις διακο-
 νήσασι βαθμὸν ἀγαθὸν περιποιήσαι καὶ
 πολλὴν παῖρρησιν τὴν ἐπὶ τοῦ φοβεροῦ
 σου βήματος· εἰρήνην τῷ κόσμῳ σου δώρη-
 σαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς
 βασιλεῦσιν ἡμῶν καὶ παντὶ τῷ λαῷ σου· σὺ
 γὰρ εἶ ὁ ἀληθινὸς Θεὸς ἡμῶν καὶ ζωὴ αἰῶ-
 νιος, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ
 Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν.

[103]

Λέγει ὁ διάκονος,

Ἀπὸ δόξης εἰς δόξαν πορευόμενοι, σὲ
 ὑμνοῦμεν, τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν.
 Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι
 καὶ νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

Σὲ ὑμνοῦμεν, τὸν Σωτῆρα τῶν ψυχῶν
 ἡμῶν.

Ὁ ἱερεὺς λέγει εὐχὴν ἀπὸ τοῦ θυσιαστηρίου
 ἕως τοῦ διακονικοῦ.

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι, καὶ
 πᾶσαν τὴν ἐν τῷ ναῷ σου πληρώσαντες
 θεῖαν λειτουργίαν, καὶ νῦν δεόμεθά σου,
 Κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας
 ἀξιώσον ἡμᾶς· ὀρθοτόμησον ἡμῶν τὴν
 ὁδόν, ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, τοὺς
 πάντας ἐλέησον καὶ τῆς ἐπουρανίου σου
 βασιλείας ἀξίους ἀνάδειξον, ἐν Χριστῷ
 Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ σοὶ πρέπει
 δόξα, τιμὴ, κράτος, ᾧα τῷ παναγίῳ Πνεύ-
 ματι, νῦν.

[103 b]

(1) Εἰς τὸ διακονικὸν λέγει ὁ ἀρχιδιάκονος,
 Τοῦ Κυρίου δεηθῶμεν.
 Ὁ ἱερεὺς.

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι,
 καὶ πᾶσαν τὴν ἐν τῷ ναῷ σου πληρώσαντες
 θεῖαν λειτουργίαν, καὶ νῦν δεόμεθά σου,
 Κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας
 ἀξιώσον ἡμᾶς· ὀρθοτόμησον ἡμῶν τὴν
 ὁδόν, ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, τοὺς
 πάντας ἐλέησον καὶ τῆς ἐπουρανίου βασι-
 λείας ἀξίους ἀνάδειξον, ἐν Χριστῷ Ἰησοῦ
 τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ καὶ
 δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ
 καὶ ζωοποιῷ σου Πνεύματι, νῦν.

(1) εὐχὴ ὀπισθάμβωνος ἐν τῷ διακονικῷ in the margin.

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τῶν ἀγαθῶν δωρημάτων, Χριστέ ὁ Θεὸς
 ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν
 σὺν τῷ ἀνάρχῳ σου Πατρὶ καὶ τῷ παν-
 αγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύ-
 ματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν
 αἰώνων. Ἀμήν.

Εὐχὴ ἀπολυτική, λεγομένη παρὰ τοῦ διακόνου.

Ἀπὸ δόξης εἰς δόξαν πορευόμενοι, σὲ
ἱμνοῦμεν, τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν.
Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι,
νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας.

Σὲ ὑμνοῦμεν, τὸν Σωτῆρα τῶν ψυχῶν
ἡμῶν.

Ὁ ἱερεὺς λέγει εὐχὴν ἀπὸ τοῦ θυσιαστηρίου
μέχρι τοῦ σκενοφυλακίου.

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι,
καὶ πᾶσαν τὴν ἐν τῷ ναφ σου πληρώσαντες
θεῖαν λειτουργίαν, καὶ νῦν δεόμεθά σου,
Κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας
ἀξίωσον ἡμᾶς ὀρθοτόμησον τὴν ὁδὸν
ἡμῶν, ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, καὶ
τῆς ἐπουρανίου βασιλείας ἀξίωσον, ἐν
Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ
εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ
καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί.

Ὁ διάκονος. Ἐπὶ τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς εὐχὴν ἐν τῷ σκευοφυλακίῳ μυστικῇν.

Ἔκ δυνάμεως εἰς δύναμιν πορευόμενοι,
καὶ πᾶσαν τὴν ἐν τῷ ναῷ σου πληρώσαντες
θεῖαν λειτουργίαν, καὶ ἀπὸ σοῦ καὶ εἰς
σὲ καὶ πρὸς σὲ καταφεύγοντες, ὑπὸ σοῦ
ἀγιαζόμεθα, Κύριε ὁ Θεὸς ἡμῶν· καὶ νῦν
δεόμεθά σου, τελείας φιλανθρωπίας ἀξίω-
σον ἡμᾶς· ὀρθοτόμησον ἡμῶν τὴν ζωὴν
ὡσαύτως καὶ τὴν ὁδὸν τῆς ἀναστάσεως τοῦ
Κυρίου, ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου,
τοὺς πάντας ἐλέησον, καὶ τῆς ἐπουρανοῦ
σου βασιλείας ἀξίους ἀνάδειξον, ἐν Χριστῷ
Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς
εἶ καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ
ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ
ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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Εὐχή ἄλλη. Σὺ εἶ ὁ ἄρτος τῆς ζωῆς καὶ ἡ πηγὴ τῆς ἀθανασίας καὶ δοτὴρ πάντων τῶν αἰωνίων ἀγαθῶν, Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν· ἐν σοὶ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν.

Ὁ διάκονος λέγει ἐν τῷ διακονικῷ,

Ἐτι καὶ ἔτι διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ὁ ἱερεὺς λέγει εὐχὴν ἐν τῷ διακονικῷ μετὰ τὴν ἀπολύειν.

Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἁγιασμὸν ἐν τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ· δὸς ἡμῖν καὶ τὴν χάριν τοῦ Πνεύματός σου τοῦ ἀγαθοῦ, καὶ φύλαξον ἡμᾶς ἀμώμους ἐν τῇ πίστει, καὶ ὁδήγησον ἡμᾶς εἰς τελείαν νιοθεσίαν καὶ ἀπολύτρωσιν, καὶ εἰς τὰς αἰωνίους μελ-
[104] λούσας ἀπολαύσεις· σὺ γὰρ εἶ ὁ ἁγιασμὸς καὶ φωτισμὸς ἡμῶν, ὁ Θεός, καὶ ὁ μονογε-
νὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανά-
γιον, νῦν καὶ ἀεί, καὶ εἰς τοὺς.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ διαφυ-
λαχθώμεν.

Ὁ ἱερεὺς. Εὐλόγῃται ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιάζων ἡμᾶς διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ἀχράντων αὐτοῦ μυστηρίων, νῦν καὶ ἀεί, καὶ εἰς τοὺς.

Εὐχή ἄλλη τελευταία.

Ὁ Κύριος εὐλογήσει καὶ ἁγιάσει καὶ

Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Καὶ λέγουσιν οἱ διάκονοι, Κύριε, εὐλόγη-
σον.

Καὶ εὐχεῖται ὁ ἱερεὺς.

- (1) Εὐλόγῃται ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιά-
ζων καὶ διατηρῶν τὴν ζωὴν πάντων ἡμῶν,
διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ἀχράν-
των καὶ ἀθανάτων καὶ [ζωοποιῶν καὶ
φρικ]τῶν αὐτοῦ μυστηρίων, ὁ ὢν [εὐλογη-
τὸς εἰς τοὺς αἰῶνας] τῶν αἰώνων. Ἀμήν.

(1) καὶ διαφυλάττων καὶ σκέπων καὶ εἰρηνεύων (?) ἐν ἀγάπῃ added in the margin and interlined.

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Ὁ διάκονος. Ἐπι καὶ ἔτι καὶ διὰ παντὸς
ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Εὐχὴ λεγομένη ἐν τῷ σκευοφυλακίῳ μετὰ τὴν
ἀπόλυσιν.

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Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἁγιασμόν ἐν
τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ
τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ
Κυρίου δὲ ἡμῶν, Ἰησοῦ Χριστοῦ· δὸς ἡμῖν
καὶ τὴν χάριν τοῦ Πνεύματός σου τοῦ
ἀγαθοῦ, καὶ φύλαξον ἡμᾶς ἀμώμους ἐν
τῇ πίστει. ὁδήγησον ἡμᾶς εἰς τελείαν
υἰοθεσίαν καὶ ἀπολύτρωσιν, καὶ εἰς τὰς
μελλούσας αἰωνίους ἀπολαύσεις· σὺ γὰρ
εἶ ὁ ἁγιασμός καὶ φωτισμός ἡμῶν, ὁ Θεός,
καὶ ὁ μονογενής σου Υἱός, καὶ τὸ Πνεῦμά
σου τὸ πατάγιον, νῦν καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ διαφυ-
λάχθωμεν.

(1) Ὁ ἱερεὺς. Ἡὐλόγηται ὁ Θεός, ὁ εὐλο-
γῶν καὶ ἁγιάζων διὰ τῆς μεταλήψεως
τῶν ἁγίων καὶ ἀχράντων μυστηρίων, νῦν
καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

Ὁ ἱερεὺς τὸ Εἰρήνῃ πᾶσιν ἡσέχως ἐν ἑαυτῷ.

Εὐλόγηται ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιά-
ζων καὶ διαφυλάττων καὶ σκέπων καὶ
φρουρῶν καὶ διατηρῶν ἐν εἰρήνῃ καὶ ἀγάπῃ
τὴν ζωὴν πάντων ἡμῶν διὰ τῆς μεταλή-
ψεως τῶν ἁγίων, ἀχράντων καὶ ζωοποιῶν
τοῦ Χριστοῦ μυστηρίων, ὧν μεταλαβεῖν
ἠξιώθημεν, καὶ ἀναπαύσει πᾶσαν ψυχὴν
χριστιανὴν προλαβοῦσαν μετὰ ἁγίων καὶ
δικαίων, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογημένος
εἰς τοὺς αἰῶνας. Ἀμήν.

(1) P. τῶν ἁγίων καὶ ζωοποιῶν καὶ ἀχράντων.

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φυλάξει πάντας ἡμᾶς διὰ τῆς μεταλήψεως
 τῶν ἀχράντων αὐτοῦ μυστηρίων, τῇ αὐτοῦ
 χάριτι καὶ φιλανθρωπίᾳ, πάντοτε, νῦν καὶ
 αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[The roll is ragged at the end. I have filled up the few gaps by words existing in the time of Monaldinius, partly supplemented from conjecture by Matrangas.]

* * * *

(a) The MS. has *ἐλαιον* for *ἐλεος*. This will help to explain the confusion between *ἐλεον*,

εἰρήνην, *θυσίαν αἰνέσεως* and *ἐλεον εἰρήνης*, *θυσίαν αἰνέσεως* and *ἐλαιον εἰρήνης*, *θυσίαν αἰνέσεως*.

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Εὐχὴ ὀπισθὰ μβωνος λεγομένη τὰς κυριακάς τῆς
ἀγίας τεσσαρακοστῆς.

Κύριε ὁ Θεὸς ἡμῶν, εὖσπλαγχνε καὶ πολ-
υέλεε, ὁ διὰ τῆς ἀγίας σου νηστείας ὁδὸν
σωτηρίας ἡμῶν ὑποδείξας, ὁ τὴν μετάνοιαν
καὶ τὴν ταπεινοφροσύνην ὡς θυμίαμα δεχό-
μενος, ὁ διὰ νηστείας καὶ μετανοίας τὴν
κατὰ τῶν Νινευιτῶν ἀπόφασιν ἀναβαλλό-
μενος, καὶ τούτους νεκρωθέντας τῇ ἁμαρ-
τίᾳ διὰ μετανοίας καὶ φιланθρωπίας ζωο-
ποιήσας, ὁ χαρὰν ἐν οὐρανοῖς ἐργαζόμενος
ἐπὶ ἐνὶ μετανοοῦντι, ὁ ἐλεήμων καὶ τοὺς
ἐλεήμονας ἐλεῶν, οἰκτείρων καθὼς οἰκτεῖρει
πατὴρ υἱούς· διὰ νηστείας καὶ προσευχῆς
στόματα λεόντων ἐν λάκκῳ ἐχαλίνωσας, διὰ
νηστείας καὶ προσεδρείας τὸ πρόσωπον
Μωϋσέως ἐδόξασας, διὰ νηστείας καὶ παρ-
θενίας ἄρματι πυρίνῳ Ἡλίαν ἀνέλαβες, διὰ
νηστείας καὶ μετανοίας τὸν τελώνην ἐδι-
καίωσας, διὰ νηστείας καὶ δακρύων τὴν
πόρνην ἐκάθηρας, ἔλεος γὰρ κατακαυ-
χᾶται κρίσεως· αὐτὸς καὶ νῦν, Δέσποτα,
ἴασαι τὰ συντρίμματα τῶν καρδιῶν ἡμῶν,
καὶ ῥῦσαι ἡμᾶς ἀπὸ τῆς φοβεράς καὶ
ἀνεξιχνιάστου καὶ φρικτῆς ἡμέρας τῆς κρί-
σεως, καὶ ἐλέησον τοὺς δούλους σου, καὶ
μνημόνευσον, ὡς ἀγαθὸς καὶ φιλάνθρωπος,
τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ
διακονίας καὶ παντὸς ἱερατικοῦ τάγματος,
καὶ τῶν φιλοχρίστων ἡμῶν βασιλέων, καὶ τοῦ
πιστοτάτου λαοῦ· μόνος γὰρ εἰ ἀγαθὸς καὶ ἐν-
λογητὸς εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(12)

Εὐχὴ ἥντινα ποιεῖ ὁ ἱερεὺς πρὸς τὸν λαὸν ὅταν
μεταλαβείν μέλλωσιν.

Εὐχὴ ἱλασμοῦ.

Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ, τοῦ
ζώντος Θεοῦ, ἀμνὲ καὶ ποιμὴν, ὁ αἴρων τὴν

Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ τοῦ
ζώντος, ἀμνὲ καὶ ποιμὴν, ὁ αἴρων τὴν

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ἀμαρτίαν τοῦ κόσμου, ὁ τὸ δάνειον τοῖς δυσὶ
 χρεωφειλέταις χαρισάμενος, καὶ τῇ ἀμαρ-
 τωλῇ τὴν ἄφεσιν τῶν ἀμαρτιῶν αὐτῆς δοὺς,
 ὁ τὴν ἴασιν τῷ παραλυτικῷ ὠρησάμενος
 σὺν τῇ ἀφέσει τῶν ἀμαρτιῶν αὐτοῦ· ἄνες,
 ἄφες, συγχώρησον, ὁ Θεός, τὰ πλημμελή-
 ματα ἡμῶν, τὰ ἐκούσια, τὰ ἀκούσια, τὰ ἐν
 γνώσει, τὰ ἐν ἀγνοίᾳ, τὰ ἐν παραβάσει καὶ
 παρακοῇ γεγόμενα, ἃ οἶδε τὸ Πνεῦμά σου
 τὸ πανάγιον ὑπὲρ τοὺς δούλους σου· καὶ εἴ-
 τι τῶν ἐντολῶν σου ὡς ἄνθρωποι σάρκα φο-
 ροῦντες καὶ τὸν κόσμον τοῦτον οἰκοῦντες ἢ
 ἐκ τοῦ διαβόλου ἐπλανήθησαν, εἴτε ἐν λόγῳ
 (1) ἢ ἐν ἔργῳ, εἴτε ὑπὸ κατάραν ἱερέως ἢ τῷ
 ἰδίῳ ἀναθέματι ὑπέπεσαν, παρακαλῶ καὶ
 δέομαι τὴν ἄφατόν σου φιланθρωπίαν, τῷ
 μὲν λόγῳ λυθῆναι, συγχωρηθῆναι δὲ αὐτοῖς
 P. 42 καὶ τῷ ὅρκῳ καὶ τῷ ἰδίῳ ἀναθέματι κατὰ
 τὴν σὴν ἀγαθότητα. Ναί, Δέσποτα Κύριε,
 εἰσάκουσον τῆς δεήσεώς μου ὑπὲρ τῶν
 δούλων σου, καὶ πάριδε ὡς ἀμνηστικός
 τὰ ἐπταισμένα αὐτῶν ἅπαντα· συγχώρησον
 αὐτοῖς πᾶν πλημμέλημα ἐκούσιόν τε
 (2) καὶ ἀκούσιον· ἀπάλλαξον αὐτοὺς τῆς αἰω-
 νίου κολάσεως· σὺ γὰρ εἶ ὁ διὰ τῶν ἁγίων
 σου ἀποστόλων ἐντειλάμενος ἡμῖν λέγων
 ὅτι Ὅσα ἂν δῆσητε ἐπὶ τῆς γῆς, ἔσται
 δεδεμένα ἐν τοῖς οὐρανοῖς, καὶ ὅσα ἂν
 λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν
 τοῖς οὐρανοῖς· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν,
 Θεὸς τοῦ ἔλεειν καὶ σώζειν καὶ ἀφιέναι
 ἀμαρτίας δυνάμενος, καὶ πρέπει σοὶ ἡ
 δόξα σὺν τῷ ἀνάρχῳ Πατρὶ καὶ τῷ ζωοποιῷ
 Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας
 τῶν αἰώνων. Ἀμήν. Ἀμήν. Ἀμήν.

PARIS MANUSCRIPT 476.

ἀμαρτίαν τοῦ κόσμου, ὁ τὸ δάνειον χαρισά-
 μενος τοῖς δυσὶ χρεώσταις καὶ τῇ ἀμαρτωλῇ
 γυναικὶ δοὺς ἄφεσιν ἀμαρτιῶν, ὁ τὴν ἴασιν
 τῷ παραλυτικῷ ὠρησάμενος, σὺν τῇ ἀφέσει
 τῶν ἐαυτοῦ ἀμαρτιῶν· αὐτός, Δέσποτα, συγ-
 χώρησον τὰς ἀμαρτίας, τὰς ἀνομίας, τὰ πλημ-
 μελήματα, τὰ ἐκούσια, τὰ ἀκούσια, τὰ ἐν
 γνώσει, τὰ ἐν ἀγνοίᾳ, τὰ ἐν παραβάσει καὶ
 ἐν παρακοῇ γεγόμενα παρὰ τῶν δούλων σου·
 [καὶ εἴ τι] ὡς ἄνθρωποι ὄντες καὶ σάρκα
 φοροῦντες καὶ τὸν κόσμον οἰκοῦντες ἐπλα-
 νήθησαν, ἢ παρέβησαν, ἢ ἐπλημμέλησαν, ἢ
 λόγον ἱερέως κατεπάτησαν, εἴτε ὑπὸ κατάραν
 ἐγένοντο, εἴτε ἰδίῳ ἀναθέματι ὑπέπεσαν, ἢ
 βλασφημίᾳ τινὶ ἢ ὅρκῳ, ἢ ὑπωπιασμῷ καὶ
 μολυσμῷ σαρκὸς ἐγένοντο, αὐτός, ὡς ἀγαθὸς
 καὶ φιλάνθρωπος καὶ ἀμνηστικός Δεσπό-
 της, τούτους, Δέσποτα, λόγῳ λυθῆναι εὐδό-
 κησον, συγχωρῶν αὐτοῖς πάντα κατὰ τὸ
 μεγάλ σου ἔλεος. Ναί, Δέσποτα φιλάνθρωπε,
 ἐπάκουσόν μου δεομένου σου τῆς σῆς ἀγα-
 θότητος, καὶ παρίδε ὡς πολυέλεος τὰ πται-
 σματα αὐτῶν ἅπαντα, καὶ λύτρωσαι αὐτοὺς
 τῆς αἰωνίου κολάσεως· σὺ γὰρ εἶπας, Δέσ-
 ποτα, Ὁ ἐὰν δῆσητε ἐπὶ τῆς γῆς ἔσται δεδε-
 μένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν λύσητε
 ἔσται λελυμένον ἐν τοῖς οὐρανοῖς· διότι
 σὺ εἶ, Θεός, ἀναμάρτητος μόνος, καὶ σοὶ τὴν
 δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ
 καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ
 εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(1) P. omits ἱερέως and places ὑπέπεσαν after κατάραν.

(2) P. omits διὰ τῶν ἁγίων σου ἀποστόλων.

NOTES ON THE SYRIAC LITURGY
OF SAINT JAMES.

NOTES ON THE SYRIAC LITURGY OF SAINT JAMES.

[I have noted in the margin of the Liturgy, which has been printed above from the Paris MS. 2509, such passages as are found with more or less difference in detail in the Syriac Liturgy of S. James as given by Renaudot, Vol. II., and by Assemani ("Codex Liturgicus," Liber IV. pars secunda, tom. 5). These memoranda are interesting because there is great probability that the passages which are common to the Greek and the Syriac were in use before the great schism which ensued after the Council of Chalcedon (see Palmer, "Origines Liturgicae," I. p. 29). Bunsen, in the fourth volume of his work on "Hippolytus and his Age," printed the Greek which corresponded to the similar portions of the Syriac Liturgy (pages 333—357), and this was reprinted in the third volume of his "Analecta Ante-Nicaena." In both copies he illustrated his text by quotations from and references to a short letter written by James of Edessa, which is given by the elder Assemani in his "Bibl. Orient." (tom. I. 479), and was incorporated in an "Exposition" which was ascribed by the younger Assemani to John Maro, "the supposed father of the Maronites" (about 700). This exposition (Bunsen states) was written by Dionysius Barsalibaeus, a Syriac writer of the twelfth century. A Latin translation is given by the younger Assemani (*ut supra*) pp. 227—397.

I have contented myself in the following pages with giving Renaudot's translations of the passages in the Syriac corresponding to passages in the Greek. But I have added references to the pages of Assemani's "Codex Liturgicus," where these passages are illustrated or explained by James of Edessa, and an occasional quotation. I must premise that in the proanaphoral part, which is not ascribed to S. James in the Syriac, there is nothing in common with the Greek except the exclusion of the "hearers," the closing of the doors, and the reciting of the "Creed of Constantinople," which, however, is assigned to the 318 Fathers who met at Nicaea.

In prayers where there is considerable similarity between the Greek and Syriac, I have put any discrepancy in Renaudot's translation within square brackets.]

LITURGIA S. JACOBI APOSTOLI FRATRIS DOMINI.

See above,
p. 245
Renandot,
II. 29

Primum dicitur Oratio ante osculum pacis.

(1) Domine Deus noster, nos quamvis indignos [salute hac] dignos effice, amator hominum: ut ab omni dolo omnique [acceptatione personarum] mundati [salutemur invicem in osculo sancto et divino, constricti vinculo caritatis et pacis.]
(2) Per Dominum Deum et Salvatorem nostrum Jesum Christum, Filium tuum unigenitum, per quem et cum quo te decet gloria, honor et potestas, cum Spiritu tuo.

Populus. Amen.

(3) *Diaconus.* Stemus decenter et oremus, [gratias agamus, adoremus et laudemus agnum vivum Dei qui offertur super altare.]

* * * * *

Sacerdos. Qui solus Dominus misericors es, in eos qui coram altare tuo colla

inclinant mitte benedictiones tuas, tu qui in altis habitas et humilia respicis, benedicque [eos per gratiam, misericordiam et amorem erga homines Christi unigeniti Filii tui, per quem et cum quo te decet gloria, etc.]

Populus. Amen.

Sacerdos. Deus Pater, qui propter amorem tuum erga homines magnum et ineffabilem misisti Filium tuum in mundum, ut ovem errantem reduceret, ne avertas faciem tuam a nobis, dum sacrificium hoc spirituale et incruentum celebramus: non enim justitiae nostrae confidimus, sed misericordiae tuae. Deprecamur ergo et obsecramus clementiam tuam, ne in iudicium sit populo tuo Mysterium hoc, quod institutum nobis est ad salutem; sed ad veniam peccatorum, remissionem insipientiarum, et ad

(4)
p. 259
Ren. p. 30
(5)
(6)
(7)

(1) The Greek has τῆς ὥρας ταύτης.

(2) καὶ πάσης ὑποκρίσεως ἐνωθῶμεν ἀλλήλοις κ.τ.λ.

(3) This is not in the Greek.

(4) See the prayer 'Ο Θεός, ὁ διὰ πολλὴν καὶ ἀφάτον φιλανθρωπίαν, p. 259 [where insert the reference SR].

(5) Renandot notes that one MS. has (words corresponding to) *terribile et incruentum*, as in the Greek.

(6) τὸ οἰκονομηθὲν ἡμῶν.

(7) εἰς ἐξάλειψιν ἁμαρτιῶν, εἰς ἀνάνεωσιν ψυχῶν καὶ σωμάτων, εἰς εὐαρέστησιν σου.

gratias tibi referendas: per gratiam, misericordiam, et amorem erga homines unigeniti Filii tui, per quem et cum quo te decet gloria.

Populus. Amen.

(1) *Diaconus.* [Date pacem unusquisque
p. 265 proximo suo, in caritate et fide, quae Deo acceptae sint. Vade in pace, Sacerdos praeclare.] Stemus decenter orantes, stemus cum timore et tremore, stemus cum modestia et sanctitate: quia ecce oblatio infertur.....

* * * * *

(2) *Sacerdos elevat velum, et ter populum cruce
p. 267 signat, dicens:*

Caritas Patris, gratia Filii, et communicatio Spiritus sancti, sint cum omnibus nobis.

Populus. Amen.

(3) *Sacerdos.* Sursum corda.

Populus. Habemus ad Dominum.

Sacerdos. Gratias agamus Domino Deo nostro.

Populus. Dignum et justum est.

Sacerdos inclinatus. Vere dignum et justum est, decens et debitum, ut te laudemus, te benedicamus, te celebremus, te adoremus, tibi gratias agamus, tibi opifici omnis creaturae, visibilis aut invisibilis. *Et elevans vocem.* Quem laudant caelum et caeli caelorum, omnisque exercitus eorum, sol et luna et omne stellarum agmen, terra et maria et omnia quae in eis sunt: Jerusalem caelestis, Ecclesia primogenitorum descriptorum in caelis: Angeli, Archangeli, Principatus, Potestates, Throni, Dominationes, virtutes [caelestes, et mundo superiores exercitus caeli,] Cherubim quibus oculi multi, et Seraphim quibus alae sex, qui duabus alis tegunt facies suas et duabus pedes, duabusque alter ad alterum volitantes vocibus indeficientibus, et Theologia non conticescente, hymnum triumphalem magnificentissimae gloriae, voce canora concinunt, clamant, vociferantur et dicunt:

Populus. Sanctus, Sanctus, Sanctus

(1) Compare στῶμεν καλῶς κ.τ.λ. p. 265. [Bunsen ("Analecta Antenicana," III. p. 33) found engraved upon a consular diptych of the year 526 the Greek letters: Στομεν καλος | Στομεν ευλαβος | Στομεν μεταφοβου | προσχομεν τι αγια αναφορ | εν ιρινη τω θεω προσφοριεν | Ελεως ειρηνη | θυσια αινεσεως | η αγαπιτου θεου και πατρος | και η χαρις του κυριου και θεου | και σωτηρος ημων ιησου χριστου | εφ ημας.

The date of this writing is fixed in A.D. 783.]

(2) The Greek has no direction as to the veil. "Mensam discooperiunt, per hoc significantes portas caeli tunc aperiri." James of Edessa (Asse. p. 241). In Assemani p. 183 the rubric is

"anaphoram (velum) tremulo circumfert motu et dicit, Charitas ✠ Dei Patris." James here notes (l. c.) that the Alexandrine Fathers have not the *Caritas Dei* but "*Dominus vobiscum omnibus ante principium liturgiae.*" See pages 26, 27, 28 above. It would appear that the addition in the Messina Roll was contrary to the tradition of the Church.

(3) Assemani p. 184, "Sursum intellectus mentes et corda nostra."

(4) ἀρχαί τε καὶ ἐξουσίαι καὶ δυνάμεις φεβεραι.

(5) The Paris edition and 2509 had δοξολογίας. The three other MSS. θεολογίας.

Ren. p. 31

(5)

- (1) es, Domine Deus Sabaoth, pleni enim sunt caeli et terra, gloria, [honore et maiestate tua, Domine,] Hosanna in excelsis. Benedictus qui venit et qui venturus est in nomine Domini. Hosanna in excelsis.

p. 271 *Sacerdos inclinatus.* [Vere] sanctus es, Rex saeculorum et omnis sanctitatis largitor: sanctus etiam unigenitus Filius tuus, Dominus [Deus et Salvator] noster Jesus Christus: sanctus etiam Spiritus tuus Sanctus, qui scrutatur omnia, etiam profunda tua, Deus Pater. Sanctus enim es qui omnia continens, omnipotens, (3) terribilis, bonus, [cum unigenito Filio tuo,] (4) qui passionum particeps fuit, et maxime propter hominem figmentum tuum, quem e terra formasti, et concessisti illi delicias paradisi. Cum vero transgressus esset mandatum tuum, et cecidit, non neglexisti aut dereliquisti illum, O bone, (5) sed reduxisti illum, sicut pater summae

miserecordiae. Vocasti eum per legem, direxisti eum per Prophetas: denique Filium tuum unigenitum in mundum misisti, ut imaginem tuam renovaret; qui descendit, et incarnatus est de Spiritu Sancto et ex sancta genitrice Dei semperque virgine Maria, conversatusque est cum hominibus, et omnia ad generis nostri salutem instituit.

Et elevans vocem accipit Oblatam, et dicit:

Cum ergo suscepturus esset mortem voluntariam pro nobis peccatoribus, ipse immunis a peccato, in ea nocte qua tradendus erat pro vita et salute mundi, accepit panem in manus suas sanctas, immaculatas, et incontaminatas, et levatis oculis in caelum aspexit ad te, Deus Pater, et gratias agens, benedixit, ✠ sanctificavit, ✠ fregit, ✠ et dedit discipulis suis sanctis et apostolis, dicens: Accipite, manducate [ex eo vos omnes]: hoc est corpus meum, quod pro vobis et pro

p. 272

(6)

(7)

(1) Barsalibi (Assemani p. 346) represents the Syriac as *Fortis Sabaoth*.

(2) The Rossano MS. has *ὁ ἐλθὼν καὶ ἐρχόμενος*.

(3) Omnia continens = *παντοκράτωρ*.

(4) It will be seen that the Greek omits here the expression "cum unigenito Filio tuo," and so represents God the FATHER as *συμπαθὴς* (*ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν*). It omits also the expression *Deus et Salvator* as referring to our Lord: it has the words frequently elsewhere. Barsalibi (in Assemani, p. 348) draws attention to the former omission. According to Assemani he says: "Sciatis, charissimi, quod ex hac inclinatione nonnihil detraxerunt Dioscori sectatores, qui Domini nostri naturas confundunt, ac passiones ad Patrem retulerunt. Sic enim scripserunt 'sanctus enim es, omnitenens, omnipotens, terribilis,

bonus, is qui passionum es particeps.' Cum in antiquis emendatissimis codicibus legamus; 'terribilis, bonus, cum Filio tuo, is (sic) qui passionum particeps fuit.' Ubi passiones de Filio incarnato, non vero de Patre, qui passionum expers omnino est, praedicantur. Nos itaque cum S. Clemente, libro 8, dicimus, 'qui Patri passionem tribuit, cum deicidis Judaeis adscribendus est.'"

(5) For *reduxisti* the Greek has *ἐπαλθεύσας*.

(6) The Greek has *ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδελξας σοί, τῷ Θεῷ καὶ Πατρί*.

(7) Bunsen ("Analecta" iv. 181) draws attention to the prefix in Morel of the word *ἡμῖν* to *τοῖς αὐτοῦ μαθηταῖς καὶ ἀποστόλοις*. He conceived that it was added at an early date. We have seen that it is found nowhere except in the copy from which Morel's edition was printed.

(1) multis frangitur et datur, in remissionem peccatorum [et vitam aeternam]. Similiter etiam et calicem postquam coenaverunt, miscens vino et aqua, et gratias agens, ✠ benedixit, ✠ sanctificavit, ✠ et dedit iisdem discipulis et apostolis sanctis, dicens: Accipite, bibite ex eo vos omnes: hic est sanguis meus Testamenti novi, qui pro vobis et pro multis [fidelibus] effunditur et datur in remissionem peccatorum [et vitam aeternam].

p. 274

Ren. p. 32

Populus. Amen.

Sacerdos. Hoc facite in memoriam mei: quotiescumque enim manducabitis panem hunc et calicem istum bibetis, mortem meam annuntiabitis et resurrectionem meam confitebimini, donec veniam.

(2)

(3)

Populus. Mortis tuae, Domine, memoriam agimus, resurrectionem tuam confitemur, et adventum tuum secundum expectamus.....

* * * * *

(4)

(5)

Sacerdos. Memoriam igitur agimus, Domine, mortis et resurrectionis tuae e sepulchro post triduum, et ascensionis tuae in caelum, et sessionis tuae ad dexteram Dei Patris: rursumque adventus

tui secundi, terribilis et gloriosi, quo iudicaturus es orbem in iustitia, cum unumquemque remuneraturus es secundum opera sua. Offerimus tibi hoc sacrificium terribile et incruentum, ut non secundum peccata nostra agas nobiscum, Domine, neque secundum iniquitates nostras retribuas nobis: sed secundum mansuetudinem tuam et amorem tuum erga homines magnum et ineffabilem, dele peccata nostra, servorum nempe tuorum tibi supplicantium. Populus enim tuus et haereditas tua deprecatur te, [et per te et tecum Patrem tuum,] dicens:

(6)

Populus. Miserere, Deus Pater omnipotens, miserere nobis.

* * * * *

(7)

Sacerdos inclinatus dicit Invocationem Spiritus sancti.

Ren. p. 33

Miserere nobis, Deus Pater omnipotens, et mitte Spiritum tuum Sanctum, Dominum et vivificantem, qui tibi throno aequalis est, et Filio aequalis regno, consubstantialis et coaeternus; qui locutus est in Lege et Prophetis et Novo Testamento tuo; qui descendit in similitudine columbae super Dominum nostrum Jesum

p. 273

(1) The words *καὶ εἰς ζωὴν αἰώνιον* are found in the response of the deacons, in the Rossano MS. and Paris 2509.

(2) *τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου—ἄχρις οὗ ἂν ἔλθῃ.*

(3) This is in Paris 2509 and Morel.

(4) *μεμνημένοι οὖν κ.τ.λ.* "Huc tota Liturgia spectat, ut quae Christus pro nobis gessit commemoremus et dicamus." James of Edessa (l. c. p. 242).

(5) The Greek has *αὐτοῦ*. Thus the offering in the Greek is made to the FATHER: in the Syriac it is made to the SON.

(6) In the Greek the words found in 1 Cor. ii. 9, *ἃ ὁφθαλμοὶ οὐκ εἶδεν*, occur here. The Syriac does not contain the clause.

(7) The Syriac has a request to God to accept the intercession of the Virgin. It is not in the Greek here.

Christum, in Jordane flumine: qui descendit super Apostolos sanctos in similitudine linguarum ignis.

(1)

(2) *Populus.* Kyrie eleison *ter.*

(3)

Sacerdos. Ut adveniens efficiat panem istum [corpus vivificum, corpus salutare, corpus caeleste, corpus animabus et corporibus salutem praestans,] corpus Domini Dei et Salvatoris nostri Jesu Christi: in remissionem peccatorum et vitam aeternam accipientibus illud.

Populus. Amen.

(4)

Sacerdos. Et [mistum quod est in hoc calice] efficiat sanguinem Testamenti Novi, [sanguinem salutarem, sanguinem vivificum, sanguinem caelestem, sanguinem animabus et corporibus salutem praestantem, sanguinem Domini Dei et Salvatoris nostri Jesu Christi:] in remissionem peccatorum et vitam aeternam suscipientibus illum.

(5)

Populus. Amen.

Sacerdos. Ut sint [nobis et] omnibus qui ex illis accipient, [iisque communicabunt,] ad sanctitatem animarum et corporum, ad fructificationem operum bonorum, ad confirmationem Ecclesiae tuae

sanctae, quam super verae fidei petram fundasti, et portae inferi non praevalerunt adversus eam, cum liberaturus sis illam ab omnibus haeresibus et scandalis operantium iniquitates, usque ad consummationem saeculi: [per gratiam, misericordiam et amorem erga homines unigeniti Filii tui, per quem et cum quo te decet gloria et honor.]

p. 290

(2)

Populus. Amen.

Sacerdos inclinatus. Quapropter offerimus tibi, Domine, [sacrificium hoc tremendum et incruentum] pro locis tuis sanctis, quae per manifestationem Christi Filii tui illustrasti: praecipue vero pro Sion sancta, matre omnium Ecclesiarum, et pro Ecclesia tua sancta toto orbe diffusa.

(7)

* * * * *

Sacerdos. [Dona ditissima Spiritus tui Sancti concede ipsis, Domine.] Memento, Domine, sanctorum Episcoporum nostrorum, qui nobis recte verbum veritatis dispensant, praecipue vero Patris Patrum et Patriarchae nostri Domini N. et Domini N. Episcopi nostri, cum reliquis omnibus Episcopis Orthodoxis. Canitem

Ren. p. 24

(8)
p. 290

(1) The Greek adds ἐν τῷ ὑπέρφω τῆς ἁγίας καὶ ἐνδόξου Σιών κ.τ.λ.

(2) The Greek omits this: instead there is a prayer that the Holy Spirit may come on the worshippers and on the gifts.

(3) τῇ ἁγίᾳ καὶ ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ ἁγιάσῃ καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα ἁγίου Χριστοῦ, καὶ τὸ ποτήριον τοῦτο αἷμα τιμιον Χριστοῦ. The Syriac has added much to this. [Barsalibi (ut sup. p. 364) notes that some Syriac MSS. have exhibit here and not make:

i.e. ἀποφύνη, as in the Clementine Liturgy.]

(4) The Greek has simply τὸ ποτήριον τοῦτο.

(5) The Greek connects this, not with the descent of the Spirit, but with the Communion, in the next clause.

(6) ῥυόμενος αὐτήν.

(7) James of Edessa (ut supra), "Mox peragit commemorationes in quibus oblatio absolvitur."

(8) The Greek copies vary in details. The Syriac resembles the Messina and Rossano MSS. rather than Morel's edition.

ipsis venerandam concede, Domine: multis annis ipsos conserva, pascentes populum tuum cum omni pietate et sanctitate. Memento, Domine, Presbyterii hujusce, et cujuscunque alterius loci: Diaconatus in Christo, omnisque ministerii et omnis Ordinis Ecclesiastici. Memento etiam, Domine, paupertatis meae, qui me, licet indignum, vocare tamen dignatus es. [Delicta juventutis meae et ignorantias meas ne memineris, sed secundum multitudinem miserationum tuarum memento mei tu: si enim iniquitates observaveris, Domine, Domine, quis poterit coram te sustinere? Quia apud te propitiatio est: visita me et purifica me,] ut ubi abundavit peccatum ibi superabundet gratia tua. Memento etiam, Domine, eorum qui in vinculis jacent aut carceribus detinentur; fratrum etiam nostrorum qui in exilio sunt: infirmorum, aut qui male affecti sunt: eorum qui a spiritibus immundis infestantur aut agitantur. Memento etiam, Domine, aëris, imbrium, roris, fructuum terrae et coronae anni: oculi enim omnium in te sperant, et tu das illis escam eorum in tempore opportuno: aperis tu manum tuam omnibus sufficientem, et imple omne animal bona tua voluntate.

* * * * *

Itē. p. 35 *Sacerdos.* Rursus meminisse dignare eorum qui nobiscum in oratione consistunt, patrum, fratrum, magistrorumque nostrorum, et eorum qui absunt. Memento etiam, Domine, eorum qui praeceperunt nobis ut eorum memoriam

ageremus in orationibus ad te Deum nostrum. [Unicuique illorum concede, Domine, petitiones suas, quae quidem ad salutem spectant.] Memento, Domine, et illorum qui intulerunt oblationes ad altare tuum sanctum, et eorum pro quibus singuli obtulerunt, [et eorum qui offerre voluerunt, sed non potuerunt: eorum quos unusquisque habet in mente,] et eorum qui nunc nominantur. *Et elevans vocem.* Memento, Domine, omnium quorum meminimus, et eorum quorum non meminimus, [et secundum multitudinem mansuetudinis tuae retribue illis gaudium salutis tuae, suscipiens sacrificia illorum in immenso caelo tuo, dignosque efficiens visitatione et auxilio tuo: confirma illos virtute tua, et fortitudine tua illos instrue, quia tu es misericors et misericordiam cupis, teque decet gloria, honor et potentia, simul cum unigenito Filio tuo et Spiritu tuo.]

Populus. Amen.

* * * * *

Sacerdos inclinatus. Memento etiam, Domine, piorum Regum nostrorum et Reginarum: apprehende arma et scutum, et exsurge in auxilium eorum. Subjice illis hostes omnes et adversarios, ut placidam tranquillamque vitam agamus, in omni timore Dei et humilitate: [quia tu salutis refugium es, et potestas auxiliatrix, victoriaeque dispensator erga eos omnes qui te invocant et sperant in te, Domine. Et tibi gloriam et laudem referemus.]

Populus. Amen.

p. 288

p. 288

p. 289

* * * * *

Sacerdos inclinatus. [Quoniam igitur est tibi potestas vitae et mortis, Domine, Deusque misericordiarum et amoris erga hominem tu es, dignos effice ut omnium illorum qui a saeculo tibi placuerunt memoriam agamus:] Patrum sanctorum et Patriarcharum, Prophetarum et Apostolorum, Joannis praecursoris et Baptistae, S. Stephani primi Diaconorum et primi Martyrum, et sanctae genitricis Dei semperque Virginis beatae Mariae, et omnium sanctorum. *Elevans vocem.* [Rogamus te, Domine multae misericordiae, qui impossibilia veluti possibilia creas, constitue nos in hac beata congregatione: accense nos huic Ecclesiae: statue nos per gratiam tuam inter electos illos, qui scripti sunt in caelis.] Ideirco enim memoriam illorum agimus, ut dum ipsi stabunt coram throno tuo nostrae quoque tenuitatis et infirmitatis meminerint, [tibiue nobiscum offerant sacrificium hoc tremendum et incruentum, ad custodiam quidem eorum qui vivunt, ad consolationem infirmorum et indignorum, quales nos sumus: ad quietem memoriamque bonam eorum, qui in fide vera dudum obierunt, patrum, fratrum, et magistrorum nostrorum, per gratiam et misericordiam, etc.]

Populus. Amen.

* * * * *

Sacerdos inclinatus. Memento, Do-

mine, sanctorum Episcoporum qui pridem obdormierunt, qui verbum veritatis nobis dispensaverunt: qui a Jacobo principe Episcoporum Apostolo et Martyre, usque ad hanc diem, verbum fidei Orthodoxae in Ecclesia tua sancta praedicaverunt: *Elevans vocem*, [et luminum et Doctorum Ecclesiae tuae sanctae, qui praeclarum fidei certamen ediderunt, qui nomen tuum sanctum tulerunt coram populis, regibus et filiis Israel, eorumque precibus et supplicationibus pacem tuam Ecclesiae tuae tribue: doctrinas eorum et confessionem eorum in animis nostris confirma: haereses nobis noxias cito comprime, et consistentiam absque confusione coram tribunali tuo nobis concede: quia sanctus es, Domine, et in sanctis requiescis: qui sanctorum es consummator atque perfector: et tibi gloriam, etc.]

Populus. Amen.

* * * * *

Sacerdos inclinatus. Memento etiam, Domine, Sacerdotum Orthodoxorum, pridem defunctorum, Diaconorum et Subdiaconorum, Psaltarum, Lectorum, Interpretum, Cantorum, Exorcistarum, Monachorum, Religiosorum, Auditorum, Virginum perpetuarum, et saecularium, qui in fide vera defuncti sunt, et eorum quos unusquisque designat animo. *Elevans vocem.* Domine, Deus spirituum et omnis carnis, omnium memento quorum

Ren. p. 37
p. 208
(2)

p. 300
(3)

(1) A few words resembling these are found in Paris 2509 only.

(2) This is in the Rossano Codex and Paris

(Suppl.) 476.

(3) This is in all the Greek MSS.

meminimus, qui in fide orthodoxa ex hac vita migrarunt: da [animabus, corporibus et spiritibus illorum] requiem, [liberans eos a damnatione infinita ventura, et dignos efficiens] gaudio quod est in sinu Abraham, Isaac et Jacob; ubi splendet lumen vultus tui; unde procul sunt dolores, angustiae et gemitus: [non reputans illis omnia delicta illorum. Non autem intres in iudicium cum servis tuis, quia non justificabitur in conspectu tuo omnis vivens, nec ullus est a peccati culpa immunis, aut a sordibus purus, ex hominibus qui super terram sunt, nisi unus Dominus noster Jesus Christus unigenitus Filius tuus, per quem nos etiam misericordiam et remissionem peccatorum consequi speramus, quae propter eum est et nobis et illis.]

(1)

p. 302

Populus. Quietem praesta illis, et propitius esto, et dimitte, Deus, insipientias et defectus omnium nostrum, sive scien-
ter, sive ignoranter, etc.

Sacerdos inclinatus. Remitte, dimitte, ignosce, O Deus, peccata omnium nostrum voluntaria et involuntaria, scienter et ignoranter commissa, verbo, opere, aut cogitatione, occulta et nota, publica, antiqua, per errorem admissa, et omnia quae novit nomen tuum sanctum. *Ele-*
vans vocem. Finem igitur nobis Christia-

p. 303

num conserva, et sine peccato; congregans nos subter pedes electorum tuorum, quando, ubi, et sicut volueris: [tantummodo absconde nos a confusione iniquitatum nostrarum; ut etiam in hoc, velut in omnibus, laudetur et celebretur nomen tuum honoratissimum et benedictum, et Domini nostri Jesu Christi, et Spiritus tui Sancti.]

* * * * *

Sacerdos. Pax, etc.

p. 302

Populus. Et cum, etc.

* * * * *

(2)

Sacerdos ante orationem Dominicam dicit:

Ren. p. 39

Pater Domini nostri Jesu Christi, [Pater misericordiarum et Deus totius consolationis,] qui sedes super Cherubim, et a Seraphim laudaris: coram quo consistunt mille Angelorum myriades, [excelsa et caelestia] agmina: qui oblationes ex donis et proventibus fructuum tibi oblati in odorem suavitatis dignatus es sanctificare et perficere, per gratiam unigeniti Filii tui, et per illapsum Spiritus tui Sancti: Sanctifica etiam, Domine, animas nostras, corpora nostra, spiritusque nostros, ut corde puro, anima lucida, et facie inconfusa, audeamus invocare te Deum caelestem, Patrem omnipotentem, oremusque et dicamus: Pater noster qui es in caelis,

p. 304

p. 305

(3)

(1) Compare αὐτοῖς γὰρ ἐστὶν ὁ μόνος ἀναμάρτητος, p. 300.

(2) Renaudot's copy has here "Diaconus voce magna dicit Catholicam." Barsalibi (l. c. p. 372) explains "seu concionem." It is not in Assemani's copy. James of Edessa thus (l. c.

p. 242): the priest "frangit, signat, colit mysteria, ministro catholicam recitante. Deinde dicunt orationem Pater noster."

(3) In the Greek the people say the whole prayer.

[*Populus.* Sanctificetur, etc.]

(1) *Sacerdos.* Domine Deus noster, ne inducas nos in tentationem, quam virtute destituti sustinere non possumus, [sed fac etiam cum tentatione proventum, ut possimus sustinere,] et libera nos a malo. [Per Jesum Christum Dominum nostrum, per quem, etc.]

Populus. Amen.

Sacerdos. Pax.

Populus. Et cum.

Diaconus. Inclinate capita vestra [coram Deo misericordii,] coram altari propitiatorio, [et coram Corpore et Sanguine Salvatoris nostri, in quo vita posita est suscipientibus illa: et suscipite benedictionem a Domino.]

Sacerdos. Tibi inclinant servi tui capita sua, expectantes misericordias uberes a te. Benedictiones copiosas quae a te sunt mitte, Domine, et sanctifica animas, corpora, spiritusque nostros, ut digni simus communicandi [Corpori et Sanguini Christi Salvatoris nostri: per gratiam et misericordiam et amorem ejusdem Jesu Christi Domini nostri,] cum quo laudatus et benedictus es, in caelis et in terra cum Spiritu tuo, etc.

Populus. Amen.

Sacerdos. Pax.

Populus. Et cum.

Sacerdos. Misericordiae Dei.

Populus. Et cum spiritu tuo.

[*Diaconus.* Unusquisque cum timore et tremore ad Deum aspiciat, et misericordiam et gratiam a Domino postulet.

Sacerdos. Sanctus, Sanctus, Sanctus Dominus Deus potens Sabaoth, pleni sunt caeli et terra laudibus tuis. Exaltare super caelos Deus, et super omnem terram gloria tua: ad te levavi oculos meos qui habitas in caelis, etc.

Et post pauca Eucharistiam accipiens in manibus dicit illa voce:]

Sancta sanctis [in perfectione, puritate, et sanctitate traduntur.]

Tum dicunt omnes simul:

Unus Pater sanctus, unus Filius sanctus, unus Spiritus sanctus. [Sit nomen Domini benedictum, qui unus est in caelo et in terra: ipsi gloria in saecula. Gloria Patri et Filio, et Spiritui Sancto omnia sanctificanti, et omnia expianti.]

* * * * *

[*Sacerdos interjectis aliquot orationibus quae pro Ecclesiarum consuetudine variae sunt, fran-*

Iten. p. 40

(3)

p. 310

(4)

Iten. p. 41

(1) *ὁν ὑπερεγκειν οὐ δυνάμεθα.* Not in the Paris 2509 nor in Morel.

(2) *μέτοχοι γενέσθαι τῶν ἀγίων σου μυστηρίων.*

(3) See the Greek. To this invocation James of Edessa refers (l. c. p. 242): "Mox praeceperunt, ut gratiam Trinitatis populo impertiret, ter cum cruce signans et dicens *Sit gratia Trinitatis*, etc. respondente populo *Et cum spiritu tuo.*"

(4) "His peractis tradiderunt debere sacer-

dorem populum contestari eumque admonere in haec verba: *Haec sancta Corporis et Sanguinis sanctis et puris dantur*, non iis qui sancti non sunt: dumque haec elata voce testatur, elevat in altum mysteria, eaque universo populo tanquam in testimonium ostendit. *Populus autem illico proclamat*, inquit *Unus Pater sanctus, unus Filius*, etc. atque ita mysteria percipiunt." James of Edessa, *ut sup.*

git ex majori Eucharistici panis parte minorem aliam, qua in calice intincta, reliquas in modum crucis signat, dicens :

(1) Inspergitur Sanguis Domini nostri
p. 312 Corpori ejus, in nomine Patris ✠ et Filii,
✠ et Spiritus Sancti. ✠

(2) [Eandem particulam immittit in calicem
dicendo :

Miscuisti, Domine, divinitatem tuam cum humanitate nostra, et humanitatem nostram cum divinitate tua; vitam tuam cum mortalitate nostra, et mortalitatem nostram cum vita tua; accepisti quae nostra erant, et dedisti nobis tua, ad vitam et salutem animarum nostrarum. Tibi gloria in saecula.]

[Sacerdos accipit corpus Christi, dicens :

(3) Praesta, Domine, ut sanctificentur corpora nostra per Corpus tuum sanctum, et purificentur animae nostrae per Sanguinem tuum propitiatorium, sintque ad veniam delictorum et remissionem peccatorum nostrorum. Domine Deus, tibi gloria in saecula.

Mox Eucharistiam distribuit sacerdotibus, diaconis, deinde laicis, dicens :

Corpus et Sanguis Domini Jesu Christi datur tibi in veniam delictorum, et remissionem peccatorum in utroque saeculo.

Interea dum communio administratur cum co-
chleari, Diaconus reliquis succinentibus clamat :

Fratres mei, accipite Corpus Filii, clamat Ecclesia: bibite Sanguinem ejus cum fide, et canite gloriam: hic est calix quem miscuit Dominus noster super lignum crucis; accedite, mortales, bibite ex eo, in remissionem delictorum. Alleluia, et ipsi laus, de quo bibit grex ejus, et puritatem consequitur.

Qui versus, ut et multi alii, juxta commun-
cantium numerum minuuntur vel producuntur: mox Sacerdos abstergit vasa diaconorum minis-
terio, et deinde dicitur Oratio gratiarum ac-
tionis.]

[Gratias agimus tibi, Deus, et praecipue laudamus te] ob immensum et ineffabilem erga homines amorem tuum. O Domine, quos admittere dignatus es ad participationem mensae tuae caelestis, ne damnes ob susceptionem mysteriorum tuorum sanctorum et immaculatorum. Verum, O bone, custodi nos in justitia et sanctitate, [ut digni effecti communicatione Spiritus tui Sancti, partem, sortem et haereditatem consequamur cum sanctis illis omnibus, qui ex hoc mundo tibi placuerunt: per gratiam, etc.]

Populus. Amen.

Sacerdos. Pax.

Populus. Et cum spiritu tuo.

[Diaconus. Iterum atque iterum pro

(4)
p. 323

Ren. p. 42

p. 322

(1) ἔνθεσι τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ Κ. καὶ Θ. καὶ Σ. ἡμῶν.

(2) This is clearly Eutychian, and it is so explained by Barsalibi in Assemani l. c. p. 389. It is not in Assemani's Syriac copy (p. 201).

(3) I have thought it desirable to print these sentences, although there is nothing exactly re-

sembling them in the Greek.

(4) "Post communionem autem praeceperunt fieri confessionem et gratiarum actionem eo quod digni facti sunt participatione Corporis et Sanguinis. Item mandarunt fieri orationem impositionis manus; atque ita a ministro populum dimitti ut abeant in pace." James of Edessa, l.c.

consummatione mysteriorum horum sanctorum Deum precemur.]

p. 322

Sacerdos. Deus magne et mirabilis, [qui inclinasti caelos et descendisti pro nostra hominum salute,] aspice nos per misericordiam et gratiam tuam: benedic populo tuo, et haereditatem tuam conserva: ut semper et omni tempore laudemus te, quia solus es Deus noster verus, et Deum Patrem genitorem tuum et Spi-

ritum tuum Sanctum, nunc et semper, etc.

Populus. Amen.

Diaconus. Benedic, Domine.

p. 321

[*Sacerdos.* Benedic omnibus, conserva omnes, etc.

Vel aliam benedictionem pro Ecclesiarum consuetudine et festorum varietate diversam: qua recitata Diaconus incipit psalmum Benedicam Dominum in omni tempore. Quo dicto abeunt, et finitur Liturgia.]

NOTE TO PAGE 56 (4).

The first four lines on folio 57 of the Rossano Codex contain the passage referred to here in the following form;

του κυ και θυ και σπς ημων λυ χυ επι
δε εφ' ημας και επι τους αρτους του
τους και επι τα ποτήρια ταυτα
το πνα σου το άγιον να αυτα αγιασει.

Drouard printed thus; *ετι δε εφ' ημας.*

My impression is that the Messina Roll preserves the correct reading, omitting *επι δε* entirely. Thus the prayer would be analogous to the corresponding petition of the other great Liturgies (S. Basil, p. 82; S. Chrysostom, p. 91; S. James 278), for the Descent of the Holy Spirit upon the Congregation and upon the Elements. But it is strange that the Vatican Roll has *εφιδε*.

I may take this opportunity of stating that I have been frequently compelled to fill up the abbreviations of the MSS. conjecturally. Thus it is a mere matter of conjecture whether we are to read *εκφωνει*, or *εκφωνως*, or *εκφωνησις* in many places; *ευχη* or *ευχην* in others. And I have not attempted to give all the deviations of Drouard's text from the Rossano MS. On p. 22 I ought to have mentioned that he omitted a line in the MS.

και δεσποζων πασης κτισεως προς

The words omitted p. 38 *διαφύλαξον καθυπάλταξον αυτω* do not form a single line. The other omission noted on the same page arose from the *ομοιοτελεντα; οσφύος αυτου, καρδιαν αυτου*.

The words omitted p. 54 (see note 1)

εκάστῳ κατὰ τὰ ἔργα αὐτοῦ ἡ

also form a line in the MS. The line was omitted and the *μων* of *ημων* in the succeeding line was changed, no doubt conjecturally, to *sol*.

I find that I have omitted the rubric $\delta \text{ ιερεὺς ἐκφων.}$ before the last line of the first column of p. 56. My knowledge of this I owe to the Reverend Christopher Wordsworth who has most kindly sent me accurate collations of my print of the Rossano text with the text reprinted by Dr Littledale from Dr Neale. Mr Wordsworth suggests that the passage on the same page might be punctuated with a comma after $\tauαῦτα$; this would make the passage, $\xi\pi\iota\delta\epsilon \text{ ἐφ' ἡμᾶς...}\tauαῦτα$, a kind of ejaculation, similar to the $\phi\epsilon\acute{\iota}\sigma\alpha\iota \text{ ἡμῶν}$ on p. 54. I prefer the suggestion I have offered above. In either case, $\tau\delta \text{ Πνεῦμά σου τὸ ἅγιον}$ is the object of the $\xi\gamma\alpha\pi\acute{o}\sigma\tau\epsilon\iota\lambda\omicron\nu$. I have also to state that in the note (3) p. 10 $\acute{\alpha}\phi\lambda\epsilon\tau\alpha\iota$ is an error for $\acute{\alpha}\phi\lambda\epsilon\nu\tau\alpha\iota$ (the reading of Drouard for $\acute{\alpha}\phi\acute{\epsilon}\omega\nu\tau\alpha\iota$) and in the note (2) p. 32 $\xi\gamma\acute{\alpha}\lambda\omega\sigma\sigma\omicron\nu$ is an error for $\xi\gamma\acute{\alpha}\lambda\epsilon\nu\sigma\omicron\nu$. I owe the discovery of these errors, also, to Mr Wordsworth.

APPENDIX.

THE
ORDINARY CANON OF THE MASS
ACCORDING TO
THE USE OF THE COPTIC CHURCH.

FROM TWO MANUSCRIPTS IN THE BRITISH MUSEUM,

EDITED AND TRANSLATED BY

DR C. BEZOLD,

PRIVAT-DOCENT IN THE UNIVERSITY OF MUNICH.

THE ORDINARY CANON OF THE MASS, ACCORDING TO THE USE OF THE COPTIC CHURCH,

TRANSLATED FROM TWO MAGDALA MSS.*) OF THE BRITISH MUSEUM

BY

C. BEZOLD, D. PH.,
PRIVATDOCENT AT THE UNIVERSITY OF MUNICH.

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡
ቅዱስ፡ አሐዱ፡ አምላክ።^(a)

ሥርዓተ፡ ቅዳሴ፡ ዘይደሉ፡ ከመ፡ ይ
በሉ፡ ቀሲስ፡ ወዲያቆን፡ ወሕዝብ፡ ወኑ
ሉ።^(b) ዘመፍትወ፡ በባጊዜህ፡ በከመ፡
ሥርዓተ፡ አበዊን፡ ግብጻውያን።

ወመቅድመ፡ ነሉ፡ ይጸሊ፡ ቀሲስ፡
ጸሎተ፡ ንስሐ፡ ጊዜ፡ በዊኦቱ፡ ቤተ፡
ክርስቲያን። ወካዕበ፡ ይበል፡ መዝሙ-
ር፡ ዘዳዊት፡ ዘጼወ፡ ኀቤክ፡ እግዚአ፡
አንቃዕዶኩ። ዘጼስምን፡ አምላክዶ፡
ስእለትዮ። ዘጼ፡ ወ፩፡ ስምን፡ እግዚአ፡
ጸሎትዮ። ዘጼ፡ ወ፪፡ ትብረክ፡ ነፍስዮ።
ዘጼ፡ ወ፫፡ እማዕምቅ። ዘጼወ፡ እግዚ-
አ፡ አይትግበየኒ።

In the name of the Father, and
of the Son, and of the Holy Ghost,
one God.

*Canon of the Celebration (Kedasse)
which shall be said by the Presbyter
and the Deacon and the People, together
with every thing convenient at its time,
according to the rite of our fathers the
Egyptians.*

*And first of all the Presbyter, on enter-
ing the Church, shall say a penitential
prayer, and then he shall say the 24th
psalm of David: „Unto Thee, O Lord,
do I lift up my soul“, the 60th: „Hear
my cry, O God“, the 101st: „Hear my
prayer, O Lord“, the 102nd: „Bless the
Lord, O my soul“, the 129th: „Out of
the depths“, and the 130th: „Lord my
heart is not haughty“.*

*) The text is taken from British Mus., Orient, 545 which we call A, with collations from Orient. 546, called B. The Aethiopic orthography is given according to the MSS. — Many and very remarkable emendations of the text and the English translation the author owes to the kindness of Professor DILLMANN at Berlin.

(a) At the top of the page in A is to be found: ገዢ፡ ሥርዓት፡ ዘአስተጋብአ፡ ባ
ስልዮስ፡ ዘአንድኪያ። — (b) B: ወነሉ፡ ሕዝብ፡ —

ወእምድኅረዝ፡ ይበል፡ ዘንተ፤ እግዚ.
አብሔር፡ አምላክነ፡ አንተ፡ ውእቱ፡ ባ
ሕቲትክ፡ ቅዱስ፡ ወወሀብክነ፡ ለኩልነ፡ ቅ
ድሳተ፡ በኅይልክ፡ ዘኢያስተርኢ፤ እው፡
እግዚአ፡ ንስእለክ፡ ወናስተበቀኅክ፡ ከ
መ፡ ትፈኑ፡ መንፈስክ፡ ቅዱስ፡ ዲበ፡
ቤተ፡ ክርስቲያን፡ ወዲበ፡ ዝንቱ፡ ታቦ
ት፡ ወዲበ፡ ነሉ፡ ንዋየ፡ ቅድሳቲሆ
ን፡ እለ፡ ይሠራዕ፡ በላዕሌሆን፡ ምሥጢ.
ርክ፡ ክቡር። ወይእዚኒ፡ ባርኮን፡ ወቀ
ድሶን፡ ወአንጽሐን፡ እምኩሉ፡ ርስሐት፡
ወጥልቀት፡ በስርየተ፡ ዳግም፡ ልደት፡
እንዘ፡ ኢይትኃደግ፡ በላዕሌሆመ፡ ለግ
መራ፡ ወኢምንተኒ፡ ዝክረ፡ ዕልወታት፡
ወርኩስ፤ ወረስዮን፡ ለዛቲ፡ ቤተ፡ ክር
ስቲያን፡ ወለዝ፡ ታቦት፡ ንዋየ፡ ኅሩየ፡
ወንጹሐ፡ ወንጡፈ፡ ዘአጽረይዎ፡ ምስ
ብኂተ፡ እምኩሉ፡ ርስሐት፡ ወጥልቀት፡
ወርኩስ፡ ዘዕልዋን፤ ከመ፡ ብሩር፡ ጽ
ሩይ፡ ንጡፍ፡ ወፍቱን^(a)፡ እምድር፤ ወ
ረስዮን፡ ከመ፡ ሶበ፡ ንጹሐ^(b)፡ ከና፡ ይ
ትገበር፡ በላዕሌሆን፡ ምሥጢረ፡ አብ፡
ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ይእዚኒ፡
ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን።
ጸለዎት፡ ቅድመ፡ ግብአተ፡ መንጦ
ላዕት።

ወይስግድ፡ ቅድመ፡ መንጦላዕት፤ እ
ግዚአብሔር፡ አምላክነ፡ ዘተአምር፡ ሕ
ሊና፡ ሰብእ፡ ወትፈትን፡ ልበ፡ ወኩል
ያተ፡ እስመ፡ እምዘ፡ ኢይደልወኒ፡ ሊ
ተ፡ ጸዋዕክኒ፡ እትቀነይ፡ ውስተ፡ ዝንቱ፡
መካን፡ ቅዱስ፤ ኢትመንነኒ፡ ወኢትሚ
ጥ፡ ገጸክ፡ እምኔየ፤ አላ፡ አእትት፡ ኃ
ጢአትየ፡ ወአንጽሐ፡ ርስሐተ፡ ነፍስየ፡
ወሥጋየ። ወይእዚኒ፡ እስእለክ፡ ትደም
ስስ፡ ጌጋይየ፡ ወአበላሆመ፡ ለሕዝብክ፡
ወኢታብአነ፡ ውስተ፡ መንሱት። እው፡

*And after this he shall say, as fol-
lows:* O Lord our God, Thou alone
art holy and on us all hast Thou
bestowed sanctity by Thy invisible
might: O Lord, we ask and beseech
Thee, to send forth Thy Holy Spirit
upon the Church and upon this altar,
and upon all their holy vessels where-
on Thy venerable mystery is cele-
brated. And now bless them, and
sanctify them, and purge them from
all impurity and pollution through
the remission of the new birth, so
that there shall not be left upon them
any remembrance of trespasses and
pollution; and make this Church and
this altar elect and pure vessels such
as are purged seven-fold from all
pollution and taint and impurity of
transgressors, like silver purged and
purified and tried from earth, and
make that, when they are pure, there-
on may be celebrated the mystery of
the Father, the Son and the Holy
Ghost, now and for ever, and world
without end. Amen.

*Prayer said before the curtain is
withdrawn.*

And he shall pray before the curtain:
O Lord our God, who knowest the
mind of man and searchest the hearts
and reins, who hast called me with-
out my merit, to minister on this holy
place, do not reject me; and do not
turn away Thy face from me, but do
Thou remove my sin, and purify my
soul and my body from pollution;
and now, I beseech Thee, blot out
my offence and the sin of Thy people,
and lead us not into temptation. O
Lord, do not reject me and do not

(a) MSS.: ወፍጡን፡ — (b) MSS.: ንጹሐ፡ —

እግዚአ፡ ኢትግድፈኒ፡ ወኢታስተኃፍረ
ኒ፡ እምተስፋዩ፡ ዳእሙ፡ አውርድ፡ ላ
ዕሌዩ፡ አኩቲተ፡ መንፈስ፡ ቅዱስ፡ ወ
ረስዩኒ፡ ድልወ፡ ከመ፡ እቁም፡ ውስተ፡
ቤተ፡ መቅደስክ፡ ከመ፡ አቅርብ፡ ለክ፡
መሥዋዕተ፡ ንጹሐ፡ በልብ፡ የዋህ፡ ለ
ስርዩተ፡ ጌጋይዩ፡ ወኃጢአትዩ። ወኢ
ትዝክር፡ አበሳሆሙ፡ ለሕዝብክ፡ ዘገብ
ሩ፡ በእእምሮ፡ ወእመሂ፡ ዘእንበለ፡ አ
እምሮ። ጸጉ፡ ዕረፍተ፡ ለእለ፡ ኖሙ፡
አበዊኒ፡ ወአኃዊኒ፡ ወአኃቲኒ፤ ዕቀበሙ፡
ወአዕንዎሙ፡ ለሕዝብክ። ለክ፡ ስብሐት፡
ወለወልድክ፡ ዋሕድ፡ ጌር፡ ወመሐሪ፡
ወለመንፈስ፡ ቅዱስ፡ ማሕዩዊ፡ ለዓለሙ፡
ዓለም፡ አሜን።

ወይበል፡ ጸሎተ፡ ባስልዮስ፤ እግዚ
አብሔር፡ አምላክኒ፡ ወፈጣሪኒ፡ ዘገብረ፡
ኩሎ፡ በቃሉ፡ ወአባእክኒ፡ ውስተ፡ ገዝ
ንቱ፡ ምሥጢር፡ በጥበብክ፤ ለሐኪሙ፡ ብ
እሴ፡ ወረሰይክ፡ ይኩን፡ መስፍን፡ ላዕ
ለ፡ ኩሉ፡ ፍጥረት፤ ይኩንን፡ በጽድ
ቅ፡ ወበንጽሕ፤ ጸግወን፡ ጥበበ፡ እንተ፡
መዛግብቲክ፡ ተገድር፤ ልብ፡ ንጹሐ፡
ፍጥር፡ ለኒ፡ ወስረይ፡ ለኒ፡ ኃጣውኢኒ፡
ወቀድስ፡ ነፍሴኒ፡ ወረስዩኒ፡ ድልዋኒ፡
ንቅረብ፡ ውስተ፡ ቤተ፡ መቅደስክ፡ ከ
መ፡ ፍቅርብ፡ ለክ፡ መሥዋዕተ፡ ወጽ
ንሐሐ፡ መንፈሳዊ፡ ለስርዩተ፡ ኃጢአ
ተ፡ ሕዝብክ። አእግዚእኒ፡ ወአምላክኒ፡
ወመድኃኒኒ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአ
ንዛእክኒ፡ እምድር፡ ወአልዓልክኒ፡ እመ
ሬት፡ ከመ፡ ታንብረኒ፡ ምስለ፡ መላእ
ክቲክ፡ ወምስለ፡ መላእክተ፡ ሕዝብክ፤
ወረስዩኒ፡ ድልዋኒ፡ ለወንጌልክ፡ ቅዱ
ስ፡ ወፍቅርክ፡ ወበዕባዩ፡ ሣህልክ፡ አ
ጽምአኒ፡ ለገበረ፡ ፈቃድክ፡ በዛቲ፡ ሰ
ዓት፡ ናዓርግ፡ ለክ፡ መሥዋዕተ፡ ሠናዩ፡
ወፍሬ፡ መንፈሳዊተ፡ እንተ፡ ታሠምረ
ክ፡ በሣህልክ፡ ወበምሕረትክ። ተወክፍ፡

confound my hope, but send down upon me the grace of the Holy Spirit, and make me meet to stand in Thy Sanctuary and to offer unto Thee a pure oblation with an innocent heart for the remission of my offence and my sin. And do not Thou remember the sins of Thy people which they have committed, knowingly or in ignorance. Grant repose to our fathers and brethren and sisters who have fallen asleep; preserve and keep Thy people. To Thee and to Thy only-begotten good and merciful Son and to the Holy Spirit, the Giver of life, be praise for ever and ever. Amen.

Then he shall say the Prayer of Basil: O Lord, our God and Creator, who hast made all things through Thy Word, who hast made us enter to this holy mystery by Thy wisdom, who hast formed man and madest him the lord of all creatures, that he may judge with righteousness and purity; grant us the wisdom which dwelleth in Thy treasury; create for us a clean heart, and forgive our sins, and sanctify our souls, and make us meet to come nigh unto Thy Sanctuary, that we may bring unto Thee sacrifice and spiritual oblation for the remission of the sins of Thy people. O our Lord and God and Saviour, Jesus Christ, who hast lifted us up from the earth and hast raised us from the dust, make us to dwell with Thy angels and with the wardens of Thy people, make us worthy of Thy holy Gospel and Thy love, and, by Thy great mercy, hear us, that we may do Thy will in this hour, offering to Thee a good offering and spiritual fruit which Thou mayest accept in Thy grace and mercy. Do Thou accept this faultless sacrifice; send down upon

ዘንተ፡ መሥዋዕተ፡ ዘእንበለ፡ ነውር፤
ፈኑ፡ ላዕሌን፡ ወዲበ፡ ዝንቱ፡ ምሥጢ
ር፡ መንፈስክ፡ ቅዱስ፡ ይኩን፡ ለእኩ
ቲተ፡ ዋሕድ፡ ወልድክ፡ እግዚእን፡ ወ
መድኃኒን፡ ኢየሱስ፡ ክርስቶስ፡ ለዓለ
መ፡ ዓለም።

ጸሎት፡ ላዕለ፡ ነሉ፡ ንዋየ፡ ቤተ፡
ክርስቲያን።

እግዚአብሔር፡ ጌር፡ ወመሐሪ፡ ወ
ቅዱስ፡ ዘየዓርፍ፡ ውስተ፡ ቅዱሳን፤ ለ
ዘበእንተእክ፡ ጌሩትክ፡ አዘዝክ፡ ለመ
ሴ፡ ቍልዔክ፡ ይንሣእ፡ ደመ፡ ወይን
ዛን፡ ላዕለ፡ ነሉ፡ ንዋየ፡ ደብተራ።
ወይእኬኒ፡ ንስእለክ፡ ወናስተበቀዓክ፡
ኦጌር፡ ወመፍቀሬ፡ ሰብእ፡ ከመ፡ ት
ቀድስ፡ ዘንተ፡ ንዋየ፡ በመንፈስክ፡ ቅ
ዱስ፡ ወበንዝሳተ፡ ደመ፡ ለእግዚእን፡
ኢየሱስ፡ ክርስቶስ፤ ለይኩኑ፡ ንጹሐን፡
እሉ፡ ንዋየት፡ ለመልእክትክ። ወዛቲ፡
ሥርዓት፡ ቅድስት፡ ይእቲ፡ በአማን፡
እላንቱ፡ ምሥጢራት፡ ወሀብያን፡ ሕይ
ወተ። ዝውእቱ፡ ሥጋሁ፡ ወደመ፡ ክ
ቡር፡ ለእግዚእን፡ ኢየሱስ፡ ክርስቶስ።
እስመ፡ ቅዱስ፡ ወምሉእ፡ ስብሐተ፡ ስ
ምክ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመን
ፈስ፡ ቅዱስ፡ ይእኬኒ፡ ወዘልፈኒ፡ ወለ
ዓለመ፡ ዓለም።

ጸሎት፡ ላዕለ፡ ማኅፈዳት፡

እግዚአብሔር፡ አምላክን፡ ወእግዚ
እን፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ መ
ዛግብት፡ ዘምሉእ፡ ሣህለ፡ ወምሕረተ፤
ኦወሀቤ፡ ሠናያት፡ ለኩሎመ፡ እለ፡ ይ
ትዌክሉ፡ ቦቱ፤ ዘሰፍሐ፡ ሰማየ፡ በጥ
በቡ፡ ወወሀቢ፡ ኅርመተ፡ ውሉጠ፡ ለ
ምጽንዓት፡ ወለደመናት፡ ወለሰማያት፡
ኢተወለጠ፡ ኅብሩ። ወይእኬኒ፡ አአም
ላክን፡ መፍቀሬ፡ ሰብእ፡ ለትረድ፡ እዴ

us and upon this mystery Thy Holy Spirit, that it may be to thanksgiving of Thy only Son, our Lord and Saviour Jesus Christ, for ever and ever.

Prayer said over all the vessels of the Church.

O Lord, good and merciful and holy, who abidest among the holy, Thou hast commanded of Thy own goodness unto Moses Thy servant, that he should take the blood and sprinkle it on all the vessels of the tabernacle; and now we ask and beseech of Thee, O Thou good and lover of men, sanctify these vessels through Thy Holy Spirit and through the sprinkling of the blood of our Lord Jesus Christ, so that they may be purged for Thy ministration, and this holy instruction, — these which are truly lifegiving mysteries, that is the blessed body and blood of our Lord Jesus Christ. For holy and glorious is Thy holy Name, O Father, Son and Holy Ghost, now and for ever, and world without end.

Prayer over the „towers“.

O Lord, our God and our Lord, Jesus Christ, holder of treasures, full of grace and mercy, O Giver of good things to all those who trust in him, who has extended the sky by his wisdom and has given different sacredness to the firmaments and to the clouds and to the skies, himself being unvariable; and now, our God, O Thou lover of men, send down

ከ፡ ወኅይለ፡ መለከትከ፡ ላዕለ፡ ዝንቱ፡
 አልባስ፡ ዘ^(a)ይከድኑ፡ ሥጋክ፡ ቅዱስ።
 ዘፈኖክ፡ ኅይለ፡ ላዕለ፡ አልባስ፡ እለ፡
 ጥብሉላን፡ በሥጋክ^(a)፡ ቅዱስ፡ ዘውስ
 ተ፡ መቃብር፡ ለይኩኑ፡ እሉኒ፡ በአም
 ሳሊሆመ፡ ለእለ፡ በሰማያት። እስመ፡
 ለከ፡ ስብሐት፡ ወኅይል፡ ወጽንዕ፡ ም
 ስለ፡ አቡክ፡ ወመንፈስ፡ ቅዱስ፡ ይእ
 ዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ እ
 ሜን^(b)።

ወካዕቢ፡ ይባእ፡ ውሥጦ፡ ወይስግ
 ድ፡ ቅድመ፡ ታቦት። ወእምዝ፡ ይባ
 ል፡ ጸሎተ፡ ዮሐንስ። እግዚአብሔር፡
 አምላክነ፡ ዘይነብር፡ መልአልተ፡ መላ
 እክት፡ ወሊቃነ፡ መላእክት፡ አጋእዝት፡
 ወሥልጣናት፡ ከሩቤል፡ ወሰራፌል፤
 ዘውእቱ፡ እምቅድመ፡ ነሉ፡ ፍጥረት፡
 ልዑል፡ ውእቱ፡ መልአልተ፡ ነሉ፡ ስ
 ብሐት፡ ዘአንሥአመ፡ ለትሐታን፡ እ
 ምድር፡ ወአልዓለመ፡ ውስተ፡ ሰማያ
 ት፤ ወመራህክነ፡ ሐዲስ፡ ፍጥተ፡ ለመ
 ድኃኒትነ፡ ዘአልቦ፡ ኅሉል^(c)፡ ለምሕ
 ረትክ፡ አኄር፡ መፍቀሬ፡ ሰብእ፡ በፈ
 ቃድክ፡ አለበውክነ፡ ለነዳያን፡ ሕዝብ
 ክ፡ ከመ፡ ናእምር፡ ምሥጢረ፡ ቅድሳ
 ቲክ፡ ወግሩመ፡ ቃለክ፡ ወእኩት፡ ስብ
 ሐቲክ፡ ዘሠራዕክ፡ ለነ፤ እግዚአብሔር፡
 አምላክነ፡ ኄር፡ ወመፍቀሬ፡ ሰብእ፡ ተ
 ወከፈነ፡ ንባእ፡ ውስተ፡ ቅድሳቲክ፡ ወ
 ናንብብ፡ ምሥጢራተ፡ ቃላቲክ፡ እን
 ተ፡ ድሉት፡ ለመለከትክ፡ በርትዕት፡ ሃ
 ይማኖት። አብርህ፡ ላዕሌነ፡ ብርሃነ፡ ስ
 ብሐቲክ፡ እንተ፡ ታሴስል፡ እምላዕሌነ፡
 ሕሊና፡ ርኩሰ፡ ወግብረ፡ ኃጢአት፡ ወ
 ፈኑ፡ ላዕሌነ፡ ጸጋ፡ ወመንፈስ፡ ቅዱስ፤
 እሳት፡ በላዒ፡ ዘኢይክሉ፡ ቀሪቦቶ፡ እ
 ሳታውያን፡ እንተ፡ ይበልፅ፡ ሕሊና፡ እ

Thy hand and the power of Thy Deity upon these vestments which cover Thy holy body. O Thou who didst send down power upon the vestments which were wrapped round upon Thy holy body in the grave, let these here be conformed unto them in heaven. For Thine is the Glory and the Power and the Strength, with Thy Father and with the Holy Spirit, now and for ever, and world without end. Amen.

And he shall go in again and worship before the altar, and then he shall say the Prayer of John: O Lord our God, who dwellest above the angels and the archangels, above the Lords and Dominions, the Cherubim and Seraphim, who wast before all things were made, and who art above all glory, who hast raised the lowly up from the earth and hast elevated them into heaven, who hast shown us a new way for our salvation, whose mercies are immeasurable; O Thou good lover of men, by Thy will Thou hast taught Thy poor people, that we may know the mystery of Thy sanctity and Thy venerable Word; and blessed be Thy glory which Thou hast bestowed upon us. O Lord our God, good and lover of men, accept us, that we may come nigh unto Thy sanctity and read the mysteries of Thy words, as it is due to Thy Deity, with right faith. Do Thou light upon us the light of Thy glory which takes away from us impure thoughts and the deeds of sin, and send down upon us the gift of the Holy Ghost, the consuming fire which the fiery ones cannot touch, which consumes bad thoughts and the deeds of sin; give mercifully

(a) B: በስምክ፡ — (b) Wanting in A. — (c) B: ኅሉል፡ —

ኩየ፡ ወያውዲ፡ ኃጣውአ፤ ጸጉ፡ አእ
ምሮ፡ ለአዕይንተ፡ አልባቢነ፡ ወዕቀብ፡
ከናፍሪነ፡ እምነገር፡ እኩይ^(a)፡ ሰላመ፡
ሀብነ፡ ወጽድቀ፡ መሐረነ፤ እስመ፡ አን
ተ፡ ውእቱ፡ ልብስ፡ ቅዱስ፡ ፈውስ፡
ሕማመነ፡ ወኪነ፡ ፍጥረትነ። ወረከየነ፡
ድልዋነ፡ ንኩን፡ ለዝንቱ፡ ምሥጢርከ፡
ቅዱስ፡ ወአእትት፡ እምላዕሌነ፡ ነሎ፡
ሕሊና፡ እኩየ፡ ወፍትወተ፡ እንተ፡ ት
ዐብአ፡ ለነፍስነ፡ ከመ፡ ናዕርግ፡ ለከ፡
መሥዋዕተ፡ ሠናየ፡ ዘበሰማያት፡ ዘእ
ንበለ፡ ነውር፡ ወርስሐት። በብዙኅ፡
ሣህልከ፡ ወምሐረትከ፡ ወአኩቲትከ፡ ን
ፈጽም፡ ዘንተ፡ ምሥጢር፡ ሰማያዊ^(b)፡
ዘውእቱ፡ ዘመልዕልተ፡ ነሎ፡ ምሥጢ
ራት፤ ለከ፡ ናዕርግ፡ ስብሐተ፡ ወዕበየ፡
ወክብረ፡ ምስለ፡ አቡከ፡ ኄር፡ ሰማያ
ዊ፡ ወመንፈስከ፡ ቅዱስ፡ ማሐየዊ፡ ለ
ዓለመ፡ ዓለም።

ዘይቂድስ፡ ከሀን፡ ይቁም፡ በፍርሃት፡
መቅድመ፡ ነሎ፡ ይስግድ፡ ቅድመ፡ ታ
ቦት፡ ምዕረ፡ ወምዕረ፡ ይስግድ፡ ለቀሳ
ውስት፡ ወለዲያቆናት፡ ምዕረ። ወይባ
እ፡ ኀብ፡ ታቦት፡ ወይንሣእ፡ ልብስ፡
በእደዋሁ፡ ወይበል፡ አቡነ፡ ዘበሰማያ
ት፤ ወይስግድ፡ ሥልሰ። ለእመ፡ ሀሎ፡
ጳጳስ፡ ይሐር፡ ኀቤሁ፡ ምክለ፡ ልብስ፡
ከመ፡ ይበርክ፡ ሎቱ፡ ወያልብሶ፤ ወለ
እመ፡ ኢሀሎ፡ ጳጳስ^(c)፡ ለሊሁ፡ ይበር
ክ፡ ወይልበስ። ወይበል፡ ዘንተ፡ ጸሎ
ተ፡ እንተ፡ ያልብስ፡ ታቦተ።

እግዚአብሔር፡ ማእምረ፡ ልብ፡ ዘለ
ነሎ፡ ለለ፡ ፪፩፡ ዘየዓርፍ፡ በቅዱሳን፡
ዝውእቱ፡ ዘእንበለ፡ ኃጢአት፡ ባሕቲ
ቱ፡ ከሀሊ፡ ወሰራዬ፡ ኃጢአት፤ እስመ፡
አንተ፡ ተአምር፡ ኦእግዚአ፡ ከመ፡ ኢ
ኮንኩ፡ ንጹሐ፡ ለዛቲ፡ መልእክት፡ ቅ

knowledge to the eyes of our hearts, and guard our lips from speaking evil, give us peace and teach us righteousness; for Thou art the holy garment, the medicine of our sickness and the refinement of our nature. And make us worthy of this Thy holy mystery, and remove from us all bad thoughts and fleshly lusts which war against our soul, that we may offer unto Thee a good, heavenly offering without pollution or taint. Through Thy great bounty and mercy and praise we shall perform this Thy heavenly mystery which is above all mysteries; to Thee, with Thy good, heavenly, Father and with Thy Holy Spirit, the Giver of life, we shall offer glory and magnificence and honour, for ever and ever.

The celebrating Priest, rising up with reverence, shall bow first once before the altar, then once to the Presbyters and once to the Deacons. And then he shall draw near to the altar and take the vestment into his hands, and shall say the Lord's Prayer; then he shall bow thrice. If there is a bishop, he shall go to him with the vestment, to be blessed and clothed; but if there is none, he himself shall bless and clothe himself. And dressing the altar he shall say the following prayer.

O Lord, who knoweth the hearts of all, who abideth among the holy, who is free from sin, alone Almighty and able to forgive sins; Thou knowest, O Lord, that I am not pure for this Thy holy ministration, and that I

(a) A: ወኩይ. — (b) A: ሰማያዊ. — (c) Wanting in A. —

ድስት፡ ዘዚአክ፤ ወአልብዮ፡ ገጽ፡ በዘ
እቀርብ፡ ወእከሥት፡ ቅድመ፡ አኩቲ
ትክ፡ ቅዱስ። ወባሕቱ፡ በብዝሃ፡ ምሕ
ረትክ፡ ስረይ፡ ሊተ፡ ኃጢአትየ፡ እስ
መ፡ አነ፡ ኃጥእ። ሀበኒ፡ እርከብ፡ ጸጋ፡
ወምሕረተ፡ በዛቲ፡ ሰዓት፡ ወፈኑ፡ ሊ
ተ፡ ጽንዓክ፡ እምላዕሉ፡ ከመ፡ እኩን፡
ድልወ፡ ወእፈጽም፡ መልእክተክ፡ ቅ
ድስተ፡ በከመ፡ ፈቃድክ፡ ወሥምረትክ፤
ወትኩን፡ ዛቲሂ፡ ዕጣን፡ መዓዛ፡ ሠናየ።
ወአንተሂ፡ አእግዚእነ፡ ኩን ምስሌነ፡
ወባረክነ፡ እስመ፡ አንተ፡ ውእቱ፡ ሰራ
ዬ፡ ኃጢአትነ፡ ወብርሃነ፡ ነፍሳቲነ፡ ወ
ሕይወትነ፡ ወኅይልነ፡ ወተስፋነ፡ ወም
ግባኢነ፡ ወለክ፡ ንፈኑ፡ እስክ፡ አርዖ
ም፡ አኩቲተ፡ ወክብረ፡ ወስግድተ፡ ለ
አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ነ፡
ሎ፡ ጊዜ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓ
ለመ፡ ዓለም።

ጸሎት፡ እምድኅረ፡ አስተዳልዎ፡ ም
ሥዋዕ፡ ዘአብ።

አእግዚአብሔር፡ ዘመሀርከነ፡ ዘንተ፡
ምሥጢረ፡ ዓቢየ፡ ለመድኃኒትነ፡ አን
ተ፡ ዘጸዋዕከነ፡ ከያነ፡ ትሑቃን፡ አግ
ብርቲክ፡ እንዘ፡ ኢይደልወነ፡ ከመ፡ ን
ኩን፡ ተቀናይያነ፡ ለምሥዋዒክ፡ ቅዱ
ስ፤ አንተ፡ ኦሊቅነ፡ ረስየነ፡ ድልዋነ፡
በኅይለ፡ መንፈስ፡ ቅዱስ፡ ከመ፡ ንፈ
ጽም፡ ዘንተ፡ ቅኔ፡ ዘእንበለ፡ ድቀት፡
ውስተ፡ ነኑነ፡ በቅድመ፡ ስብሐቲክ፡
ዐቢይ። ናቄርብ፡ ለክ፡ መባኢ፡ ስብሐ
ት፡ ወውዳሴ፡ ወዕብየ፡ ተድላ፡ ውስተ፡
መቅደስክ። አእግዚአብሔር፡ ወሀቤ፡ መ
ድኃኒት፡ ወፈናዌ፡ ጸጋ፡ ዘይገብር፡ ነ፡
ሎ፡ ለኩሉ፡ ለለጅ፡ ሀበነ፡ እግዚአ፡ ከ
መ፡ ይኩን^(a)፡ አምኃነ፡ ውክፍተ፡ በ
ቅድሚክ። እው፡ እግዚአ፡ አምላክነ፡ ን

have no face to draw nigh and open [my mouth] before Thy holy praise. Nevertheless in the multitude of Thy mercies do Thou forgive me my sins, for I am a sinner. Grant me to find grace and mercy in this hour, and send down upon me Thy strength from on high, that I may become worthy, and may accomplish Thy holy service, according to Thy will and the good pleasure of Thy heart: and may also this incense be a sweet-smelling savour. And Thou, O Lord, be with us, and bless us, for Thou art the forgiver of our sins and the light of our souls, and our life, and our strength, and our hope and refuge; and to Thee we will send up on high praise, glory and adoration, to the Father and to the Son and to the Holy Ghost, now and for ever, and world without end.

Prayer (to be said) when the offering for the Father is prepared.

O God, who hast taught us this Thy great mystery for our salvation, O Thou who hast called us, Thy humble servants, though unfit for the service, to become ministers of Thy holy altar; O Thou our Teacher, through the power of the Holy Spirit make us meet to perform this service before Thy great glory without falling into punishment. Let us bring before Thee the offerings of glorification, praise and great worthiness in Thy sanctuary. O Lord, Giver of salvation, Sender of gratification, who makes all things for each and all, grant us, O God, that our oblation may be accepted with grace before Thee. Yea, O Lord our God, we ask

(a) MSS: ንኩን፡ —

ስእለክ፡ ወናስተበቀዓክ፡ ከመ፡ ኢትዓ
ድጎሙ፡ ለሕዝብክ፡ በእንተ፡ ኃጢአቶ
ሙ፡ ወፈድፋደሰ፡ በእንተ፡ ዕበድዮ፡
እስመ፡ ቅድስት፡ ይእቲ፡ ቅድሳተክ፡ በ
ከመ፡ ሀብተ፡ መንፈስ፡ ቅዱስ፡ በኢየ
ሱስ፡ ክርስቶስ፡ እግዚእነ፤ ዘሎቱ፡ ክ
ብር፡ ወስብሐት፡ ወእዘዝ፡ ይደሉ፡ ም
ስሌክ^(a)፡ ወምስለ፡ መንፈስ፡ ቅዱስ፡ ማ
ኅዩዊ፡ ዘዕፋይ፡ ምስሌክ፡ ይእዜኒ፡ ወ
ዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን።

ወካዕበ፡ ዘይደሉ፡ ዝውእቱ፡ ዘይፈ
ቅድ፡ ለካህን፡ እምሥርዓተ፡ ቅዳሴ፡ ም
ሥጢራት፡ ለመልእክተ፡ ታቦት፡ ቅዱ
ስ፡ ቀዳሚሁ፡ ለዝንቱ፡ ጊዜ፡ ይበውእ፡
ውስተ፡ ታቦት፡ ወይንሣእ፡ ልብሰ፡ በ
እደሁ፤ ወይሚጥ፡ ገጸ፡ መንገለ፡ ም
ሥራቅ፡ ወይስግድ፡ ሥልሰ፡ ወይበል፡
አቡነ፡ ዘበሰማያት። ወካዕበ፡ ይትመዩ
ጥ፡ መንገለ፡ ሕዝብ፡ ወይነጽር፡ ለእ
መቦ፡ ዲያቆን፡ ዘይትለአክ፡ እምቅድ
መ፡ ይልበስ፡ ፍጹመ፡ አልባስ። እስ
መ፡ ለእመ፡ ኢተረክበ፡ ዲያቆን፡ ዘይ
ትለአክ፡ ወዘይትፈድኦ፡ ለመልእክተ፡
ኢይትከሀሎ፡ ለካህን፡ ከመ፡ ያውዕእ፡
ልብሰ፡ እምድጎረ፡ ለብሰ። ወሶበ፡ ፈ
ቀድ፡ ከመ፡ ይልበስ፡ ለይነጽር፡ ቀሰስ፡
ለእመ፡ ነዋሕ፡ ወሐጊር፤ እስመ፡ እም
ድጎረ፡ ለብሰ፡ አክ፡ መፍትው፡ ከመ፡
ያውዕእ። ወእምዝ፡ ይልበስ፡ አክማመ^(b)፡
ወይዕስሮ፡ በዝናር፡ ወያስተጋብእ፡ ሕሊ
ናሁ፡ ወኢይጎድጎሙ^(c)፡ ይዒሉ፡ ውስተ፡
ግብረ፡ ዓለም፤ ወይገኡ፡ እምአንቀጸ፡
ምሥዋዕ፡ ጥቀ። ወለእመቦ፡ ሊቀ፡ ጳጳ
ሳት፡ አው፡ ኤጲስ፡ ቆጶስ፡ ይእኅዝ፡
ልብሰ፡ በእደሁ፡ ወይትመዩጥ፡ ኀቤሁ፡
ወይባርክ፡ ሎቱ፡ ላዕሌሆን፡ እምቅድ
መ፡ ይልበስ።

and beseech Thee, that Thou wilt not forsake Thy people for their sins' sake, and especially not for my foolishness' sake; for holy are Thy holy things according to the gift of the Holy Spirit through Jesus Christ our Lord, to whom, with Thee, and with the Holy Ghost, the Giver of life who is equal with Thee, be honour and glory and power, now and for ever, and world without end. Amen.

And again what is due, viz. requisite to the Priest according to the canon of the sanctification of the mysteries for the ministration of the holy altar, (is this). At first he draws near to the altar and take the garment into his hands, and he shall turn his face to the east and bow thrice and say the Lord's Prayer. And then he shall turn to the People and see, whether there is a Deacon who is ministering, before he puts on the complete garment. For if there is no Deacon ministering and helping him the Priest cannot unrobe himself after robing. And when the Presbyter is willing to robe himself, he shall see, whether it is not too long or too short; for after dressing it is not allowed to put it off again. And then he shall put on the chlamys (?) and shall tie it up with the girdle, and shall recollect his thoughts and not let them ramble about in the things of the world, nor go out even of the door of the altar. And if there is an Archbishop or Bishop, he shall take the garment into his hand and turn to him and bless them for him before dressing.

(a) MSS.: ምስሌሁ፡ — (b) Καμάσιον (?), or Επιμαρίκια (?); see RENAUDOT, liturg. orient. coll., 2nd ed., 1847, t. I, p. 161 sqq. [DILLMANN]. — (c) MSS.: ወይጎድጎሙ፡ —

ጸሎት፡ እምድጎረ፡ ግብአተ፡ መን
ጣሳዕት።

*Prayer after the curtain has been
withdrawn.*

ሚመጠን፡ ግርምት፡ ዛቲ፡ ዕለት፡
ወዕዕብት፡ ዛቲ፡ ሰዓት፡ እንተ፡ ባቲ፡
ይወርድ፡ መንፈስ፡ ቅዱስ፡ ወይጼል
ሎ፡ ለዝንቱ፡ መሥዋዕት፡ ወይቄድሶ፤
በጽሙና፡ ወበፍርሃት፡ ወበረዓድ፡ ቁ
ሙ፡ ወጸልዩ፡ ከመ፡ ሰላሙ፡ ለእግዚ
አብሔር፡ የሀሉ፡ ምስሌክሙ^(a)፡ ወምስ
ለ፡ ክልክሙ።

How venerable is this day, and
how wonderful is this hour, when
the Holy Ghost comes down upon
this oblation and overshadows and
sanctifies it. Rise up in tranquillity
with fear and trembling and pray
that the peace of God may be with
you all.

ወይብሉ፡ ክሉ፡ ሕዝብ፡ በዚማ፡ እ
ምድጎረ፡ ለብሰ፡ ካህን፡ በጁ፡ ሃሌ፡ ሉያ።

*And when the Priest is robed all
the People shall say in one tune: Halle-
lujah!*

እመቦ፡ ብእሲ፡ እምእመናን፡ ዘቦአ፡
ቤተ፡ ክርስቲያን፡ በጊዜ፡ ቅዳሴ፡ ወኢ
ሰምዓ^(b)፡ መጻሕፍተ፡ ቅድሳተ፡ ወኢ
ተዓገሠ፡ እስከ፡ ይፌጽሙ፡ ጸሎተ፡ ወ
ቅዳሴ፡ ወኢተመጠወ፡ እምቀርባን፡ ይ
ሰደድ፡ እምቤተ፡ ክርስቲያን፤ እስመ፡
እማሰን፡ ሕገ፡ እግዚአብሔር፡ ወአስተ
ሐቀረ፡ ቁመተ፡ ቅድመ፡ ንጉሥ፡ ሰማ
ያዊ፡ ንጉሠ፡ ሥጋ፡ ወመንፈስ፡ ከመዝ፡
መሀሩን፡ ሐዋርያት፡ በአብጥሊሶሙ።

*If anyone of the believing men
comes into the Church during the
Sanctification, and does not hear the
Holy Scriptures nor wait until they
have spoken the Prayer and the Sancti-
fication, and does not receive the sacri-
fice, he shall be excluded from the
Church; for he has spoiled the law of
God and has neglected to stay before
the heavenly King, the King of the body
and of the soul. Thus the Apostles in
their Canon have taught us.*

ጸሎት፡ ላዕለ፡ መሶብ።

Prayer over the Disc.

ይብል፡ ካህን፤ እግዚአብሔር፡ እም
ላክን፡ ዘይቤሎ፡ ለሙሴ፡ ገብሩ፡ ወነ
ቢዩ፤ ግበር፡ ሊተ፡ ንዋየ፡ ጎሩየ፡ ወ
አንብር፡ ውስተ፡ ደብተራየ፡ ላዕለ፡ ደ
ብረ፡ ሲና፤ ወይእዜኒ፡ አምላክን፡ አኃ
ዜ፡ ክሉ፡ ስፋሕ፡ የማነክ፡ ቅዱስ፡ ላ
ዕለ፡ ዛቲ፡ መሶብ፡ ምላእ፡ እምኃይል፡
ወጽንዕ፡ ወንጽሕ፡ ወጸጋ፡ መንፈስ፡
ቅዱስ፡ ወስብሐቲክ፤ ለይግበሩ፡ ውስ
ቲታ፡ ሥጋሁ፡ ቅዱስ፡ ለዋሕድ፡ ወል
ድክ፡ በዛቲ፡ ቅድስት፡ ቤተ፡ ክርስቲ

*The Priest says: O Lord our God,
who spakest unto Moses Thy servant
and prophet, "Make me choice vessels
and place them in My tabernacle at
Mount Sinai"; and now, O our God
Almighty, put forth Thy holy right
hand upon this disc, fill it with strength
and virtue and purity and the grace
of the Holy Spirit and Thy glory,
that they may make therein the holy
body of Thy only Son, in this holy
Apostolic Church. For to Thee be*

(a) ምስሌየ፡ ? [DILLM.]. — (b) A: ወሰምዓ፡ and is hearing. —

ያን፡ እንተ፡ ሐዋርያት፡ ጸስመ፡ ለክ፡
ስብሐት፡ ምስለ፡ ዋሕድ፡ ወልድክ፡ ወ
መንፈስ፡ ቅዱስ፡ ይእዘኒ፡ ወዘልፈኒ፡
ወለዓለመ፡ ዓለም፡ ።

ይብሉ፡ ሕዝብ፤ አንቲ፡ ውእቱ፡ መ
ሶበ፡ ወርቅ፡ ንጹሕ፡ እንተ፡ ውስቲታ፡
መና፡ ኅብእ፡ ኅብስት፡ ዘወረደ፡ እም
ሰማያት፡ ወሀቤ፡ ሕይወት፡ ለሁሉ፡ ዓ
ለም፡ ።

ይብል፡ ካህን፡ እንዘ፡ የዓትብ፡ ላዕ
ለ፡ ኅብስት፤ አውሎግዮስ፡ ጌርዮስ፡
ኢየሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብ
ሔር፡ ሕያው፡ አግደስማንጦን፡ ፓንዋ
ማንጦን፡ አግዮስ፡ በአማን፡ አሜን፡ ።

ወእምዝ፡ ይንሣእ፡ ቊርባነ፡ በንጹ
ሕ፡ እዴሁ፡ እንዘ፡ ርጡብ፡ ው[እቱ፡
ወይመዝምዘ፡ ላዕለ፡ ወታሕተ፡ እንዘ፡
ይብል፤]^(a) ክርስቶስ፡ አምላክነ፡ ዘበአ
ማን፡ ዕትብ፡ በየማንክ፡ ወባርክ፡ በእ
ዴክ፡ ወቀድስ፡ በኅይልክ፡ ወአጽንዕ፡
ዝንቱ፡ ኅብስት፡ ይኩን፡ ለስርዮተ፡ ኃ
ጣውአ፡ ሕዝብክ፡ አሜን፡ ።

ወእምዝ፡ ይትመጦ፡ ንፍቅ፡ በማኅ
ፈድ፡ እንዘ፡ ይብል፤ ከመ፡ ዮሴፍ፡
ወኒቆዲሞስ፡ እለ፡ ንንዝዎ፡ ለሥጋክ፡ ።

ወእምዝ፡ ይንሣእ፡ ካህን፡ ወይብል፡
ዘንተ፤ ቅዳሴ፡ ውኩፍ፡ ወአክብቲት፡
ወዕባይ፡ ለስርዮተ፡ ኃጢአት፡ እምኅብ፡
እግዚአብሔር፡ አብ፡ ለይኩን፡ ኃይል፡
ወበረከት፡ ወብርሃን፡ ወቅዳሴ፡ (ሥላሴ)
ቅዱስ፡ ለዛቲ፤^(b) ቅድስት፡ ቤተ፡ ክርስ
ቲያን፡ እንተ፡ ሐዋርያት፡ አሜን፡ ።

ወእምዝ፡ ይኡድ፡ ካህን፡ ኅብ፡ ኃ
ቦት፡ ፩፡ ጊዜ፡ ቅድሚሁ፡ ማኅቶት፡ ።

glory with Thy only Son and the Holy Spirit, now and for ever, and world without end.

The People say: Thou art the disc of pure gold, wherein the manna is hidden, the bread which came down from heaven, lifegiving for ever and ever.

The Priest, making the sign of the Cross over the bread, says: Ἐὐλογίος Κύριος, Ἰησοῦς Χριστός, Son of the living God, αἰνάσμα των πνευμάτων, ἅγιος in verity. Amen.

And then he shall take the oblation with pure hands — whilst they are moist, he shall wipe them off from above and from below — saying: O Christ, our very God, cross with Thy right hand this bread and bless it with Thy hand, and sanctify it with Thy power, and make it powerful, that it may serve for the remission of the sins of Thy people. Amen.

And then the Assistant receives (it) into the "tower", saying: In like manner as Joseph and Nicodemus who wrapped Thy body in linen clothes.

And then the Priest shall take it, saying: The sanctification is accepted and the thanksgiving and magnifying for the remission of sin, from the Lord, the Father. May there be power and blessing and light and the sanctification of the Holy One on this holy Apostolic Church! Amen.

And then the Priest shall turn once to the altar, the lamp being before him,

(a) The words in brackets are taken from B; in A erasion. — (b) MSS.: ቅዳሴ፡ ወቅዳሴ፡ በዛቲ፡ —

ወይኡድ፡ ዲያቆን፡ ፫^(a)፡ እንዘ፡ ይእ
ኅዝ፡ ጽዋዓ።

ይብል፡ ካህን፤ እግዚአብሔር፡ አም
ላክነ፡ ዘተወከፍከ፡ ቊርባን፡ አቤል፡ በ
በድው፡ ወለኖኅ፡ በውስተ፡ ታቦት፡ ወ
ለአብርሃም፡ በርእሰ፡ ደብር፡ ወለኤል
ያስ፡ በርእሰ፡ ቀርሜሎስ፤ ወለዳዊት፡
በአውደ፡ ኦርና፡ ኢያቢሳዊ፤ ወጸሪቀ፡
መበለት፡ በቤተ፡ መቅደስ፤ ከግሁ፡ ተ
ወከፍ፡ መባኦ፡ ወቊርባኖ፡ ለገብርክ፡
ዮሐንስ፡ ዘአብሐ^(b)፡ ለስምክ፡ ቅዱስ፡
ወይኡን፡ ቤዛ፡ ኃጣውኢሁ፡ ፍድዮ፡
ፍዳ፡ ሠናየ፡ በዝ፡ ዓለም፡ ወበዘይመ
ጽእ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡
ዓለም።

ወይብል፡ ዲያቆን፤ እግዚአብሔር፡
ይፈእየኒ።

ወእምዝ፡ ያንብር፡ ካህን፡ ቊርባን፡
በጸሕል፡ ወዲያቆን፡ ይቅዳሕ፡ ደመ^(c)፡
በጽዋዕ። ይብል፡ ካህን፡ ዘንተ፡ ጸሎ
ተ፡ እምድኅረ፡ አንበረ፡ ቊርባን፡ ላዕ
ለ፡ ጸሕል። እግዚአብሔር፡ አምላክነ፡
ኄር፡ ወማሕዩዊ፡ ዘሰፋሕክ፡ አእዳዊክ፡
ቅዱሳተ፡ በዲበ፡ ዕፅ፡ መስቀል፡ ግበ
ር፡ እዴክ፡ ቅዱስ፡ ላዕለ፡ ዛቲ፡ ጸሕ
ል፡ ዘምልእት፡ ሠናያተ፡ ዘአስተደለዉ፡
ላዕሌሃ፡ እለ፡ ያፈቅፋ፡ ስመክ፡ መብ
ልዓ፡ ዘ፲፻፡ ዓመት። ይእዜኒ፡ አምላ
ክነ፡ ባርክ፡ በእዴክ፡ ወቀድሳ፡ ወአን
ጽሐ፡ ለዛቲ፡ ጸሕል፡ ዘምልእት፡ ፍሕ
መ፡ ዘውእቱ፡ እንተኦክ፡ ሥጋ፡ ቅዱ
ስ፡ ዘአቅረብነ፡ ላዕለ፡ ዝንቱ፡ ምሥዋ
ዕ፡ ቅዱስ፡ በዛቲ፡ ቤተ፡ ክርስቲያን፡
ቅድስት፡ እንተ፡ ሐዋርያት። እስመ፡ ለ

and the Deacon shall turn there thrice,
holding the chalice.

The Priest says: O Lord our
God, who didst accept the sacrifice
of Abel in the field, and of Noah in
the ark, and of Abraham on the
mountain-top, and of Elias on Car-
mel, and of David in the threshing-
floor of Araunah the Jebusite, and
the widow's mite in the Temple: re-
ceive in like manner the oblation
and the sacrifice of Thy servant Jo-
hannes which he has brought unto
Thy holy name, that it may be the
redemption of his sins. Do Thou re-
compense him with a goodly recom-
pense in this world and in the world
to come, now and for ever, and world
without end.

And the Deacon shall say: The
Lord is looking upon me.

And then the Priest shall lay the
Host upon the paten, and the Deacon
shall pour the Blood in the chalice.
The Priest, after he has laid the Host
upon the paten, saith the following
prayer: O Lord our God, bountiful
and Giver of life, who didst stretch
forth Thine holy hands upon the tree
of the Cross, lay Thine holy hands
upon this paten which is filled with
good things wherein those who love
Thy name have prepared a nourish-
ment of a thousand years. Now, our
God, bless with Thine hand and sancti-
fy and purify this paten full of coal
which is Thine own holy Body which
we have offered upon this holy altar,
in this holy apostolic Church. To Thee
be praise, with Thy good heavenly

(a) B: ፫ተ፡ ጊዜ፡ — (b) B: ወቊርባኖ፡ ለአመትክ፡ ወለተ፡ ጊዮርጊስ፡ ዘ
አብሐት፡ — (c) A: ወዲያቆን፡ በጸሕል፡ ዋዕ፡ —

ክ፡ ስብሐት፡ ምስለ፡ አቡክ፡ ጌር፡ ሰ
ማያዊ፡ ወመንፈስ፡ ቅዱስ፡ ማሕየዊ፤
ይእዚኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም።

ጸሎት፡ ላዕለ፡ ጽዋዕ።

እግዚአብሔር፡ አምላክን፡ ኢየሱስ፡
ክርስቶስ፡ አላቲኖን^(a)፡ ዘበአማን፤ አምላ
ክን፡ ዘተሰብአ፡ ወኢተፈልጠ፡ መላኮቱ፡
እምተስብእቱ፡ ዘከፀወ፡ ደሞ፡ ላዕለ፡
ልሕሐቱ፡ በሥምረቱ፤ ይእዚኒ፡ አምላ
ክን፡ ግበር፡ እዴክ፡ ቅዱስ፡ ላዕለ፡ ዝ
ንቱ፡ ጽዋዕ፡ ቀድሶ፡ ወአንጽሖ፡ ይኩ
ን፡ ደመክ፡ ክቡረ፡ ዝንቱ፡ ለሕይወት፡
ወለስርዮተ፡ ኃጢአት፡ ለሐላ፡ ዘይሰቱ፡
እምረህ፡ በአሚን። ስብሐት፡ ለአቡክ፡
ሰማያዊ፡ ወመንፈስ፡ ቅዱስ፡ ማሕየ
ዊ፤ ይእዚኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓ
ለም።

ጸሎት፡ ካልእ፡ ዘተክሊል፡ ላዕለ፡
ጽዋዕ።

ክርስቶስ፡ አምላክን፡ ዘበአማን፡ ዘ
ሐርክ፡ ውስተ፡ ክብካብ፡ አመ፡ ጸው
ፀክ፡ በቃና፡ ዘገሊላ፡ ወባረክ፡ ሎሙ፡
ወረሰይክ፡ ለማይ፡ ወይን፤ ከማህ፡ ረስ
ዮ፡ ለዝንቱ፡ ወይን፡ ዘንቡር፡ በቅድሚ
ክ፡ ባርክ፡ ወቀድሶ፡ ወአንጽሖ፡ ይኩን፡
ለፍሥሐ፡ ወለሕይወት፡ ነፍስን፡ ወሥ
ጋን፡ በሐላ፡ ጊዜ፡ የሀላ፡ ምስሌን፡ አ
ብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ። ምላ
እ፡ ወይን፡ ትፍሥሕት፡ ለሠናይ፡ ለሕ
ይወት፡ ወለመድኃኒት፡ ወለስርዮተ፡ ኃ
ጢአት፡ ለልቡና፡ ወለፈውስ፡ ወለምክ
ረ፡ መንፈስ፡ ቅዱስ፤ ይእዚኒ፡ ወዘል
ፈኒ፡ ወለዓለመ፡ ዓለም። ንጽሕ፡ ወጣ
ዕም፡ ወበረከት፡ ለእለ፡ ይሰትዩ፡ እም
ደምክ፡ ክቡር፡ አላቲኖን^(a)፡ በአማን።

Father and Holy Spirit, the Giver
of life, now and for ever, world
without end.

Prayer over the Chalice.

O Lord our God, Jesus Christ,
αληθινος, our very God who didst
become man — whose deity was not
separated from Thy humanity — who
of Thy own good pleasure didst pour
forth Thy blood for Thy creatures;
now, our God, lay Thy holy hand
upon this cup: sanctify and purify it,
that this may become Thy blessed
blood for the life and for the remis-
sion of sin for everybody who drinks
it faithfully. Glory be to Thy heavenly
Father, and to the Holy Spirit, the
Giver of life, now and for ever, and
world without end.

*Another Prayer of the Union over
the Chalice.*

O Christ who art our very God,
who didst go, when they bade Thee,
to the marriage-feast in Cana of Ga-
lilee, and didst bless them, and make
the water wine, do Thou in like man-
ner unto this wine which is set before
Thee: bless, sanctify and purify it,
that it may be for the joy and for
the life of our souls and of our bodies;
and may the Father, the Son and the
Holy Ghost be with us at all times.
Fill Thou up wine of rejoicing for
good, for life and for salvation, and
for the remission of sins, for under-
standing and for healing and for coun-
sel of the Holy Ghost, now and for
ever, world without end. Purity and
sweetness and blessing be to those
who drink of Thy precious blood,
αληθινον True.

(a) MSS.: **አላትዮን**፡ —

ጸሎት፡ ላዕለ፡ ዕርፈ፡ መስቀል።

እግዚአብሔር፡ አምላክን፡ ዘረሰይክ፡ ድልወ፡ ለገብርክ፡ ኢሳይያስ፡ ከመ፡ ይርአዮ፡ ለሱራፌል፡ እንዘ፡ ውስተ፡ እዴሁ፡ ጌጠት፡ ወነሥኦ፡ ቦቱ፡ ፍሕመ፡ እመሥዋዕት፡ ወወደዮ፡ ሎቱ፡ ውስተ፡ አፋሁ፤ ይእዜኒ፡ እግዚአብሔር፡ አብ፡ አኃዜ፡ ነሉ፡ ግበር፡ እዴክ፡ ቅዱስ፡ ላዕለ፡ ዕርፈ፡ መስቀል፡ ለሠሪዓ፡ ቅዱስ፡ ሥጋሁ፡ ወደሙ፡ ለዋሕድ፡ ወልድክ፡ እግዚእን፡ ወአምላክን፡ ወመድኃኒን፡ ኢየሱስ፡ ክርስቶስ፤ ይእዜኒ፡ ባርክ፡ ወቀድሶ፡ ወአንጽሐ፡ ለዝንቱ፡ ዕርፈ፡ መስቀል፤ ወሀቦ፡ ኀይለ፡ ወስብሐተ፡ በከመ፡ ወሀብካ፡ ለጌጠት፡ እንተ፡ ሱራፌል። እስመ፡ ለክ፡ ስብሐት፡ ወእኒዝ፡ ምስለ፡ ወልድክ፡ ዋሕድ፡ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ ወመንፈስ፡ ቅዱስ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን።

ወአምዝ፡ የዓትብ፡ ካህን፡ በእዴሁ፡ በአርአያ፡ ትእምርተ፡ መስቀል፡ ላዕለ፡ ኅብስት፤ ወይብል፡ ቡሩክ፡ እግዚአብሔር፡ አኃዜ፡ ነሉ።

ይብሉ፡ ሕዝብ፤ አሜን።

ወቡሩክ፡ ወልድ፡ ዋሕድ፡ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፤ አሜን።

ወቡሩክ፡ መንፈስ፡ ቅዱስ፡ ጰራቅሊጦስ፤ አሜን።

ወይብል፡ ላዕለ፡ ጽዋዕኒ፡ ከማሁ፤ ዓዲ፡ ይብል፡ ላዕለ፡ ክልኢቱ፤ ስብሐት፡ ወክብር፡ ይደሉ፡ ለሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፤ ሥሉስ፡ ዕሩይ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም።

ወይትመየጥ፡ ካህን፡ መንገል፡ ንፍቅ፡ እንዘ፡ ያስተራክብ፡ እዴሁ፡ በአውሥኦ፡ ቃል፤ ተዘክረኒ፡ አቡየ፡ ቀሲስ።

Prayer over the cross-handied Spoon.

O Lord our God, who didst make Thy servant Isaiah worthy to behold the seraphim, in whose hand were the tongs wherewith he took the coal from off the altar and laid (it) upon his mouth: now therefore, O God, Father Almighty, lay Thine holy hand upon this spoon of the cross for the ministration of the holy Body and Blood of Thine only Son, our Lord God and Saviour, Jesus Christ. Now do Thou bless, sanctify and purify this spoon of the cross, and give it strength and glory, as Thou gavest to the tongs of the seraphim. For Thine is the glory and the power, together with Thine only Son, our Lord Jesus Christ, and with the Holy Spirit, now and for ever, world without end. Amen.

And then the Priest shall with the hand make the Sign of the Cross over the Bread, as a symbol, saying: Blessed be the Lord who preserves all things.

The People say: Amen.

And blessed be the only Son, our Lord Jesus Christ. — Amen.

And blessed be the Holy Ghost, the Paraclete. — Amen.

And in like manner he shall say over the Chalice. And then he says over both: Praise and glory to the Holy Triune, the Father, the Son and the Holy Ghost who are equal each with other, now and for ever, and world without end.

And the Priest turns to the Assistant, joining his hands and saying: Remember me, O my Father, O Presbyter.

ውእቱኒ፡ ይሰጠዎ፡ እንዘ፡ ይብል፤
እግዚአብሔር፡ ይዕቀባ፡ ለክህነትክ፡ ወ
ይትወከፍ፡ መሥዋዕተክ።

ወእምዝ፡ ይቀውም፡ ካህን፡ ርቱዓ፡
ወገጹ፡ መንገል፡ ምሥራቅ፡ ሰፊሐ፡ እ
ዴሀ፤ ወይበል፡ በዓቢይ፡ ቃል፤ አሐ
ዱ፡ አብ፡ ቅዱስ፡ አሐዱ፡ ወልድ፡ ቅዱ
ስ፡ አሐዱ፡ ውእቱ፡ መንፈስ፡ ቅዱስ።

ይብሉ፡ ሕዝብ፤ መንፈስ፡ ቅዱስ።

ይብል፡ ካህን፤ ሰብሐዎ፡ ለእግዚአብ
ሔር፡ ከኅልዝሙ፡ አሕዘብ።

ይብሉ፡ ሕዝብ፤ ወይሴብሐዎ፡ ከኅሎ
ሙ፡ ሕዝብ።

ይብል፡ ካህን፤ እስመ፡ ጸንዓት፡ ም
ሕረቱ፡ ላዕሌን።

ይብሉ፡ ሕዝብ፤ ወጽድቁስ፡ ለእግዚ
አብሔር፡ ይሔሉ፡ ለዓለም።

ይብል፡ ካህን፤ ስብሐት፡ ለአብ፡ ወ
ወልድ፡ ወመንፈስ፡ ቅዱስ፤ ይእዜኒ፡ ወ
ዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ሃ
ሌ፡ ሉያ። ወሕዝብኒ፡ ከማሁ፡ ይብሉ።

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸ
ሎት።

ይብሉ፡ ሕዝብ፤ እግዚአብሔር፡ ተሠላለን።

ይብል፡ ካህን፤ ሰላም፡ ለኅልዝሙ።

ይብሉ፡ ሕዝብ፤ ምስሉ፡ መንፈስክ።

ይብል፡ ካህን፤ ጸሎተ፡ አክሙቲ። ና
አኩዳ፡ ለገባሬ፡ ሠናዖት፡ ላዕሌን፡ እ
ግዚአብሔር፡ መሐሪ፤ አቡሁ፡ ለእግዚ
እን፡ ወአምላክን፡ ወመድኃኒን፡ አያሱ
ስ፡ ክርስቶስ። እስመ፡ ሠወረን፡ ወረድ
አን፡ ዓቀብን፡ ወአቅረብን፡ ወተወክፈን፡
ኃቤሁ፡ ወተማኅፀንን፡ ወአጽንዓን፡ ወ
አብጽሐን፡ እስከ፡ ዛቲ፡ ሰዓት። ንስኦ
ሎ፡ እንክ፡ ከመ፡ ይዕቀብን፡ በዛቲ፡ ዕ

And he answers him saying: May the Lord preserve thy priesthood and accept thine offering.

And then the Priest rises up, turning his face to the East and spreading out his hands; and he shall say with a loud voice: There is one Holy Father, one Holy Son, one Holy Ghost.

The People say: Holy Ghost.

The Priest says: Praise the Lord, all ye nations.

The People say: And laud Him, all ye people.

The Priest says: For established is His mercy upon us.

The People say: And the righteousness of the Lord endureth for ever.

The Priest says: Glory be to the Father and to the Son and to the Holy Ghost, now and for ever, and world without end. Amen. Hallelu-jah. And the People say the same.

The Deacon says: Rise up for prayer.

The People say: O Lord, have mercy upon us.

The Priest says: Peace be with you all.

The People say: With thy spirit.

The Priest says the Prayer of Thanksgiving: We render thanks to the Author of our good things, the merciful Lord, the Father of our Lord and God and Saviour, Jesus Christ. For He hath shielded and aided us. He hath kept us and brought us nigh unto himself, and received us and taken us under his protection. He has strengthened us and brought us unto this hour. Let us therefore ask of Him to keep

ለት፡ ቅድስት፡ ክሉ፡ መዋዕለ፡ ሕይወትን፡ በክሉ፡ ሰላም፡ አኃይ፡ ክሉ፡ እግዚአብሔር፡ አምላክን፡ ጸልዩ። እግዚአብሔር፡ እግዚአብሔር፡ አኃይ፡ ክሉ፡ አቡሁ፡ ለእግዚአብሔር፡ ወአምላክን፡ ወመድኃኒን፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ ሠወርክን፡ ወረዳእክን፡ ዓቀብክን፡ ወአቅረብክን፡ ወተወከፍክን፡ ኀይክ፡ ወተግኅፀንክን፡ ወአጽናዕክን፡ ወአብጻሕክን፡ እስከ፡ ዛሬ፡ ሰዓት።

ይብል፡ ዲያቆን፤ ኀሁ፡ ወአስተብቅብ፡ ከመ፡ ይምሐረን፡ እግዚአብሔር፡ ወይሠላ፡ ላዕሌን፡ ወይተወከፍ፡ ጸሎተ፡ ወስኢተ፡ እምነ፡ ቅዱሳኒሁ፡ በእንቲአን፡ በዘይሜኒ፡ ክሉ፡ ጊዜ፡ ይረከፍን፡ ድልዋን፡ ከመ፡ ንንሣእ፡ እምሱታ፡ ምሥጢር፡ ቡሩክ፡ ወይስረይ፡ ለን፡ ኃጣውኢን።

ይብል፡ ካህን፤ በእንተ፡ ዝንቱ፡ ንስኢክ፡ ወንኃሥሥ፡ እምነ፡ ኀሩትክ፡ አመፍቀሬ፡ ሰብእ፤ ሀበን፡ ከመ፡ ንፈጽም፡ ዛሬ፡ ዕለተ፡ ቅድስት፡ ክሉ፡ መዋዕለ፡ ሕይወትን፡ በክሉ፡ ሰላም፡ ምስለ፡ ፈሪሆትክ፤ ክሉ፡ ቅንዓተ፡ ወክሉ፡ መክራ፡ ወክሉ፡ ግብረ፡ ሰይጣን፡ ወምክረ፡ ሰብእ፡ እኩያን፡ ወትንሣኤ፡ ፀር፡ ዘኅቡእ፡ ወዘገህድ፡ አርኅቅ፡ እምኔየ^(b)፤ ቡራኬ፤ ወእምነ፡ ክሉ፡ ሕዝብክ፡ ወእምዝንቱ፡ መካን፡ ቅዱስ፡ ዘዘኢክ፤ ቡራኬ፡ ዲበ፡ ምሥዋዕ፤ ክሉ፡ ሠናያተ፡ ዘይሜኒ፡ ወዘይኔይስ፡ አዝዝ፡ ለን፤ እስመ፡ አንተ፡ ዘወሃብክን፡ ሥልጣን፡ ከመ፡ ንክድ፡ ከይሴ፡ ወአቃርብተ፡ ወዲበ፡ ክሉ፡ ኀይለ፡ ጸላኢ። ኢታብእን፡ ውስተ፡ መንሱት፡ አላ፡ አድኅንን፡ ወባልሐን፡ እም

us this holy day and all the days of our life in all peace, the Almighty Lord, our God. Pray ye. O Lord God Omnipotent, Father of our Lord and God and Saviour, Jesus Christ, [we render thanks unto Thee]^(a), for Thou hast protected us and helped us, hast kept us, and brought us nigh unto Thyself and accepted us and taken us under Thy guardianship, and strengthened us and brought us unto this hour.

The Deacon says: Seek ye and make supplication, that God have mercy upon us, and be gracious unto us, and accept prayers and supplications from his saints on our behalf, best, at all times, that He will make us meet to receive the communion of this blessed mystery, and that He will pardon us our sins.

The Priest says: Therefore we ask Thee and seek from Thy goodness, O Thou lover of men, grant us, that we may pass this holy day (and) all the days of our life in all peace, conjoined with Thy fear. All envy and all the wiles and all the workings of Satan and the craft of evil men, and the uprising of the foe, whether hidden or open, drive Thou afar from me — *genuflection* — and from all Thy people, and from this Thy holy place — *genuflection towards the Sacrifice*. All good things that are good and excellent do Thou command for us, for Thou art He who hast given us power to tread upon the serpent and scorpions, and over all the power of the foe. Lead us not into temptation, but deliver and rescue us from

(a) The words in brackets are wanting in the Aethiopic text. — (b) B: አርኅቅ፡ እግዚአ፡

ክሉ፡ እኩይ፡ በጸጋ፡ ወግህል፡ ወበፍ
ቅረ^(a)፡ ሰብእ፡ ዘለወልድክ፡ ዋሕድ፡ እግ
ዚእነ፡ ወአምላክነ፡ ወመድኃኒነ፡ ኢየ
ሱስ፡ ክርስቶስ፤ ዘቦቱ፡ ለክ፡ ስብሐ
ት፡ ወክብር፡ ወእዘዝ፡ ይደሉ፡ ምስሌ
ሁ፡ ወምስለ፡ ወንፈስ፡ ቅዱስ፡ ማሕዩ
ዊ፡ ዘዕሩይ፡ ምስሌክ፡ ይእዜኒ፡ ወዘል
ፈኒ፡ ወለዓለመ፡ ዓለም።

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸ
ሎት።

ይብል፡ ካህን፡ ንፍቅ^(b)፤ ሰላም፡ ለ
ክልክሙ። ወካዕበ፡ ናስተበቅዕ፡ ዘክሉ
ሎ^(c)፡ ይእኅዝ፡ እግዚአብሔር፡ አብ፡
ለእግዚእ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክር
ስቶስ፤ በእንተ፡ እለ፡ ያበውኡ፡ መባእ፡
በውስተ፡ ቅድስት፡ አሐቲ፡ እንተ፡ ላ
ዕለ፡ ክሉ፡ ቤተ፡ ክርስቲያን። መሥ
ዋዕተ፡ ቀዳምያተ፡ አሥራተ፡ አከብተ፡
ተዝካረ^(d)፡ ዘብዙኅ፡ ወዘኅዳዋ፡ ዘኅቡ
እ፡ ወዘገህድ፤ ወለእለሂ፡ ይፈቅዱ፡ የሀ
ቡ፡ ወአልቦሙ^(e)፡ ዘይሁቡ፡ ይትወክፍ፡
ፍትወቶሙ፡ ዘበሰማያት፡ መንግሥተ፡
ይጸጉ፡ ዘለክሉ፡ ግብረ፡ በረከት፡ ሥ
ልጣን፡ ቦቱ፡ እግዚአብሔር፡ አምላክነ።

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡
እለ፡ ያበውኡ፡ መባእ።

ይብሉ፡ ሕዝብ፤ ተወክፍ፡ መባእሙ፡
ለአኃው። ተወክፍ፡ መባእን፡ ለአኃት።
ወለኒኒ፡ ተወክፍ፡ መባእነ፡ ወቀርባነን።

ይብል፡ ዲያቆን፤ ትእዛዝ፡ አበዊነ፡
ሐዋርያት፡ ኢየሁዳ፡ ውስተ፡ ልቡ፡
ቂመ፡ ወበቀለ፡ ወቅንዓተ፡ ወጽልእ^(f)፡
ላዕለ፡ በጹ። ስግዱ፡ ለእግዚአብሔር፡
በፍርሃት።

all evil, by the grace and mercy and love for man of Thine only Son, our Lord and God and Saviour, Jesus Christ, through whom to Thee, with Him and the Holy Spirit, the Giver of life, who is equal with Thee, be honour and glory and power, now and for ever, and world without end.

The Deacon says: Rise up for prayer.

The Assistant Priest says: Peace be with you all. — And again let us beseech the Almighty God, Father of our Lord and Saviour Jesus Christ, on behalf of those who bring offerings in the holy Catholic Church — oblations, firstfruits, tithes, thank-offerings, commemorations — whether much or little, whether hiddenly or openly, and of those who have the will to give and have nothing to give, that He may accept their willingness: the heavenly kingdom may He bestow, Who hath the power over every work of benediction, the Lord our God.

The Deacon says: Pray on behalf of those who bring offerings.

The People say: Accept the offerings of the brethren, accept the offerings of the sisters, and accept also our offerings and our oblations.

The Deacon says: The commandment of our fathers, the Apostles (is this): Let nobody retain in his heart rancor or revenge or envy or hate to his neighbour. Worship the Lord with fear.

(a) MSS.: ዘለፍቅረ፡ — (b) B: ንፍቅ፡ ካህን፡ — (c) MSS.: ወክሉ፡ —

(d) MSS.: ተዝካር፡ — (e) MSS.: አልቦሙ፡ — (f) B: ወጽልእ፡ —

ይብሉ፡ ሕዝብ፤ ቅድሜክ፡ እግዚአ፡
ንሰግድ፡ ወንሴብሐክ ።

ይብል፡ ካህን፤ እግዚአብሔር፡ አም
ላክነ፡ ዘኹሎ፡ ትእዛዝ፡ ንስእለክ፡ ወ
ናስተበቅዓክ፡ በእንተ፡ እለ፡ ያበውኡ፡
መባክ፡ በውስተ፡ ቅድስት፡ አሐቲ፡
እንተ፡ ላዕለ፡ ኹሉ፡ ቤተ፡ ክርስቲያን።
መሥዋዕተ፡ ቀዳምያተ፡ አሥራተ፡ አ
ከቲተ፡ ተዝክረ^(a)፡ ዘኅቡእ፡ ወዘገህድ፡
ዘብዙኅ፡ ወዘኅዳጥ፤ ወለእለሂ^(b)፡ ይፈ
ቅዱ፡ የሀቡ፡ አልቦሙ፡ ዘይሀቡ፡ ተ
ወከፈክ፡ ፍትወቶሙ፤ ሀብ፡ ለኹሉ፡
ዓስበ፡ በረከት፡ ክፍለ፡ ትኩን፡ ለዓለ
መ፡ ዓለም፡ አሜን ።

ይብል፡ ካህን፡ ጸሎተ፡ ምሥጢር፤ አ
ሊቅየ፡ አደቡስ፡ ክርስቶስ፡ ሱታፌ፡
ቀዳማዊ፡ ቃለ፡ አብ፡ ንጹሕ፡ ወቃለ፡
መንፈስ፡ ቅዱስ፡ ማሕየዊ፡ አንተ፡ ው
እቱ፡ ኅብስተ፡ ሕይወት፡ ዘወረድክ፡ እ
ምሰማያት፡ ወአቅደምክ፡ ነገረ፡ ከመ፡
ትኩን፡ በግዓ፡ ዘአልቦ፡ ነውረ፡ በእን
ተ፡ ሕይወተ፡ ዓለም። ወይእዚኒ፡ ንስ
እል፡ ወናስተበቅዕ፡ እምነ፡ ጎሩተ፡
ሠናያቲክ፡ አመፍቀሬ፡ ሰብእ፡ አርኢ፡
ገጸክ፡ ላዕለ፡ ዝንቱ፡ ኅብስት፤ እማሬ፤
ወላዕለ፡ ዝንቱ፡ ጽዋዕ፤ እማሬ፤ ዘአን
በርነ፡ ላዕለ፡ ዝንቱ፡ ታቦት፡ መንፈሳ
ዊ፡ ዘለክ፤ ካርክ፤ ፩፡ ጊዜ፡ ይባርክ፤
ኅብስተ፤ ወቀድሶ፤ ይባርክ፤ ጽዋዓ፤ ወ
አንጽሐሙ፡ ለክልኤሆሙ፤ ይባርክ፡ በ
ክልኤሆሙ፡ አሐደ^(d)፡ ጊዜ፤ ወሚጦ፡
ለዝንቱ፡ ኅብስት፤ እማሬ፤ ይኩን፡ ሥ
ጋክ፡ ንጹሐ፤ ወዘተደመረ፡ ምስለ፡ ዝ
ንቱ፡ ጽዋዕ፤ እማሬ፤ ደምክ፡ ክቡር፡
ወይኩን፡ ላዕለ፡ ኹልነ፡ ዕሩገ፡ ወፈ

The People say: Before Thee, O Lord, we worship, and Thee do we glorify.

The Priest says: O Lord our God, Almighty, we ask and beseech Thee on behalf of those who bring offerings into the holy, only Catholic Church — oblations, firstfruits, tithes, thank-offerings, commemorations, whether hiddenly or openly, whether little or much, and of those who are willing to give, but have nothing to give, whose intention Thou mayest accept. Give them all the recompence of blessing to be shared for ever and ever. Amen.

The Priest says the Prayer of the (mystical) Anaphora: O my Master, Jesus Christ, Partner of the primitive Word of the Father and of the Word of the Holy Ghost, the Giver of life, Thou art the Bread of life which camest down from the heavens and didst prophesy of Thyself, that Thou wert to become the pure lamb, without spot, for the life of the world; and now we ask and beseech of the goodness of Thy good things, O Thou lover of men, shew Thy countenance upon this bread — *monstratio*^(c) — and upon this cup — *monstratio* — which we have placed upon this Thy spiritual altar: bless — *one genuflection* — the bread, and sanctify — *genuflection* — the cup, and purify them both — *one genuflection upon both* — and change this bread — *monstratio* — so that it may become Thy pure Body, and that which is commingled in this cup — *monstratio* — may become Thy precious Blood, and that it

(a) MSS.: ተዝክር፡ — (b) B: ወለእለኒ፡ — (c) i. e. *pointing with the finger*; see RENAUDOT, liturg. orient. coll., t. I, p. 3 [DILLMANN]. d) A: አሐዱ፡ —

ውሰ፡ ወመድኃኒት፡ ነፍሰን፡ ወሥጋን፡
 ወመንፈስን፡ አንተ፡ ውእቱ፡ ንጉሠ፡
 ነፍሰን፡ ክርስቶስ፡ አምላክን፡ ወለክ፡ ን
 ፈኑ፡ ልዑል፡ ውዳሴ፡ ወስግደተ፡ ወለ
 አቡክ፡ ጌር፡ ወለመንፈስ፡ ቅዱስ፡ ማ
 ሕዩዊ፡ ዘዕፋይ፡ ምስሌክ፡ ይእዘኒ፡ ዐ
 ዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን።

ወእምዝ፡ ይክድኖ፡ ለኅብስት፡ በመ
 ክደን፡ ወይስግድ፡ ጎበ፡ ታቦት፤ ወዳ
 ያቆን፡ ይስግድ፡ ለቀሲስ፤ ወይስግዱ፡
 ነፍሱም፡ ጎበ፡ ፈ፡ ወቀሲስ፡ ይበል፡ ዘ
 ንተ፡ ጸሎተ፡ በለጥሳስ፡ እንተ፡ ዘቅዱ
 ስ፡ ባስልዮስ።

እግዚአብሔር፡ አምላክን፡ ዘበእንተ፡
 አፍቀርቲክ፡ ሰብአ፡ እንተ፡ ኢትትነገ
 ር፡ ፈነውክ፡ ለወልድክ፡ ዋሕድ፡ ው
 ስተ፡ ዓለም፡ ከመ፡ ይሚጥ፡ ጎበክ፡ በ
 ግዓ፡ ዘተገድፈ፤ ናስተበቃ፡ ጎበክ፡
 ኦሊቅን፡ ኢታግብአን፡ ለድጎር፡ ሶበ፡
 ንቀርብ፡ ጎበ፡ ዝንቱ፡ ቀርባን፡ መፍ
 ርህ፡ ዘእንበለ፡ ደነስ፡ ወአክ፡ ዘንትዌ
 ክል፡ በጽድቅን፡ ዳእሙ፡ ላዕለ፡ ምሕ
 ረትክ፡ እንተ፡ አፍቀርክ፡ ባቲ^(a)፡ ዘመ
 ድነ፡ ንስእል፡ ወናስተበቃ፡ እምነ፡
 ጎሩትክ፡ አመፍቀሬ፡ ሰብእ፡ ኢይከ
 ነን፡ ለከነኔ፡ ለነ፡ ለአግብርቲክ፡ ወለ
 ከሉ፡ ሕዝብክ፡ ዝንቱ፡ ምሥጢር፡ ወ
 ረሰይከህ፡ ለመድኃኒትን፤ አላ፡ ይኩን፡
 ድልወ፡ ለድምሳሴ፡ አበሳን፡ ወሰራዬ፡
 ንዝጎላልን^(b)፤ ስብሐት፡ ወክብር፡ ለስ
 ምክ፡ ቅዱስ፡ ይእዘኒ፡ ወዘልፈኒ፡ ወ
 ለዓለመ፡ ዓለም፡ አሜን።

ወይበል፡ ቀሲስ፡ ዘይትራዳእ^(c)፡ ፍ
 ትሐተ^(d)፡ ዘወልድ፡ እግዚእ፡ እግዚአ፡
 ኢየሱስ፡ ክርስቶስ፡ ወልድ፡ ዋሕድ፡

may be for us all elevated and be the healing and the salvation of our souls and of our bodies and of our minds. Thou art the King of us all, Christ our God: and to Thee we will send upon high laud and adoration, and to Thy good Father and to the Holy Spirit, the Giver of life, who is equal with Thee, now and for ever, and world without end. Amen.

And then he shall cover the bread with the cover and shall bow to the altar, and the Deacon shall bow to the Presbyter, and they shall bow altogether. And the Presbyter shall say with a depressed voice the following Prayer of St. Basil.

O Lord our God, who by Thy ineffable love of men hast sent Thy only Son into the world, that He may bring back to Thee the lost sheep, we beseech Thee, our Master, do not Thou reject us, when we come near to this venerable mystery, without pollution and with confidence, not in our own righteousness but in Thy mercy with which Thou hast loved our race; we ask and beseech Thy goodness, O Thou lover of men, that this mystery which Thou hast prepared for our salvation may not turn to damnation for us, Thy servants, and for all Thy people, but may be fit to the effacing of our guilts and to the pardoning of our negligence. Praise and glory be to Thy holy name, now and for ever, and world without end. Amen.

And the Assistant Priest shall pronounce the Absolution of the Son: O Lord Jesus Christ, the only Son, Word

(a) In A corrected from ዛቲ፡ — (b) MSS.: ንዝጎላልን፡ — (c) B: ዘይትራድአ፡
 — (d) MSS.: ፍትሐት፡ —

ቃለ፡ እግዚአብሔር፡ አብ፡ ዘበተክ፡ እ
ምኒነ፡ ማእሰረ፡ ኃጣውኢነ፡ በሕማማ
ቲክ፡ ማሕደዊት፡ ወመድኃኒት፤ ዘነፋ-
ሕክ፡ ላዕለ፡ ገጸ፡ አርዳኢክ፡ ቅዱሳን፡
ወላእካኒክ፡ ንጹሐን፡ ወትቤሎሙ፤ ን
ሥኡ፡ መንፈስ፡ ቅዱስ፤ ለእለ፡ ጎደግ
ሙ፡ ለሰብእ፡ ኃጢአተ፡ ይትኃደግ፡ ሎ
ሙ፡ ወለእለ፡ ኢኃደግሙ፡ ኢይትኃደ
ግ፡ ሎሙ። አንተ፡ ይእዜኒ፡ እግዚአ፡
ለላእካኒክ፡ ንጹሐን፡ ጸጎክ፡ እለ፡ ይገ-
ብሩ፡ ክህነተ፡ ነሎ፡ ጊዜ፡ በቤተ፡ ክ
ርስቲያንክ፡ ቅድስት፡ ከመ፡ ይጎደጉ፡
ኃጢአተ፡ በዲባ፡ ምድር፡ ይእስሩ፡ ወ
ይፍትሑ፡ ነሎ፡ ማእሰረ፡ ዓመፃ። ይ
እዜኒ፡ ካዕበ፡ ንስእል፡ ወነኃሥሥ፡ እ
ምነ፡ ጎሩትክ፡ አመፍቀሬ፡ እንላ፡ እ
መሕያው፤ በእንተ፡ እሉ፡ አግብርቲክ፡
አበውዮ፡ ወአኃውዮ፡ ወአኃትዮ፡ ወበ
እንቲአየሂ፡ አነ፡ ገብርክ፡ ኃጥእ፡ ወ
ድኹም፡ ወበእንተ፡ እለ፡ አድነኩ፡ አ
ርእስቲሆሙ፡ ቅድመ፡ ምሥዋዒክ^(a)፡
ቅዱስ፡ ጸሕ፡ ለነ፡ ፍኖተ፡ ምሕረትክ፤
ብትክ፡ ወምትር፡ ነሎ፡ ምእሰረ፡ ኃጣ
ውኢነ፡ ለእመ፡ አበስነ፡ ለክ፡ በእእም
ሮ፡ አው፡ በኢያእምሮ፤ አው፡ በጽል
ሑት፤ አው፡ በገበር፤ አው፡ ቤተናግ
ሮ፤ አው፡ በናዕስ፡ ልብ፤ እስመ፡ አን
ተ፡ ተአምር፡ ድካም፡ ለሰብእ። ኦኒር፡
መፍቀሬ፡ እንላ፡ እመሕያው፡ ወእግዚ
አ፡ ነሎ፡ ፍጥረት፡ ጸግወነ፡ ስርየተ፡
ኃጣውኢነ፤ ባርስነ፡ ወእንጽሐነ፡ ወአ
ግዕዘነ፡ ወረስየነ፡ ፍቱሐነ፡ ወለነሎ፡
ሕዝብክ፡ ፍትሐሙ፤ ወበዝየ፡ ይዝክር፡
ሐዲስ፡ ዘሞተ፤ ወምላእ፡ ላዕሌነ፡ ፈሪ
ሆተ^(b)፡ ስምክ፡ ወአቁመነ፡ ጎበ፡ ገቢረ፡
ፈቃድክ፡ ቅዱስ፡ ኦኒር። እስመ፡ አን
ተ፡ አምላክነ፡ ወመድኃኒነ፡ ወለክ፡ ይ

of God the Father, who hast broken off from us the bonds of our sins by Thy life-giving and saving passion, who breathedst upon Thy holy disciples and pure ministers, saying, Receive ye the Holy Ghost: whose soever sins ye remit, unto them they are remitted, and whose soever sins ye retain, they are retained; now Thou, O Lord, hast granted to Thy pure ministers, who are exercising the priestly functions at all times in Thy holy Church, to remit sins upon earth, to bind and loosen all the bonds of iniquity: now do we again ask and beseech Thy goodness, O Thou lover of mankind, on behalf of these Thy servants, my fathers and my brethren and my sisters, and on behalf of myself, Thy sinful and feeble servant, and on behalf of those who bow their heads before Thy holy altar: make plain for us the path of Thy mercy, break asunder and dis sever all the bonds of our sins, whether we have sinned against Thee knowingly or without knowledge or by deceit, or in works or in conversation or through cowardice; for Thou knowest the infirmity of man. O Thou good lover of the human race and Lord of all creation, confer on us remission of our sins. Bless us and purify us; make us free from punishment and absolve all Thy people — *and here he makes mention of those who have deceased of late* — and fill us with the fear of Thy name and stablish us to do Thy holy will, O Thou good one. For Thou art our God and Saviour, and to Thee is due glory

(a) MSS.: ምሥዋዒክ፡ — (b) MSS.: ፈሪሆት፡ —

ደሉ፡ ስብሐት፡ ወክብር፡ ምስለ፡ አቡ
ከ፡ ጌር፡ ሰማያዊ፡ ወመንፈስ፡ ቅዱስ፡
ማሕየዊ፡ ዘዕሩይ፡ ምስሌክ፡ ይእዘኒ፡
ወዘልፈኒ፡ ወለዓለመ፡ ዓለም።

አግብርቲክ፡ እለ፡ ተልእኩ፡ በዛቲ፡
ዕለት፡ ቀሲስ፤ ቡራኬ፡ ላዕለ፡ ቀሲስ፤
ወዲያቆን፤ ቡራኬ፡ ላዕለ፡ ዲያቆናት፤
ወካህናት፤ ቡራኬ፤ ወኩሉ፡ ሕዝብ፡ ወ
ምስኪነትየሂ፡ አነ፡ ገብርክ፡ ነዳይ፤ ቡ
ራኬ፡ ላዕለ፡ ነፍሱ፤ ይኩኑ፡ ፍቱሐነ፡
እምአፈ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወ
ልድ፡ ወመንፈስ፡ ቅዱስ፤ ወእምአፈ፡
ቤተ፡ ክርስቲያን፡ ቅድስት፡ አሐቲ፡ ገ
ባኤ፡ እንተ፡ ሐዋርያት፤ ወእምአፈ፡
፲ወጅነቢያት፤ ወእምአፈ፡ ፲ወ፪፡ ሐዋ
ርያት፤ ወእምአፈ፡ ፫ወ፪፡ አርድእት፤
ወእምአፈ፡ ነባቤ፡ መለኮት፡ ማርቆስ፡
ወንጌላዊ፡ ሐዋርያ፡ ወሰማዕት፤ ወእም
አፈ፡ ሊቃነ፡ ጳጳሳት፡ ቅዱስ፡ ሳዊሮስ፡
ወቅዱስ፡ ዲዮስቆሮስ፡ ወቅዱስ፡ ዮሐ
ንስ፡ ልሳነ፡ ወርቅ፡ ወቅዱስ፡ ቄርሎ
ስ፡ ወቅዱስ፡ ጎርጎርዮስ፡ ወቅዱስ፡ ባ
ስልዮስ፤ እምአፈ፡ ፫፻፡ ፲ወ፰፡ ርቱዓ
ነ፡ ሃይማኖት፡ እለ፡ ተጋብኡ፡ በኒቅ
ያ፤ ፻ወ፱፡ በሀገረ፡ ቅዱስጥንጥንያ፤ ወ
፪፻፡ በኤፌሶን፤ ወእምአፈ፡ አብ፡ ክ
ቡር፡ ሊቀ፡ ጳጳሳት፡ አባ፡ ዮሐንስ^(a)፡
ወብ፡ ዕ፡ ጳጳስነ፡ አባ፡ ሲኖዳ^(b)፤ ወእ
ምአፈ፡ ዘአየኒ፡ አነ፡ ገብርክ፡ ኃጥእ፡
ወድኩም። ይኩኑ፡ ፍቱሐነ፡ እምአፋ
ሃ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡
አምላክ፤ ሐዳስ፡ ምእናም። እስመ፡ ግ
ሩም፡ ወምሉእ፡ ስብሐተ፡ ስምክ፡ አ
ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመ
ንፈስ፡ ቅዱስ፡ ይእዘኒ፡ ወዘልፈኒ፡ ወ
ለዓለመ፡ ዓለም፡ አሜን።

and praise, with Thy good heavenly
Father and with the Holy Spirit, the
Giver of life, who is equal with Thee,
now and for ever, and world without
end.

May Thy servants who minister
this day, the Presbyter — *bow to the
Presbyter* — and the Deacon — *bow to
the Deacons* — and Clergy — *bow* —
and all the people and my own poverty,
Thy poor servant — *bow to himself* —
be absolved by the mouth of the
Holy Trinity, Father, Son and Holy
Ghost; and by the mouth of this holy,
only Catholic and Apostolic Church;
and by the mouth of the XV Prophets,
and the XII Apostles, and the LXXII
Disciples; and by the mouth of Mark
the Theologian and Evangelist, Apostle
and Martyr; and by the mouth of the
Archbishops, the holy Severus and
holy Dioscurus, and holy John Chry-
sostomus, and holy Cyril, and holy
Gregorius, and holy Basil; by the
mouth of the CCCXVIII Orthodox
who were assembled at Nice, and the
CL at Constantinople, and the CC at
Ephesus; and by the mouth of the
blessed father, the archbishop Abba
John, and our blessed bishop Abba
Sinoda; and by my mouth who am
Thy sinful and feeble servant. May
they be absolved by the mouth of
our Lady Mary, mother of God, the
new loom^(c). For Thy name is ve-
nerable and glorious, O Holy Trinity,
Father, Son and Holy Ghost, now
and for ever, and world without end.
Amen.

(a) In A an erasion. — (b) Wanting in B. — (c) See Dillmann, lexicon ling. Aeth., coll. 159, 771.

ይብል፡ ዲያቆን፤ በእንተ፡ ቅድሳት፡
ሰላማዊያት፡ ሰላመ፡ ናስተበቅዶ፡ ከመ፡
እግዚአብሔር፡ ያስተሳልመን፡ በግህለ፡
ዚአሁ።

ይብሉ፡ ሕዝብ፡ ለለምዕራፋ፤ አሜ
ን፤ ኪራላይሶን፤ እግዚአ፡ ተሠላለን።

በእንተ፡ ሃይማኖትን፡ ናስተበቅዶ፡
ከመ፡ እግዚአብሔር፡ የሀበን፡ ናሥም
ር፡ ሃይማኖተ^(a)፡ በንጹሕ፡ ንዕቀብ። በ
እንተ፡ ማኅበርን፡ ናስተበቅዶ፡ ከመ፡
እግዚአብሔር፡ እስከ፡ ፍጻሜ፡ በኅብረ
ተ፡ መንፈስ፡ ቅዱስ፡ ይዕቀብን። በእን
ተ፡ ትዕግሥታተ፡ ነፍሳት፡ ናስተበቅ
ዕ፡ ከመ፡ እግዚአብሔር፡ በኩሉ፡ ም
ንዳቤን፡ ፍጻሜ፡ ትዕግሥት፡ ይጸግወን።
በእንተ፡ ቅዱሳን፡ ነቢያት፡ ናስተበቅ
ዕ፡ ከመ፡ እግዚአብሔር፡ ምስሌሆሙ፡
ይከብሩ። በእንተ፡ ቅዱሳን፡ ሐዋ
ርያት፡ ናስተበቅዶ፡ ከመ፡ እግዚአብሔ
ር፡ የሀበን፡ ናሥምር፡ በከመ፡ እሙን
ቱ፡ አሥመሩ፡ ወመክፈልቶሙ፡ ይክ
ፍለን። በእንተ፡ ቅዱሳን፡ ሰማዕታት፡
ናስተበቅዶ፡ ከመ፡ እግዚአብሔር፡ የ
ሀበን፡ ንፈጽም፡ ኪያሃ፡ ግዕዝ። በእን
ተ፡ ሊቀ፡ ጳጳስን፡ አባ፡ ማቴዎስ^(b)፡
ወብዑዕ፡ ጳጳስን፡ አባ፡ ሲኖዳ^(c)፡ ናስ
ተበቅዶ፡ ከመ፡ እግዚአብሔር፡ የሀበን፡
ኪያሆሙ፡ ለነዋሃ፡ መዋዕል፡ በልቡና፡
ያርትዑ፡ ቃለ፡ ሃይማኖት፡ በንጹሕ፡ ዘ
እንበለ፡ ነውር፤ እስመ፡ እሙንቱ፡ ቀ
ዋምያኒሃ፡ ለቤተ፡ ክርስቲያን። በእን
ተ፡ ቀሳውስት፡ ናስተበቅዶ፡ ከመ፡ እ
ግዚአብሔር፡ ኢያሰስል፡ እምኔሆሙ፡
መንፈስ፡ ክህነት፡ ወጸሕቀ^(d)፡ ወፍርሃ
ተ፡ ዚአሁ፡ እስከ፡ ፍጻሜ፡ ወይጸጉ፡

The Deacon says: On behalf of the sanctification of peace we seek peace, that God may give us peace by his mercy.

The People shall say intermittingly. Amen — Kyrie Eleison — O Lord, have mercy upon us.

On behalf of our faith we ask, that the Lord may grant us, that we may be pleased to keep the faith in purity. On behalf of our congregation we ask, that the Lord may preserve us until the end in the communion of the Holy Ghost. On behalf of resolute-ness of souls we ask, that the Lord may mercifully give us the perfec-tion of resolution in all our calami-ties. On behalf of the holy Prophets we ask, that the Lord may count us among them. On behalf of the holy Apostles we ask, that the Lord may grant us, that we may be well-pleas-ing to Him, as they were well-pleasing, and that He may apportion to us their lot. On behalf of the holy Martyrs we ask, that the Lord may grant us, that we behave like them. On behalf of our Archbishop Abba Matthew and of our blessed Bishop Abba Sinoda we ask, that the Lord may give us them for a long time, that they may with understanding make right the Word of the faith, in purity, without any taint; for they are the superinten-dents of the Church. On behalf of the Presbyters we ask, that the Lord may never remove from them the Spirit of the priesthood, and the carefulness and the fear of Him until the end, and may send His mercy upon their

(a) B: የሀበን፡ እንቲአሁ፡ ሃይማኖተ፡ — (b) B: ዮሐንስ፡ — (c) Wanting in B. — (d) B: ወጸሕቅ፡; A: ጸሕቀ፡ —

ጸማሆሙ፡ በእንተ፡ ዲያቆናት፡ ናስተ
 በቀሶ፡ ከመ፡ እግዚአብሔር፡ የሀብሙ፡
 ምርዋደ፡ ፍጹመ፡ ይሩጹ፡ ወበቅድስ
 ና፡ ይቅረቡ፡ ጸማሆሙ፡ ወፍቅሮሙ፡
 ይዘክር፡ በእንተ፡ ንፍቀ፡ ዲያቆናት፡ ወ
 አናጉንስጢስ፡ ወመዘምራን፡ ናስተበቀሶ፡
 ከመ፡ እግዚአብሔር፡ የሀብሙ፡ ጸ
 ሕቀ፡ ሃይማኖቶሙ፡ ይፈጽሙ፡ በእን
 ተ፡ መበለታት፡ ወመዓስባት፡ ናስተበ
 ቀሶ፡ ከመ፡ እግዚአብሔር፡ ይስማዕ፡
 ስእለቶን፡ ወፈድፋደ፡ ጸጋ፡ መንፈስ፡
 ቅዱስ፡ ይጸግዎን፡ በአልባቢሆን፡ ወይ
 ትወክፍ፡ ጸማሆን፡ በእንተ፡ ደናግል፡
 ናስተበቀሶ፡ ከመ፡ እግዚአብሔር፡ የ
 ሀብን^(a)፡ አክሊለ፡ ድንግልና፡ ወይ
 ኩና^(b)፡ ለእግዚአብሔር፡ ውለደ፡ ወአ
 ዋልደ፡ ወይትወክፍ፡ ጸማሆን፡ በእን
 ተ፡ መስተዓግሣን፡ ናስተበቀሶ፡ ከመ፡
 እግዚአብሔር፡ የሀብሙ፡ ዓስቦሙ፡ በት
 ዕግሥት፡ ይንሥኡ፡ በእንተ፡ ሕዝባው
 ያን፡ ወመሃይምናን፡ ናስተበቀሶ፡ ከመ፡
 እግዚአብሔር፡ የሀብሙ፡ መክፈልተ፡
 ሕዕበተ^(c)፡ ኃጢአት፡ በማኅተመ፡ ቅድ
 ስና፡ ይኅተሞሙ፡ በእንተ፡ ንጉሥን፡
 ዮሐንስ^(d)፡ ናስተበቀሶ፡ ከመ፡ እግዚአ
 ብሔር፡ ብዙኃ፡ ሰላመ፡ በመዋዕሊሁ፡
 ይጸግዎ፡ በእንተ፡ መኳንንት፡ ወእለ፡
 በሥልጣናት፡ ናስተበቀሶ፡ ከመ፡ እግ
 ዚአብሔር፡ የሀብሙ፡ ጥበበ፡ ወፍርሃተ፡
 ዘአሁ፡ በእንተ፡ ነሉ፡ ዓለም፡ ናስተ
 በቀሶ፡ ከመ፡ እግዚአብሔር፡ ያቀድም፡
 ሐልዮ፡ ወየሐሊ^(e)፡ ለኩሉ፡ ለለጃጃጸሕ
 ቆ፡ ዘይሄኒ፡ ወዘይኒይስ፡ በእንተ፡ እ
 ለ፡ ይነግዱ፡ በባሕር፡ ወበበድው፡ ናስተ
 በቀሶ፡ ከመ፡ እግዚአብሔር፡ በየማን፡
 ሣህል፡ ይምርሆሙ፡ በእንተ፡ ስዱዳን፡

labours. On behalf of the Deacons we ask, that the Lord may give to them, that they may run a perfect course of life, and that they may approach their work in sanctity, and that He may remember their love. On behalf of the Subdeacons and of the Readers and Psalmists we ask, that the Lord may give them, that they may fulfil the desire of their faith. On behalf of the widows and religious sisters we ask, that the Lord may grant their prayer, and give especially into their hearts the grace of the Holy Spirit, and may accept their work. On behalf of the virgins we ask, that the Lord may give them the crown of virginity, and they may be the Lord's children and daughters, and He may accept their work. On behalf of the ascetics we ask, that the Lord may give them, that they receive the reward of their asceticism. On behalf of the laymen and of the believing men we ask, that the Lord may apportion to them the share of the ablution of sin, He may seal them with the seal of sanctification. On behalf of our King Johannes we ask, that the Lord may give him full peace for the length of his days. On behalf of the judges and officers we ask, that the Lord may give them wisdom and fear of Him. On behalf of all the world we ask, that the Lord may provide and apprehend, of every one, his good and best desires. On behalf of those who are travelling by sea or in the desert we ask, that the Lord may guide them with his merciful right hand. On behalf of the

(a) A: የሀብሙ፡ — (b) A: ወይኩኑ፡ — (c) B: ወሕዕበተ፡ — (d) B: አያሱ፡ — (e) B: ወይሐሊ፡ —

ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ የ
 ሀብት፡ ትዕግሥተ፡ ወትምህርተ፡ ሠና
 የ፡ ወይዳጅ፡ ጸግሆሙ፡ ፍጹሙ። በእ
 ንተ፡ ኅዙናን፡ ወትኩዛን፡ ናስተበቀኑ፡
 ከመ፡ እግዚአብሔር፡ ፍጹሙ፡ ይናዝዙ
 ሙ። በእንተ፡ ርኑባን፡ ወጽሙዓን፡ ና
 ስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ የበ
 ሰሙ፡ ሲሳዩሙ፡ ዘለለዕለቱ^(a)። በእን
 ተ፡ ሙቁሐን፡ ናስተበቀኑ፡ ከመ፡ እ
 ግዚአብሔር፡ ይፍትሐሙ፡ እማእስሪሆ
 ሙ። በእንተ፡ ጊውዋን፡ ናስተበቀኑ፡
 ከመ፡ እግዚአብሔር፡ ይሚጠሙ፡ በሰ
 ላም፡ ውስተ፡ ብሔሮሙ። በእንተ፡ እ
 ለ፡ ኖሙ፡ እምቤተ^(b)፡ ክርስቲያን፡ ና
 ስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ይጸ
 ግዎሙ፡ መካነ፡ ዕረፍት። በእንተ፡ ሕ
 ሙማን፡ ወድውያን፡ ናስተበቀኑ፡ ከመ፡
 እግዚአብሔር፡ ፍጡነ፡ ይፈውሶሙ፡
 ወይፈኑ፡ ሣህለ፡ ወምሕረተ፡ ላዕሌሆ
 ሙ። በእንተ፡ እለ፡ አበሱ፡ አበዊን፡
 ወአኃዊን፡ ወአኃቲን፡ ናስተበቀኑ፡ ከ
 መ፡ እግዚአብሔር፡ ኢይትቀየሞሙ፡
 ዳእሙ፡ ናህየ፡ ወሰሐተ፡ የሀብት፡ እ
 መዓቱ። በእንተ፡ ዝናማት፡ ናስተበቀኑ
 ፡ ከመ፡ እግዚአብሔር፡ ይፈኑ፡ ዝና
 መ፡ ኅበ፡ ዘይትፈቀድ፡ መካን። በእን
 ተ፡ ማያተ፡ አፍላግ^(c)፡ ናስተበቀኑ፡ ከ
 መ፡ እግዚአብሔር፡ ይምላእ፡ ኪያሆን፡
 እስከ፡ መስፈርት፡ ወዓቅም። በእንተ፡
 ፍሬ፡ ምድር፡ ናስተበቀኑ፡ ከመ፡ እግ
 ዚአብሔር፡ የሀባ፡ ፍሬሃ፡ ለምድር፡ ለ
 ዘርእ፡ ወለማእረር። ወኩልነ፡ እለ፡ በ
 ጸሎት፡ ንስክል፡ ወናስተበቀኑ፡ በመን
 ፈሰ፡ ሰላም፡ ይክድነን፡ ወይጸግወን፡ ን
 ቅረብ፡ ወንስክሎ፡ ለእግዚአብሔር፡ ከ
 መ፡ ተሰጧዎ፡ ይትወክፍ። ንትነሣእ^(d)፡

persecuted we ask, that the Lord may give them patience and good discipline and may grant that their pains may be brought to an end. On behalf of the grieved and sorrowful we ask, that the Lord may perfectly console them. On behalf of the hungry and thirsty we ask, that the Lord may give them their daily bread. On behalf of the imprisoned we ask, that the Lord may deliver them from their bonds. On behalf of those who are in captivity we ask, that the Lord may let them return home in peace. On behalf of those of the Christian congregation who are fallen asleep we ask, that the Lord may grant them the place of rest. On behalf of those who are suffering and sick we ask, that the Lord may heal them speedily, and may send down grace and mercy upon them. On behalf of those of our fathers and brethren and sisters who have sinned we ask, that the Lord may not be angry with them, but may vouchsafe them propitiation and relief from his wrath. On behalf of the showers of rain we ask, that the Lord may send down rain on the place that is wanting it. On behalf of the waters of rivers we ask, that the Lord may fill them up to the right measure. On behalf of the fruits of the earth we ask, that the Lord may give to the earth her fruit for sowing and harvest. And may He shield us all who ask in prayer and beseech with the Spirit of Peace, and may He mercifully give us, that we come nigh to the Lord and pray, that He may hear and accept. Let us

(a) B: ሲሳዩሙ፡ ለለዕለቱ። — (b) B: ውስተ፡ ቤተ፡ — (c) A inserts here፤ ማየ፡ ሕይወት፡ — (d) Wanting in A. —

እንከ፡ በመንፈስ፡ ቅዱስ፡ ከመ፡ ለቢወ
ነ፡ ንልሃቅ፡ በጸጋሁ፡ ወንትመካሕ፡ በ
ስመ፡ ዘኢሁ፤ ወንትሐነጽ፡ ዲበ፡ መሰ
ረተ፡ ነቢያት፡ ወሐዋርያት፤ ንቅረብ፡
ወንስኦሎ፡ ለእግዚአብሔር፡ ከመ፡ ተ
ሠጧዎ፡ ጸሎተነ፡ ይትወከፍ። በእን
ተ፡ አከብራትነ፡ ናስተበቁዕ፡ ከመ፡ እ
ግዚአብሔር፡ በመጽሐፈ፡ ሕይወት፡ ስ
እለተነ፡ ይጽሐፍ፡ ወአምላክ፡ ዘለዓለ
ም፡ ይዘክረነ፡ በምዕረፈ፡ ቅዱሳን፡ በ
ዘኢሁ፡ ብርሃን። በእንተ፡ ዘተድኅሩ፡
እኅነ፡ ወእኅተነ፡ ናስተበቁዕ፡ ከመ፡
እግዚአብሔር፡ የሀብሙ፡ ጽሑቅ፡ ያስ
ተሐምሙ፡ ወይመሂጥ፡ እምኔሆሙ፡ ማ
እሰረ፡ ዝንቱ፡ ዓለም፤ ወየሀብሙ፡ ግዕ
ዘ፡ ወፍቅረ፡ ወተስፋ፡ ሠናየ፤ በእንተ፡
ሥጋሁ፡ ወደሙ፡ ለወልደ፡ እግዚአብ
ሔር፡ ለይኩን፡ ለይኩን።

ወእምዝ፡ ይትነሥኡ፡ ሕዝብ። ወካ
ህን፡ የአኅዝ፡ ኅጠታተ፡ ዕጣን፡ በእዴ
ሁ፡ ዘየማን፡ ወማዕጠንተ፡ ዘጸጋም።
ወለእመ፡ ሀሎ፡ ጳጳስ፡ ይሰድ፡ ኅቤሁ፡
ዕጣን፡ ወማዕጠንተ፡ ከመ፡ ይባርክ፡ ሎ
ቱ፤ ወለእመ፡ ኢሀሎ፡ ጳጳስ፡ ለሊሁ፡
ይባርክ፡ እንዘ፡ ይዘክር፡ በዘሀሎ፡ ዓ
መተ፡ ምሕረት፡ ወሠርቀ፡ ሌሊት፡ ወ
መዓልት። ወካህን፡ ይበል፡ ዘንተ፤ እ
ስእለክ፡ ወአስተበቁዓክ፡ እእግዚአብሔ
ር፡ አምላክነ፡ በከመ፡ ሠመርክ፡ ቀዳሪ
ባነ፡ አቤል፡ ፍቁርክ፡ ወመሥዋዕተ፡
ሄሮክ፡ ወኖሳ፡ ወዕጣን፡ አሮን፡ ወሳ
ሙኤል፡ ወዘካርያስ፤ ከማሁ፡ ተወከፍ፡
እምኔሆሙ፡ ዘንተ፡ ዕጣን፡ ከመ፡ ዓና፡
መዓዝ፡ ሠናይ፡ ለስርየተ፡ ኃጣውኢነ፡
ወአናሕሲ፡ አበሳሆሙ፡ ለሁሉሙ፡ ሕ
ዝብከ። እስመ፡ አንተ፡ መሐረ^(a)፡ ወ

rise up through the Holy Ghost, that we may have knowledge and grow in His mercy and boast of His name and be built upon the foundation of the Prophets and Apostles. Let us come near and beseech of the Lord, that He may hear and accept our prayer. On behalf of our thanksgiving we ask, that the Lord may write down our prayer in the Book of Life, and the eternal God may remember us in the abode of the Saints, in His light. On behalf of those of our brethren and sisters who are hanging back we ask, that the Lord may give them an ardent desire, and take away from them the bonds of this world, and give them morality, love and good hope, for the sake of the Body and Blood of the Son of God. Amen.

And then the People rise up. And the Priest takes the grains of incense in his right hand and the censer in his left hand. And if there is a Bishop, he hands over to him the incense and the censer, that he may bless them; and if there is no Bishop, he blesses himself, making mention of the present year of the Era of Grace, and of the beginning of day and night. And the Priest shall say as follows: I ask and beseech of Thee, O Lord our God, like as Thou didst accept the sacrifice of Abel, Thy beloved, and the offerings of Enoch and Noah, and the incense of Aaron and Samuel and Zacharias, do Thou accept in like manner this incense as a sweet-smelling savour for the remission of our sins, and forgive to all Thy people their faults. For Thou

(a) A: እስመ፡ አንተ፡ አንተ፡ —

ለከ፡ ይደሉ፡ ስብሐት፡ ምስለ፡ ወልድ
ከ፡ ዋሕድ፡ ወመንፈስ፡ ቅዱስ፡ ይእ
ዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አ
ሜን።

ወእምዝ፡ ይውግር፡ ዕጣነ፡ እንዘ፡
ይብል፤ ቡሩክ፡ እግዚአብሔር፡ አብ፡
አኅዜ፡ ነሉ።

ይብሉ፡ ሕዝብ፤ አሜን።

ይብል፡ ንፍቅ፤ ወቡሩክ፡ ወልድ፡
ዋሕድ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
ዘተሰብአ፡ እግርያም፡ እምቅድስት፡ ድ
ንግል፡ ለመድኃኒት፡ ዚአነ።

ይብል፡ ከህን፤ ወቡሩክ፡ መንፈስ፡
ቅዱስ፡ ጰራቅሊጦስ፡ መጽንዔ፡ ነሉ
ነ። ስብሐት፡ ወክብር፡ ለሥሉስ፡ ቅዱ
ስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱ
ስ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓ
ለም፡ አሜን^(a)።

አበውእ፡ ለከ፡ ዕጣነ፡ ምስለ፡ ኃራ
ጊት፤ ክርቤ፡ ወቀንዓት፡ ወሰሊሆት፡
እምነ፡ አልባሲክ፤ ተወከፍ፡ ጸሎትየ፡
ከመ፡ ዕጣነ፡ በቅድሚክ፤ ዓዲ፡ ናቄር
ብ፡ ለከ፡ ዘንተ፡ ዕጣነ፡ ለስርየተ፡ ኃ
ጣውእየ፡ ወአበሳሆሙ፡ ለሕዝብክ። እ
ስመ፡ ቡሩክ፡ ወምሉእ፡ ስብሐተ፡ ስ
ምክ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመን
ፈስ፡ ቅዱስ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለ
ዓለመ፡ ዓለም፡ አሜን።

ስብሐታተ፡ መላእክት፡ እንዘ፡ ይብ
ሉ፡ በአርያም፤ ሃሌ፡ ሉያ፡ ለአብ፤ ሃ
ሌ፡ ሉያ፡ ለወልድ፤ ሃሌ፡ ሉያ፡ ለመ
ንፈስ፡ ቅዱስ፤ ንስግድ፡ ለአብ፤ ንስግ
ድ፡ ለወልድ፤ ንስግድ፡ ለመንፈስ፡ ቅ
ድስ፤ እንዘ፡ ፫፩፡ ወእንዘ፡ ፩፫።

ጸሎተ፡ ዕጣን።

ኣአምላክ፡ ዘለዓለም፡ ቀዳሚ፡ ወደ
ኃሪ፡ ዘአልብክ፡ ጥንተ፡ ወኢተፍጻሚ

art merciful, and to Thee praise is due, with Thy only Son and with the Holy Spirit, now and for ever, and world without end. Amen.

And then he applies the incense, saying: Blessed be the Lord, the Almighty Father.

The People say: Amen.

The Assistant says: And blessed be the only Son, our Lord Jesus Christ, who was made man through the holy Virgin Mary for our salvation.

The Priest says: And blessed be the Holy Ghost, the Paraclete, who strengthens us all. Glory and honour be to the Holy Trinity, Father, Son and Holy Ghost, now and for ever, and world without end. Amen.

I will offer unto Thee with the incense of rams. All Thy garments smell of myrrh, and aloes and cassia. Do Thou accept my prayer before Thee like incense. We offer unto Thee this incense for the remission of my sins and of the offences of Thy people. For blessed and glorious is Thy holy name, O Father, Son and Holy Ghost, now and for ever, and world without end. Amen.

Glorification of the angels who sing in the heavens: Hallelujah to the Father; Hallelujah to the Son; Hallelujah to the Holy Ghost. Let us worship the Father; let us worship the Son; let us worship the Holy Ghost: Who, Three, are One, and this One Three.

Prayer of the Incense.

O eternal God, the first and the last, without beginning and without

(a) Wanting in A. —

ተ^(a) ፤ ዘበቢይ ፡ በተኬንዎቱ ፡ ወኃያል ፡
በምግባሩ ፡ ወጸድቅ ፡ በምክሩ ፡ ወጽኑ
ዕ ፡ ቢነይሉ ፡ ዘህልው ፡ ውስተ ፡ ነሉ ፡
ወይረሉ ፤ ሀሉ ፡ ምስሌን ፡ በዛቲ ፡ ሰዓ
ት ፡ ወቁም ፡ ምእከለ ፡ ነሉ ፤ ወአንጽሕ ፡
አልባበን ፡ ወቀድስ ፡ ነፍሳቲን ፡ ወሥጋን ፡
ወሕዕብን ፡ እምነሉ ፡ ኃጣውኢን ፡ ዘገ
በርን ፡ በአእምሮ ፡ አው ፡ በኢያእምሮ ፤
ሀበን ፡ ንሡዕ ፡ በቅድሚካ ፡ መሥዋዕተ ፡
ነባቢተ ፡ ወመሥዋዕተ ፡ በረከት ፡ እንተ ፡
ታበውእ ፡ ውስተ ፡ ውሣጢተ ፡ መንጦ
ላዕት ፡ ቅድስተ ፡ ቅዱሳን ፡ ማኅደርክ ።

ወበዝዩ^(b) ፡ ይኡድ ፡ ፫ ፡ ጊዜ ፡ ኀበ ፡
ታቦት ፡ እንዘ ፡ ይብል ፤ ንስእለክ ፡ እግ
ዘኣ ፡ ወናስተበቀላክ ፡ ከመ ፡ ትዘከራ ፡
ለአሐቲ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን ፡
እንተ ፡ ሐዋርያት ፡ እንተ ፡ ሀለውት ፡ እ
ምጽንፍ ፡ እስክ ፡ አጽናፈ ፡ ዓለም ።

ይብል ፡ ዲያቆን ፤ ጸልዩ ፡ በእንተ ፡ ሰ
ላመ ፡ ቤተ ፡ ክርስቲያን ፡ አሐቲ ፡ ቅድ
ስት ፡ ጉባኤ ፡ ዘሐዋርያት ፡ ርትዕት ፡ በ
እግዚአብሔር ።

ይብል ፡ ካህን ፤ ተዘከሮ ፡ እግዚአ ፡ ለ
አብ ፡ ክቡር ፡ ሊቀ ፡ ጳጳስን ፡ አባ ፡ ማቴ
ዎስ^(c) ፡ ወብፁዕ ፡ ጳጳስን ፡ አባ ፡ ሲኖዳ^(d) ፡
ወነሉሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ቀሳውስ
ት ፡ ወዲያቆናት ፡ ርቱዓን ፡ ሃይማኖት ።

ወለእመ ፡ አዕረፈ ፡ ይብል ፤ አእግዚ
አ ፡ አዕርፍ ፡ ነፍሱ ፡ ለአቡን ፡ ሊቀ ፡ ጳ
ጳሳት ፡ አባ ፡ እገሌ ፤ ወአንድሮ ፡ ውስ
ተ ፡ መንግሥተ ፡ ሰማይ ፡ ምስለ ፡ ጳድ
ቃን ፤ አንብር ፡ ለን ፡ በመንበሩ ፡ ሀየን
ተ ፡ ዘኢሁ ፡ ኖላዌ ፡ ጌረ ፤ ወኢንኩን ፡
ከመ ፡ መርዒት ፡ ዘአልቦ ፡ ኖላዌ ፡ ወኢ
ይምሥጠን ፡ ተኩላ ፡ መሣጢ ፤ ወኢይ

end, who art great in Thy skill, and
mighty in Thy operation, and just in
Thy counsel, and firm in Thy might,
who art and wilt be in all things; be
with us at this hour and abide with
us all in our midst, and purify our
hearts and sanctify our souls and our
bodies, and wash us from all our sins
which we have committed, knowingly
or unknowingly; make us to offer be-
fore Thee a reasonable oblation and
a sacrifice of benediction which Thou
wilt permit to enter into the inner
part behind the veil, the holy of holies,
Thy dwelling-place.

*And then he makes the circuit of
the altar thrice, saying: We ask Thee,
O Lord, and beseech of Thee, re-
member the One holy Apostolic
Church which is from one end of the
world unto the other.*

*The Deacon says: Pray for the peace
of the One holy Apostolic, Orthodox
Church.*

*The Priest says: Remember, O God,
the honoured father, our Archbishop,
Abba Matthew, and our blessed Bishop,
Abba Sinoda, and all orthodox Bi-
shops, Presbyters and Deacons.*

*And if he is dead, he shall say:
Give rest, O Lord, to the soul of our
father, the Archbishop, Abba N., and
let him dwell in the kingdom of hea-
ven among the righteous; and give
us on his seat a good shepherd, that
we be not like a flock without a shep-
herd, and that the rapacious wolf may*

(a) B: ወኢተፍጻሜት ፡ — (b) B: በሀየ ፡ — (c) B: ሊቀ ፡ ጳጳሳት ፡ አባ ፡ ዮ
ሐንስ ፡ — (d) Wanting in B. —

ናሕሉን፡ ነኪራን፡ ሕዝብ፡ እለ፡ ውፁ-
አን፡ እምኔን።

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡ ሊ-
ቀ፡ ጳጳስን፡ አባ፡ ማቴዎስ^(a)፡ ውብፁ፡
ጳጳስን፡ አባ፡ ሲኖዳ^(b)፡ ወክሎሙ፡ ኤ-
ጲስ፡ ቆጶሳት፡ ቀሳውስት፡ ወዲያቶናት፡
ርቱዓን፡ ሃይማኖት።

ይብል፡ ካህን፤ ተዘከር፡ እግዚአ፡ ማ-
ኅበረን፡ ባርከሙ፡ ወረስዮሙ፡ ይኩኑ፡
እለ፡ ኢግሒሳን፡ ወኢውፁአን፤ ወረስ-
ዮሙ፡ ቤተ፡ ጸሎት፡ ቤተ፡ ንጽሕ፡ ወ
ቤተ፡ በረከት፤ ጸግወን፡ እግዚአ፡ ለን፡
ለአግብርቲክ፡ ወለእለ፡ ይመጽኡ፡ እ-
ምድኅሬን፡ እስከ፡ ለዓለም፡ መዋዕለ፡
ጸጉ።

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡
ማኅበርን፡ ዕቅብተ፡ ለኩልን።

ይብል፡ ካህን፤ ተንሥኡ፡ እግዚአ-
አምላኪዩ፡ ወይዘረዉ፡ ፀርክ፡ ወይጉዮ-
ዩ፡ ክሎሙ፡ እምቅድመ፡ ገጽክ፡ እለ፡
ይጸልኡ፡ ቅዱስ፡ ወቡሩክ፡ ስመክ፤ ወ
ሕዝብክስ፡ ይኩኑ፡ ቡሩክን፡ በበረከተ፡
አእላፈ፡ አእላፋት፡ ወትእልፊተ፡ አእ-
ላፋት፡ እለ፡ ይገብሩ፡ ፈቃደክ፤ በአሐ-
ዱ፡ ወልድክ፡ ዘቦቱ፡ ለክ፡ ምስሌሁ፡
ወምስለ፡ ቅዱስ፡ መንፈስ፡ ስብሐት፡
ወእኒዝ፡ ይእዘኒ፡ ወዘልፈኒ፡ ወለዓለ-
መ፡ ዓለም፡ አሜን።

ይብል፡ ዲያቆን፤ ተንሥኡ።

ይብሉ፡ ሕዝብ፤ እግዚአ፡ ተሠሃለን።

ይብል፡ ካህን፤ ሰላም፡ ለኩልክሙ።

ይብሉ፡ ሕዝብ፤ ምስለ፡ ወንፈስክ።

ይብል፡ ካህን፤ አንቲ፡ ውእቱ፡ ማ-
ዕጠንት፡ ዘወርቅ፤

not rob us, and that foreign people, not
belonging to us, may not defame us.

The Deacon says: Pray for our
Archbishop, Abba Matthew, and for
our blessed Bishop, Abba Sinoda, and
for all orthodox Bishops, Presbyters
and Deacons.

The Priest says: Remember, O Lord,
our congregations, bless them and
make them to be not far off or aliena-
ted; and make them a house of prayer,
a house of purity, and a house of
blessing; O Lord, give mercy to us,
Thy servants; and to those who shall
come after us give grace for ever
and ever.

The Deacon says: Pray for our
congregation which preserves us all.

The Priest says: Arise, O Lord
my God, and let Thine enemies be
scattered, and let all those who hate
Thy holy and blessed name flee be-
fore Thy face: and let Thy people be
blessed with the blessing of the thou-
sand thousands and of the ten thou-
sand times ten thousand, who do Thy
will, through Thy only Son, through
whom, to Thee, with Him and with
the Holy Spirit, be glory and power,
now and for ever, and world without
end. Amen.

The Deacon says: Rise up.

The People say: O Lord, have mer-
cy upon us.

The Priest says: Peace be with
you all.

The People say: With thy spirit.

The Priest says: Thou art the gol-
den censor.

(a) B: ሊቀ፡ ጳጳሳት፡ አባ፡ ዮሐንስ፡ — (b) Wanting in B. —

በበዓላት፡ ዐበይት፡ ወበእኅድ፡ ሰን
በት፡ ይበል፡ ፫ጊዜ፤ ንስግድ^(a)፤

ይብሉ፡ ሕዝብ፤ ለአብ፡ ወወልድ፡
ወመንፈስ፡ ቅዱስ፡ እንዘ፡ ፫፡ ፩።

ይብል፡ ካህን፤ ስላም፡ ለኪ፤

ይብሉ፡ ሕዝብ፤ ቅዱስት፡ ቤተ፡ ክ
ርስቲያን፡ ማኅደረ፡ መለኮት፤

ይብል፡ ካህን፤ ሰአሊ፡ ለነ፤

ይብሉ፤ ሕዝብ፤ ድንግል፡ ማርያም፡
ወላዲተ፡ አምላክ።

ይብል፡ ካህን፤ አንቲ፡ ውእቱ፤

ይብሉ፡ ሕዝብ፤ ማዕጠንት፡ ዘወርቅ፡
እንተ፡ ጸርኪ፡ ፍሕመ፡ እሳት፤ ቡሩክ፡
ዘነሥአ፡ እመቅደስ፡ ዘይሰሪ፡ ኃጢአተ፡
ወይደመስስ፡ ጌጋዩ፤ ዝውእቱ^(b)፡ ዘእ
ግዚአብሔር፡ ቃል፡ ዘተሰብአ፡ እምኔ
ኪ፤ ዘአዕረገ፡ ለአቡሁ፡ ርአሶ፡ ዕጣነ፡
ወመሥዋዕተ፡ ሥሙረ፤ ንስግድ፡ ለክ፡
ክርስቶስ፡ ምስለ፡ አቡክ፡ ጌር፡ ሰማያ
ዊ፡ ወመንፈስክ፡ ቅዱስ፡ ማሕዩዊ፡ እስ
መ፡ መጻእክ፡ ወአድኃንክ።

ይበል፡ ንፍቅ፤ እግዚአ፡ አእምሮ፡
ዜናዊ፡ ጥበብ፡ ዘከሠተ፡ ለነ፡ ዘኮነ፡ ስ
ውረ፡ ውስተ፡ ማዕምቀ፡ ጽልመት፡ ወ
ሀቤ፡ ቃለ፡ ትፍሥሕት፡ ለእለ፡ ይሰብ
ኩ፡ ዕበየ፡ ኃይልክ፤ አንተ፡ ውእቱ፡
በብዙ፡ ጎሩትክ፡ ጸዋዕክ፡ ለጳውሎስ፡
ዘኮነ፡ ቀዲሙ፡ ሰዳይ፡ ወረሰይክ፡ ን
ዋየ፡ ጎሩየ፡ ወበዝንቱ፡ ሠመርክ፡ ክ
መ፡ ይኩን፡ ሐዋርያ፡ ወሰባኬ፡ ወንጌ
ለ፡ መንግሥትክ፡ ወጸዋሒ^(c)፤ አክርስቶ
ስ፡ አምላክነ፡ አንተ፡ ውእቱ፡ መፍቀ
ሬ፡ ሰብአ፡ ኦጌር፤ ጸግወነ፡ ልቡና፡ ዘ
እንበለ፡ ግብር፡ ወሕሊና፡ ንጹሐ፡ ዘኢ
ይትአተት፡ እምኅቤክ፤ ከመ^(d)፡ ንለ

*At the great feast-days and on the
Sunday he shall say thrice: Let us
worship*

*The People say: The Father and the
Son and the Holy Ghost, One Trinity.*

The Priest says: Peace be with thee,

*The People say: O Holy Christian
Church, abode of Godhead.*

The Priest says: Intercede for us,

*The People say: O Virgin Mary,
mother of God.*

The Priest says: Thou art

*The People say: The golden censer
which didst bear the coal of fire.
Blessed is he who receiveth out of the
sanctuary Him who forgiveth sins and
blotteth out transgression, who is the
Word of God, who took flesh of thee,
who offered himself to His Father as
incense and a pleasing sacrifice. We
adore Thee, O Christ, with Thy good
heavenly Father and Thy Holy Spirit,
the Giver of life; for Thou dost come
and save us.*

*The Assistant shall say: O Lord
of knowledge, announcer of wisdom,
who hast revealed to us that which
was hidden in the depths of darkness,
giver of the word of joy to those who
proclaim the greatness of Thy might;
it is Thou who, in the abundance of
Thy goodness, didst call Paul, who was
before a persecutor, and didst make
him a chosen vessel, and in Thy good
pleasure to become an apostle and
preacher of the Gospel of Thy King-
dom and a herald. O Christ our God,
Thou art the lover of men; O Thou,
bountiful, bestow upon us intelligence
free from pains, and pure thoughts
which do not recede from Thee, that*

(a) MSS.: ንስግድ፡ ቤል፡ ፫ጊዜ፤ — (b) A: ዘውእቱ፡ — (c) MSS.: ጸዋሒ፤

— (d) B inserts: ናእምር፡ —

ቡ፡ ወንጠይቅ፡ መጠነ፡ ትምህርትክ፡
 ቅዱስ፡ ዘተነበ፡ በላዕሌነ፡ ይእዚኒ፡ እ
 ምኅበሁ፡ ወበክመ፡ ተመሰለ፡ ብክ፡ ኦ
 ርእሰ፡ ሕይወት፡ ከግሁ፡ ለነኒ፡ ረስየነ፡
 ድልዋነ፡ ንትመሰል፡ ከያሁ፡ በምግባ
 ር፡ ወበሃይማኖት፡ ወንሰብሕ፡ ለስምክ፡
 ቅዱስ፡ ወንትመካሕ፡ በክቡር፡ መስቀ
 ልክ፡ በኩሉ፡ ጊዜ፡ እስመ፡ ለክ፡ ይእ
 ቲ፡ መንግሥት፡ ኅይል፡ ዕበይ፡ ወሥ
 ልጣን፡ ክብር^(a)፡ ወስብሐት፡ ለዓለመ፡
 ዓለም፡ አሜን።

ይብል፡ ድያቆን፤ እንዘ፡ ይወዕእ፡
 ኩሉ፡ ዘኢያፈቅሮ፡ ለእግዚእነ፡ ወአም
 ላክነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶ
 ስ፡ ወዘኢየአምን፡ ልደቶ፡ እግርያም፡
 እምቅድስት፡ ድንግል፡ በክልኤ፡ ታቦ
 ተ፡ መንፈስ፡ ቅዱስ፡ እስከ፡ ምጽአቱ፡
 ሐዳስ፡ በክመ፡ ይቤ፡ ጳውሎስ፡ ውጉ
 ዘ፡ ለይኩን።

ወእምዝ፡ ያንብብ፡ መጽሐፈ፡ ጳው
 ሎስ።

ወእምዝ፡ እንዘ፡ የዓጥን፡ ካህን፡ ይ
 በሎ፡ ለቀሲስ፤ ተወክፈኒ፡ አአቡየ፡
 ቀሲስ።

ወውእቱኒ፡ ይሰጠዎ፡ እንዘ፡ ይብል፤
 እግዚአብሔር፡ ይትወክፍ፡ መሥዋዕተ
 ክ፡ ወያዒነ፡ ዕጣነክ፡ በክመ፡ ተወክፈ፡
 መሥዋዕተ፡ መልክ፡ ጌዴቅ፡ ወዕጣነ፡
 ኦሮን፡ ወዘካርያስ።

ወእምድኅረዝ፡ ያንብር፡ እደ፡ ላዕ
 ለ፡ ዲያቆናት፡ ወይበል፡ በረከተ፡ ጳ
 ውሎስ። ወዓዲ፡ ላዕለ፡ ሕዝብ፡ ይበ
 ል፤ እግዚአብሔር፡ ይባርክ።

ወእንዘ^(b)፡ የዓውድ፡ ለለአንቀጹ፤
 ስብሐት፡ ወክብር፡ ለሥሉስ፡ ቅዱስ፡

we may understand and know the measure of the holy doctrine which is now out of him read to us; and as he was made like unto Thee, O Thou head of life, do Thou make us meet to be conformed unto him in work and faith, and to praise Thy holy name, and to make our boast in Thy precious cross at all times. For Thine is the kingdom, might, greatness and dominion and honour and glory, for ever and ever. Amen.

The Deacon says: Go out everyone who does not love our Lord and God and Saviour Jesus Christ, and does not believe in His birth from the holy Virgin Mary, the twofold sanctuary of the Holy Ghost, until His returning; and may he be anathema according to the words of Paul.

And then he reads the Epistle of Paul.

And then the Priest, swinging the censor, says to the Presbyter: Receive me, O my father presbyter.

And answering him he says: May the Lord accept thy offering, and be pleased with thy incense, as he did accept the sacrifice of Melchisedec and the incense of Aaron and Zacharias.

And then he shall spread out his hands upon the Deacons and shall utter the Blessing of Paul. And so he shall say to the People: The Lord bless.

And going around at the different doors: Praise and glory be to the

(a) Wanting in A. — (b) A: ወዘንተ፡ —

አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡
ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለ
ም፡ አሜን።

ወእምዝ፡ ይበል፤ አእግዚአብሔር፡
አምላክነ፡ ዘአንሐልክ^(a)፡ ቅድመ፡ ጥቅ
ማ፡ ለኢያሪኮ፡ በእደ፡ ኢያሱ፡ ገብር
ከ፤ ከማሁ፡ ይእዜኒ፡ አንህል፡ ጥቅመ፡
ኃጢአቶሙ፡ ለእሉ፡ አግብርቲክ፡ ወአ
እማቲክ፡ በእደ፡ ዚአየ፡ አነ፡ ገብርክ።

ወእምዝ፡ ገቢአ፡ ያዕርግ፡ ዕጣነ፡ ላ
ዕለ፡ ምሥዋዕ፡ እንዘ፡ ይብል፤ አተወ
ካፌ፡ ንስሐ፡ ወሰራዬ፡ ኃጢአት፡ ኢየ
ሱስ፡ ክርስቶስ፡ ስረይ፡ ኃጢአትየ፡ ወ
ኃጢአተ፡ ነሉ፡ ሕዝብክ፤ ተወከፍ፡
ንስሐሆሙ፡ ለእሉ፡ አግብርቲክ፡ ወአ
እማቲክ፡ ወአሥርቅ፡ ላዕሌሆሙ፡ ብር
ሃነ፡ ጸጋክ፡ በእንተ፡ ስምክ፡ ቅዱስ፡
ክተሰምየ፡ በላዕሌነ፤ ዘቡቱ፡ ለክ፡ ምስ
ሌሁ፡ ወምስለ፡ ቅዱስ፡ መንፈስ፡ ስብ
ሐት፡ ወእኒዝ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወ
ለዓለመ፡ ዓለም፡ አሜን።

ይብል^(b)፡ ዲያቆን፡ እንዘ፡ ይበውእ፡
ድኅረ፡ ንበተ፡ ጳውሎስ፤ በረከተ፡ አ
ብ፡ ወፍተ፡ ወልድ፡ ወሀብተ፡ መንፈ
ስ፡ ቅዱስ፡ ዘወረደ፡ ላዕለ፡ ሐዋርያት፡
በጽርሐ፡ ጽዮን፡ ቅድስት፤ ከማሁ፡ ይረ
ድ፡ ወይትመክዓብ^(c)፡ በላዕሌነ፡ አሜን።

ይብሉ፡ ሕዝብ፤ ቅዱስ፡ ሐዋርያ፡ ጳ
ውሎስ፡ ሠናየ፡ መልእክት፡ ፈዋሴ፡ ድ
ውያን^(d)፡ ነሣእክ፡ አክሊለ፡ ሰአል፡ ወ
ጸሊ፡ በእንቲአነ፡ አድኅን፡ ነፍሳተነ፡
በብዝኃ፡ ሣህሉ፡ ወምሕረቱ፡ በእንተ፡
ስሙ፡ ቅዱስ።

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

Holy Trinity, Father, Son and Holy
Ghost, now and for ever, and world
without end. Amen.

And then he shall say: O Lord our
God, who causedst formerly the walls
of Jericho to fall down through the
hands of Josua Thy servant, in like
manner now cause the wall of the sins
of Thy servants and handmaidens to
fall down by my, Thy servant's, hand.

*And then, turning back and censuring
the sacrifice, he says:* O Thou, who
dost accept repentance and remittest
sins, Jesus Christ, do Thou remit my
sins and the sins of all Thy people;
accept repentance of these Thy ser-
vants and handmaidens, and shew
upon them the light of Thy grace
for Thy holy name's sake which is
named over us: through whom, to
Thee, with Him and with the Holy
Spirit, be glory and power, now
and for ever, and world without
end. Amen.

*The Deacon, entering after the lection
from Paul, says:* The benediction of
the Father and the gift of the Son and
the bestowment of the Holy Ghost,
who came down upon the Apostles
in the upper room of the holy Zion,
come down also and be redoubled
upon us! Amen.

The People say: Holy Paul! Apostle!
good Messenger! Healer of the sick!
thou hast received the crown! pray
and intercede for us! Make our souls
to be saved by the multitude of His
grace and mercy, for His holy name's
sake.

The Deacon says: Rise up for prayer.

(a) A: ዘአንሐልክ፡ — (b) B inserts here the prayer of the Subdeacon: „The word
from the Epistle . . .“; but see the edition printed at Rome in 1548, 4^o, p. 161 sq. — (c) A:
ወይትመክዓብ፡ — (d) B: ዱያን፡ —

ይብሉ^(a) : ሕዝብ፤ እግዚአብሔር : ተወሃልን።

ይብል : ካህን፤ ሰላም : ለኩልክሙ።

ይብሉ : ሕዝብ፤ ምስለ : መንፈስክ።

ይብል : ካህን፤ ኦአምላክ : ዘለዓለም : ቀዳሚ : ወዳኃሪ : ዘአልብክ : ጥንተ : ወኢተፍጻሚተ^(b) : ዘዐቢይ : በተኬንዎቱ : ወኃያል : በምግባሩ : ወጠቢብ : በምክሩ : ዘሀልው : ውስተ : ነሱ : ንስእለክ : እግዚአብሔር : ወናስተብቀላክ : ከመ : ተሀሉ : ምስሌን : በዛቲ : ሰዓት : አርአ : ገጸክ : ላዕሌን : ወንበር : ምስሌን : ማእከሌን፤ አንጽሕ : አልባባን : ወቀድስ : ነፍሳቲን : ወስረይ : ኃጢአተን : ዘገበርን : በፈቃድን : ወዘእንበለ : ፈቃድን፤ ረስየን : እግዚአብሔር : ናቅርብ : ኅቤክ : መሥዋዕተ : ንጹሐ : ቀረባን^(c) : ነባቤ : ወዕጣን : መንፈሳዊ : ይባእ : ውስተ : ጽርሐ : ቅዱስ : ቅድሳቲክ : በዋሕድ : ወልድክ : እግዚእን : ዘቦቱ : ለክ : ምስሌሁ : ወምስለ : ቅዱስ : መንፈስ : ስብሐት : ወእኒዝ : ይእከኒ : ወዘልፈኒ : ወለዓለመ : ዓለም : አሜን።

ይበል : ንፍቀ : ዲያቆን : እንዘ : ይወዕእ፤ ነገር : እመልእክተ : እገሌ : ረድኡ : ወሐዋርያሁ : ለእግዚእን : ኢየሱስ : ክርስቶስ : ጸሎቱ : ወበረከቱ : የሀሉ : ምስሌን : አሜን።

ወአንቢቦሂ : እንዘ : ይበውእ : ይበል፤ አኦኃውየ : ኢታፍቅርዎ : ለዓለም : ወኢዘሀሎ : ውስተ : ዓለም፤ እስመ : ነሱ : ዘሀሎ : ውስተ : ዓለም : ፍትወቱ : ለሥጋ : ወፍትወቱ : ለዓይን : ወሥራሁ^(d) : ለመንበርት : ኢኮን : ዝንቲ : እምኅብ : አብ : አላ : እምዓለም : ውእ

The People say: O Lord, have mercy upon us.

The Priest says: Peace be with you all.

The People say: With thy spirit.

The Priest says: O eternal God, the first and the last, without beginning and without end, great in skill and mighty in operation and wise in counsel, who existest in all things: we ask and beseech of Thee, O Lord, that Thou wouldest be with us in this hour; shew Thy countenance upon us, and abide with us in our midst; purify our hearts and sanctify our souls, pardon our sins which we have committed, voluntary or involuntary; cause us, O Lord, to offer unto Thee a pure offering, a reasonable sacrifice and spiritual incense, that it may enter into the most holy place of Thy sanctuary, through Thy only Son, our Lord, by whom, to Thee, with Him and with the Holy Spirit, be praise and power, now and for ever, and world without end. Amen.

The Subdeacon, going on, shall say: (This is) the word from the Epistle of N, disciple and apostle of our Lord Jesus Christ. May his prayer and his blessing be with us. Amen.

And after the lection, entering again he shall say: O brethren, love not the world, neither the things that are in the world; for all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

(a) Instead of ይብል, ይብሉ : B gives very often ይበል, ይበሉ : and vice versa.

— (b) B: ጥንት : ወኢተፍጻሚት : — (c) Wanting in A. — (d) B: ወሥጋሁ : —

ቱ። ዓለሙኒ፡ የኃልፍ፡ ወፍትወቱኒ፡
እስመ፡ ዙሉ፡ ኃላፊ፡ ውእቱ፤ ወዘሰ፡
ይገብር፡ ሥምረቶ፡ ለእግዚአብሔር፡ ይ
ነበር፡ ለዓለም።

ይብሉ፡ ሕዝብ፤ ቅዱስ፡ ሥሉስ፡ ዘ
ኅቡር፡ ህላዌክ፡ ዕቅብ፡ ማኅበረነ፡ በእ
ንተ፡ ቅዱሳን፡ ብሩያን፡ ኤርዳኢክ፡ ና
ዝዘነ፡ በሣህልክ፡ በእንተ፡ ቅዱስ፡ ስ
ምክ።

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

ይብሉ፡ ሕዝብ፤ እግዚአ፡ ተሠላለን።

ይብል፡ ካህን፤ ሰላም፡ ለከልክሙ።

ይብሉ፡ ሕዝብ፤ ምስለ፡ መንፈስክ።

ይብል፡ ካህን፤ እግዚእነ፡ ወአምላ
ክነ፡ አንተ፡ ውእቱ፡ ለሐዋርያቲክ፡ ቅ
ዱሳን፡ ከሠትክ፡ ሎሙ፡ ምሥጢረ፡ ስ
ብሐተ፡ ወንጌል፡ መሲሕክ፤ ወወሀብክ
ሙ፡ ዐቢያ፡ ሀብተ፡ እንተ፡ አልባቲ፡
ኅልፎ (a)፡ እንተ፡ ይእቲ፡ እምጸጋክ፡
ወፈነውከሙ፡ ይስብኩ፡ ውስተ፡ ዙሉ፡
አጽናፈ፡ ዓለም፡ ብዕለ፡ ጸጋክ፡ ዘኢይ
ትዓወቅ፡ እምሕረትክ፡ ወንሕነኒ፡ እግ
ዚእነ፡ ወአምላክነ፡ ንስእለክ፡ ወናስተ
በቀላዓክ፡ ከመ፡ ትረስየነ፡ ድልዋነ፡ ለ
ርስቶሙ፡ ወለመክፈልቶሙ፡ ንሐር፡ በ
ፍናዊሆሙ፡ ወንትሉ፡ አሠሮሙ (b)፤ ወ
ጸግወነ፡ በከሉ፡ ጊዜ፡ ንትመሰል፡ ኪ
ያሆሙ፡ ወንጽናዕ፡ በፍቅሮሙ፡ ወን
ኩን፡ ክፍለ፡ ምስሌሆሙ፡ በውስተ፡ ጸ
ማሆሙ፡ በሠናይ፡ አምልኮ። ወዕቀባ፡
ለቤተ፡ ክርስቲያንክ፡ ቅድስት፤ ቡራኬ፤
እንተ፡ ሣረርክ፡ በእንቲአሆሙ፤ ወበር
ክ፤ ቡራኬ፤ ላዕለ፡ አባግዓ፡ መርዔት
ክ፡ ወአብዝኃ፡ ለዛቲ፡ ዓፀደ፡ ወይን፤
ቡራኬ፤ እንተ፡ ተከልክ፡ በየማንክ፤ በ

And the world passeth away, and
the lust thereof, for it is all transi-
ent; but he that doeth the will of
God abideth for ever.

The People say: Holy Trinity, One
in Thine essence, preserve our con-
gregation for the sake of Thy holy
elect disciples; comfort us by Thy
mercy for Thy holy name's sake.

The Deacon says: Rise up for prayer.

The People say: O Lord, have mercy
upon us.

The Priest says: Peace be with
you all.

The People say: With thy spirit.

The Priest says: O our Lord and
God, Thou didst reveal to Thy holy
Apostles the mystery of the glory of
the Gospel of Thy Christ, and didst
give them the great and countless gifts
which come from Thy grace, and didst
send them to preach in all quarters of
the world the riches of Thine unsearch-
able grace, according to Thy mercy:
we therefore, our Lord and God, ask
and beseech of Thee to make us worthy
of their heritage and their portion,
that we may walk in their ways and
follow their steps. And give us grace
at all times to be conformed unto
them, and to be strong in their love,
and that we may share with them
in their labours, by a good service
of God. And do Thou preserve Thy
holy Christian Church — *genuflection*
— which Thou hast founded through
them, and bless — *genuflection* — the
sheep of Thy pasture, and increase
this vineyard — *genuflection* — which
Thou hast planted with Thy right
hand, through Jesus Christ our Lord,

(a) B: ኅልፍሁ፡ — (b) A: በአሠሮሙ፡ —

ኢየሱስ፡ ክርስቶስ፡ እግዚእን፡ ዘቡቱ፡
ለክ፡ ምስሌሁ፡ ወምስለ፡ ቅዱስ፡ መ
ንፈስ፡ ስብሐት፡ ወእኒዝ፡ ይእዘኒ፡ ወ
ዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን።

ይበል፡ ንፍቅ፡ ቀሲስ፤ ነቅዕ፡ ንጹ
ሕ፡ ዘእምአንቅዕተ፡ ሕግ፡ ንጹሐን፡
ዝውእቱ፡ ዜና፡ ግብሮሙ፡ ለሐዋርያ
ት፡ ንጹሐን፤ በረከተ፡ ጸሎቶሙ፡ ት
ኩን፡ ምስሌን፡ አሜን።

ወአንበሲ፡ ይበል፤ መልአ፡ ወዓብ
የ፡ ወተለዓለ፡ ቃለ፡ እግዚአብሔር፡ ወ
ተወሰከ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ቅ
ድስት፡ ወበዝኑ፡ እለ፡ አምኑ፡ በእግ
ዚእን፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ ስ
ብሐት፡ ለዓለመ፡ ዓለም፡ አሜን።

ይብሉ፡ ሕዝብ፤ ቅዱስ፤ ቅዱስ፤ ቅ
ዱስ፤ አንተ፡ አምላክ፡ አብ፡ አኃዜ፡
ኩሉ፤ ቅዱስ፤ ቅዱስ፤ ቅዱስ፤ ወልድ፡
ዋሕድ፡ ዘአንተ፡ ቃለ፡ አብ፡ ሕያው፤
ቅዱስ፤ ቅዱስ፤ ቅዱስ፤ አንተ፡ መንፈ
ስ፡ ቅዱስ^(a)፡ ዘተአምር፡ ኩሎ።

ወእምዝ፡ ይውግር፡ ዕጣን፡ ካህን፡
እንዘ፡ ይብል፤ ስብሐት፡ ወክብር፡ ለ
ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመ
ንፈስ፡ ቅዱስ፡ ይእዘኒ፡ ወዘልፈኒ፡ ወ
ለዓለመ፡ ዓለም፡ አሜን^(b)።

ወእምዝ፡ ይበል፡ ካህን፡ ዘንተ፡ ጸ
ሎተ፡ ቀዊሞ፡ ቅድመ፡ ምሥዋዕ፤ እ
ግዚአብሔር፡ አምላክን፡ ዘተወከፍከ፡
መሥዋዕተ፡ አቡን፡ አብርሃም፡ ወህየን
ተ፡ ይስሐቅ፡ ዘአስተዳለውከ፡ ወአውረ
ድከ፡ ሎቱ፡ ቤዛሁ፡ በግዓ፤ ከግሁ፡ ተ
ወከፍ፡ እምኔን፡ አእግዚእን፡ መሥዋዕ
ተን፡ ወዘንተ፡ መዓዛ፡ ዕጣንን፤ ወፈኑ፡
ለን፡ እምላዕሉ፡ ህየንቲሁ፡ ብዕለ፡ ሣህ
ልክ፡ ወምሕረትክ፤ ከመ፡ ንኩን፡ ንጹ
ሐን፡ እምኩሉ፡ ሂና፡ ሂኦተ፡ ኃጣው

by whom, to Thee with Him and
with the Holy Spirit, be glory and
power, now and for ever, and world
without end. Amen.

The assistant Presbyter shall say:
A pure source amongst the pure sour-
ces of the law, that is the history of
the Acts of the pure Apostles; the
blessing of their prayers be with us.
Amen.

*And after having recited he shall
say:* Full and great and high is the
Word of God, and is grown in His
holy Christian Church; and numerous
are they who believe in our Lord
Jesus Christ, to whom be glory for
ever and ever. Amen.

The people say: Holy, Holy, Holy
art Thou, O God, the Father Al-
mighty; Holy, Holy, Holy Thou, O
only Son, who art the living Word
of the Father; Holy, Holy, Holy Thou,
Holy Ghost, who knowest all things.

*And then the Priest shall strew the
incense, saying:* Glory and praise be
to the Holy Trinity, Father, Son and
Holy Ghost, now and for ever, and
world without end. Amen.

*And then the Priest shall say the fol-
lowing prayer, standing before the altar:*
O Lord our God, who didst accept the
sacrifice of our father Abraham, and
who in place of Isaac hadst prepared
and sent down to him a lamb as his
ransom; in like manner, O our Lord,
accept from us our offering and this
savour of our incense; and send us
down in return for it from on high
the riches of Thy grace and mercy,
that we may become pure from all
smell of the filth of our sins; and

(a) Wanting in A. — (b) Wanting in A. —

ኢነ፤ ወረከየነ፡ ድልዋነ፡ ከመ፡ ንትለ
አክ፡ ቅድመ፡ ውዳሴ፡ ንጽሕክ፡ አመ
ፍቀሬ፡ እንለ፡ እመሕያው፡ በጽድቅ፡
ወበንጽሕ፡ በኩሉ፡ መዋዕለ፡ ሕይወት
ነ፡ በትፍሥሕት፡ ወበኃሂት።

ወእምዝ፡ ይበል፤ ንስእለክ፡ እግዚ
አ፡ ወናስተበቀላኝ፡ ተዘከራ፤ ከመ፡ ቀ
ዳሚ።

ይብል፡ ካህን፤ ተፈሥሒ፡ አዘንስእ
ለኪ፡ ዳኅና፡ አቅድስት፡ ምልእት፡ ክ
ብር፡ ድንግል፡ ኩሎ፡ ጊዜ፡ ወላዲተ፡
አምላክ፡ እመ፡ ክርስቶስ፡ አዕርጊ፡ ጸ
ሎተነ፡ ዲበ፡ መልዕልት፡ ኅበ፡ ፍቁር፡
ወልድኪ፡ ከመ፡ ይስረይ፡ ለነ፡ ኃጣው
ኢነ። ተፈሥሒ፡ አዘወለድኪ፡ ለነ፡ ብ
ርሃነ፡ ጽድቅ፡ ዘበአማን፡ ክርስቶስሃ፡
አምላክነ፤ አድንግል፡ ንጽሕት፡ ትስእ
ሊ፡ ለነ፡ ኅበ፡ እግዚእነ፡ ከመ፡ ይግ
በር፡ ምሕረተ፡ ለነ፡ ፍላጊነ፡ ወይስረይ፡
ለነ፡ ኃጣውኢነ። ተፈሥሒ፡ አድንግ
ል፡ ንጽሕት፡ ማርያም፡ ወላዲተ፡ አም
ላክ፡ ቅድስት፡ ሰአሊት፡ በአማን፡ በእ
ንተ፡ ዘመደ፡ እንለ፡ እመሕያው፤ ሰአ
ሊ፡ ለነ፡ ቅድመ፡ ክርስቶስ፡ ወልድኪ፡
ይጸግወነ፡ ስርየተ፡ ኃጣውኢነ። ተፈሥ
ሒ፡ አድንግል፡ ንጽሕት፡ ዘበአማን፡
ንግሥት። ተፈሥሒ፡ አምክሐ፡ ዘመ
ድነ። ተፈሥሒ፡ አዘወለድኪ፡ ለነ፡ አ
ማኑኤልሃ። ንስእለኪ፡ ከመ፡ ትዘከርነ፡
ዓራቂት፡ ዘበአማን፡ ቅድመ፡ እግዚእነ፡
ኢየሱስ፡ ከመ፡ ይስረይ፡ ለነ፡ ኃጣ
ውኢነ።

ወእምዝ፡ ይፃኡ፡ አፍአ፡ እመንጦላ
ዕት፡ ወይትቀነዩ፡ ካህናት፡ እንዘ፡ ይብ
ሉ፤ ዝውእቱ፡ ጊዜ፡ ባርከት፡ ዝውእ
ቱ፡ ጊዜ፡ ዕጣን፡ ኅሩይ፡ ጊዜ፡ ሰብ
ሐቱ፡ ለመድኅኒነ፡ መፍቀሬ፡ ሰብእ፡
ክርስቶስ። ዕጣን፡ ይእቲ፡ ማርያም፡ ዕ
ጣን፡ ውእቱ፡ ዘውስተ፡ ክርሣ፡ ዘይት

make us meet to minister to the praise
of Thy purity, O Thou lover of men,
in righteousness and purity all the
days of our lives with joy and re-
joicing.

And then he shall say: We ask
and beseech of Thee, O Lord, re-
member as before.

The Priest says: Hail, O thou holy,
glorious, everlasting Virgin, mother
of God, mother of Christ, whom we
ask for salvation, let our prayer as-
cend on high to thy beloved Son,
that He may forgive our sins. Hail,
who didst bear for us the veritable
Light of righteousness, the Christ our
God; O pure Virgin, do thou inter-
cede for us with our Lord, that He
may have mercy upon our souls, and
forgive us our sins. Hail, O pure Virgin
Mary, holy mother of God, who dost
verily intercede for mankind; plead
for us with Christ, thy Son, that He
may mercifully grant us the remission
of our sins. Hail, O thou pure Virgin,
very Queen. Hail, O thou honour of
our race. Hail, thou who didst bear
for us Emmanuel. We beseech thee
that thou mayest remember us, O thou
very mediatrix, before our Lord Jesus
(Christ), that He may forgive us our
sins.

*And then the Priests go out before
the curtain and minister, saying:* This is
the time of blessing; this is the time
of choice incense, the time of the
glorification of our Saviour Christ, the
lover of men. The incense is Mary;
the incense is He who was in her

ሚዓዝ^(a)፡ ዕጣን፡ ውእቱ፡ ዘወለደዮ፡
 መጽአ፡ ወአድኃነነ፡ ዕፍረት፡ ምዑዝ፡
 ኢየሱስ፡ ክርስቶስ፡ ንዑ፡ ንስግድ፡ ሎ
 ቱ^(b)፡ ወንዕቀብ፡ ትእዛዛቲሁ፡ ከመ፡
 ይስረይ፡ ለነ፡ ኃጣውኢነ፡ ተውሀቦ፡
 ምሕረት፡ ለሚካኤል፡ ወብስራት፡ ለገ
 ብርኤል፡ ወሀብተ፡ ሰማያት፡ ለማርያ
 ም፡ ድንግል፤ ተውሀቦ፡ ልቡና፡ ለዳዊ
 ት፡ ወጥበብ፡ ለሰሎሞን፡ ወቀርነ፡ ቅ
 ብዕ፡ ለሳሙኤል፡ እስመ፡ ውእቱ፡ ዘ
 ይቀብዕ፡ ነገሥተ፤ ተውሀቦ፡ መራኅት፡
 ለአቡነ፡ ጴጥሮስ፡ ወድንግልና፡ ለዮሐ
 ንስ፡ ወመልእክት፡ ለአቡነ፡ ጳውሎስ፡
 እስመ፡ ውእቱ፡ ብርሃና፡ ለቤተ፡ ክር
 ስቲያን፡ ዕፍረት፡ ምዕዝት፡ ይእቲ፡ ማ
 ርያም፡ እስመ፡ ዘውስተ፡ ከርሣ፡ ዘይ
 ትሚዓዝ፡ እምነቱ፡ ዕጣን፡ መጽአ፡
 ወተሠገወ፡ እምኔሃ፡ ለማርያም፡ ድን
 ግል፡ ንጽሕት፡ ሠምራ፡ አብ፡ ወአሰ
 ርገዋ፡ ደብተራ፡ ለማሳደረ፡ ፍቁር፡ ወ
 ልዱ፡ ተውሀቦ፡ ሕግ፡ ለሙሴ፡ ወክህ
 ነት፡ ለአሮን፡ ተውሀቦ፡ ዕጣን፡ ጎሩ
 ይ፡ ለዘካርያስ፡ ካህን፤ ደብተራ፡ ስም
 ዕ፡ ገብርዋ፡ በከመ፡ ነገረ፡ እግዚእ፡
 ወአሮን፡ ካህን፡ በማእከላ፡ የፃርግ፡ ዕ
 ጣነ፡ ጎሩየ፡ ሰራፊል፡ ይሰግዱ፡ ሎ
 ቱ፡ ወኪሩቤል፡ ይሴብሕዎ፡ ይጸርሑ፡
 እንዘ፡ ይብሉ፤ ቅዱስ፡ ቅዱስ፡ ቅዱስ፡
 እግዚአብሔር፡ በኅበ፡ አእላፍ፡ ወክቡ
 ር፡ በውስተ፡ ረቢዋት^(c)፡ አንተ፡ ውእ
 ቱ፡ ዕጣን፡ አመድኃኒነ፡ እስመ፡ መጻ
 እክ፡ ወአድኃነነ፤ ተሠላለነ፡ እግዚአ።

በአራራይ፤ ቅዱስ፡ እግዚአብሔር፡
 ቅዱስ፡ ኃያል፡ ቅዱስ፡ ሕያው፡ ዘኢ
 ይመውት፤ እስከ፡ ተፍጻሚቱ^(d)።

ወፈጸሞሙ፡ ዘንተ፡ ይበሉ፤ አሥሉ

womb full of fragrance; the incense is He whom she has borne; He did come and save us, the sweet-smelling ointment, Jesus Christ. Let us worship Him and keep His commandments, that He may forgive us our sins. To Michael mercy was given, and glad tidings to Gabriel, and a heavenly present to the Virgin Mary. To David prudence was given, and wisdom to Solomon, and the vial of oil to Samuel, for he was the anointer of Kings. To our father Peter were given the keys, and chastity to John, and the mission to our father Paul, for he was the light of the Church. The sweet-smelling ointment is Mary, for He who (was) in her womb, sweeter smelling than all incense, came and was made flesh from her. The Father was well pleased in the pure Virgin Mary and adorned her as a tabernacle for the dwelling of His beloved Son. To Moses the law was given, and to Aaron the priesthood; to the priest Zacharias was given the choice incense. They made the tabernacle of testimony according to the command of the Lord, and the priest Aaron made the choice incense to ascend therein. The Seraphim do adore Him and the Cherubim praise Him, crying and saying: Holy, Holy, Holy is the Lord among the thousand, and glorified among the ten thousand. Thou art the incense, O our Saviour, for Thou didst come and save us. Have mercy upon us, O Lord.

In the Arârâj-tune: Holy is the Lord, Holy the Almighty, Holy the living for ever, who does not die, etc. (d)

And after having finished this they

(a) Wanting in A. — (b) Wanting in A; written in very small characters. — (c) MSS.: ረቢናት። — (d) See DILLMANN, chrestom. Aeth., Lips. 1866, p. 46 sqq. —

ስ፡ ቅዱስ፡ መሐረን፡ አሥሉስ፡ ቅዱስ፡
መሀከን፡ አሥሉስ፡ ቅዱስ^(a)፡ ተሠላላ፤።

ይብል፡ ካህን፤ ተፈሥሒ፡ አማርያ
ም፡ ምልእተ፡ ጸጋ።

ይብሉ፡ ሕዝብ፤ እግዚአብሔር፡ ም
ስሌኪ።

ይብል፡ ካህን፤ ቡርክት፡ አንቲ፡ እ
ምአንስት።

ይብሉ፡ ሕዝብ፤ ወቡሩክ፡ ፍሬ፡ ከ
ርሥኪ።

ይብል፡ ካህን፤ ሰአሊ፡ ወተንብሊ፡
ለን፡ ኀብ፡ ፍቁር፡ ወልድኪ።

ይብሉ፡ ሕዝብ፤ ከመ፡ ይስረይ፡ ለን፡
ኃጣውኢን።

ወእምዝ፡ ይባርክ፡ ካህናተ፡ እለ፡ ይ
ትቀነዩ፡ በተባርዮ።

ይብል፡ ካህን፤ ስብሐት፡ ወክብር።

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

ይብሉ፡ ሕዝብ፤ እግዚአ፡ ተሠላላ፤።

ይብል፡ ካህን፤ ሰላም፡ ለሁልክሙ።

ይብሉ፡ ሕዝብ፤ ምስለ፡ መንፈስክ።

ይብል፡ ካህን፤ እግዚአብሔር፡ እግ
ዘኢ፡ ኢየሱስ፡ ክርስቶስ፡ አምላክን፡ ወ
ለሐዋርያቲክ፡ ንጹሐን፤ እስመ፡ ብዙ
ኃን፡ ነቢያት፡ ወጸድቃን፡ ፈተዉ፡ ይ
ርአዩ፡ አንትሙ፡ ዘትሬአዩ፡ ወኢርኣ
ዩ፤ ወፈተዉ፡ ይስምዑ፡ አንትሙ፡ ዘ
ትሰምዑ፡ ወኢሰምዑ፤ ወለክሙስ፡ ብ
ዑዓት፡ አዕይንቲክሙ፡ እለ፡ ርእያ፡ ወ
አእዛኒክሙ፡ እለ፡ ሰምዓ፡ ወከማሆሙ፡
ለነኒ፡ ረስዮን፡ ድልዋን፡ ንስማዕ፡ ወን
ግበር፡ ቃለ፡ ወንጌልክ፡ ቅዱስ፡ በጸሎ
ቶሙ፡ ለቅዱሳን።

shall say: O Holy Trinity, be merciful unto us; O Holy Trinity, spare us; O Holy Trinity, have mercy upon us.

The Priest says: Hail, O Mary, thou art highly favoured.

The People say: The Lord is with thee.

The Priest says: Blessed art thou among women.

The People say: And blessed is the fruit of thy womb.

The Priest says: Ask and plead for us with thy beloved Son.

The People say: That He may forgive us our sins.

And then he shall bless the ministring Priests one after another.

The Priest says: Praise and glory.

The Deacon says: Rise up for prayer.

The People say: O Lord, have mercy upon us.

The Priest says: Peace be with you all.

The People say: With thy spirit.

The Priest says: O Lord Jesus Christ our God, who didst say to Thy holy disciples and to Thy pure apostles: Many prophets and righteous men have desired to see the things which ye see, and have not seen them, and have desired to hear the things which ye hear, and have not heard them; but blessed are your eyes which have seen and your ears which have heard; in like manner do Thou make us also worthy to hear and to perform the word of Thy holy Gospel through the prayer of the saints.

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡ ወ
ንጌል፡ ቅዱስ።

ይብል፡ ካህን፤ ተዘከር፡ ካቦስ፡ እግ
ዚአ፡ እለ፡ አውሥኡነ፡ ከመ፡ ንዘከሮ
ሙ፡ ጊዜ፡ ጸሎትነ፡ ወአስተብቀዮትነ፡
እንተ፡ ነኃሥሥ፡ እምኅቤክ፡ ኦእግዚ
አብሔር፡ አምላክነ፤ ለእለ፡ ቀደሙነ፡
ነዊመ፡ አዕርፎሙ፡ ወለድውያንሂ፡ ፍ
ጡነ፡ ፈውሶሙ፡ እስመ፡ አንተ፡ ውእ
ቱ፡ ሕይወተ፡ ነፍሱ፡ ወተስፋ፡ ነፍሱ
ነ፡ ወባላሔ፡ ነፍሱ፡ ወመንሥኤ፡ ነፍሱ
ነ፤ ወለክ፡ ንፌኑ^(a)፡ አከውተ፡ እስ
ከ፡ አርያም፡ ለዓለመ፡ ዓለም።

ይብል፡ ዲያቆን፡ ቅድመ፡ ወንጌል፡
አእማሮ፡ ዘለለዕለቱ፡ ይስብክ።

ወካህን፡ ይውግር፡ ዕጣነ፡ ምዕረ፡ ከ
መ፡ ቀዳሚ። ወእምድኅረዝ፡ ይበል፡ ዘ
ንተ፤ ወእግዚአብሔር፡ ልዑል፡ ይባር
ክ፡ ላዕለ፡ ነፍሱ፡ ወይቀድሶነ፡ በነፍሱ፡
በረከት፡ መንፈሳዊት፤ ወይረሲ፡ በዓተ
ነ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ቅድስ
ት፡ ኅቡረ፡ ምስለ፡ መላእክቲሁ፡ ቅዱ
ሳን፡ እለ፡ ይትቀነዩ፡ ሎቱ፡ በፍርሃት፡
ወበረዓድ፡ ወትረ፡ ወይሴብሐዎ፡ በነፍሱ፡
ጊዜ፡ ወበነፍሱ፡ ሰዓት፡ ለዓለመ፡
ዓለም።

ወእምዝ፡ የዓውድ፡ ካህን፡ ኅብ፡ ታ
ቦት፡ ፩፡ ጊዜ፡ ማኅቶት፡ ቅድሚሁ፡
ወንጌል፡ ድኅፊሁ፤ ወይበል፡ ኅብ፡ ወ
ንጌል፡ እንዘ፡ የዓትብ፡ በማዕጠንት፤
ቡሩክ፡ እግዚአብሔር፡ አብ፡ አኃዜ፡
ነፍሱ።

ይበል፡ ንፍቅ፤ አእነትዎ፡ ለአብ።

ይብል፡ ካህን፤ ወቡሩክ፡ ወልድ፡ ዋ
ሕድ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ።

The Deacon says: Pray on behalf of the holy Gospel.

The Priest says: Remember again, O Lord, those who have addressed to us (their demands) that we may remember them in the time of our prayer and of our supplication, where-with we make suit to Thee, O Lord our God. To those who have fallen asleep before us give rest, and those who are sick heal speedily; for Thou art the Life of us all, and the Hope of us all, and the Deliverer of us all, and He who raises us all (from the dead), and to Thee we send up thanksgiving on high for ever and ever.

The Deacon says the beginning of the Gospel, as he knows what he has to read for every day.

The Priest censers (the Gospel) once, like as before, and then he shall say as follows: And may the Lord on high bless us all and sanctify us with all spiritual blessing, and make our entrance into His holy Church to be in union with His holy angels who serve Him with fear and trembling evermore and glorify Him at all times and at all hours, for ever and ever.

And then the Priest shall make once the circuit of the altar, the lamp being before him (and) the Gospel behind him; and with the censer making the sign of the Cross towards the Gospel, he shall say: Blessed be the Lord, the Father Almighty.

The Assistant shall say: Give thanks to the Father.

The Priest says: And blessed be the only Son, our Lord Jesus Christ.

(a) ለ፡ ንፌኑ፡ —

ይብል፡ ንፍቅ፤ አእዙትዎ፡ ለወልድ።

ይብል፡ ካህን፤ ወበሩክ፡ መንፈስ፡ ቅዱስ፡ ጳጳሳቢ።

ይብል፡ ንፍቅ፤ አእዙትዎ፡ ለመንፈስ፡ ቅዱስ።

ይብል፡ ዲያቆን፤ ቁሙ፡ ወአጽምዑ፡ ወንጌል፡ ቅዱስ፡ ዜናሁ፡ ለእግዚእነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ።

ይብል፡ ካህን፤ ወንጌል፡ ቅዱስ፡ ዘዜነወ፡ እገሌ፡ ቃለ፡ ወልደ፡ እግዚአብሔር።

ይብሉ፡ ሕዝብ፤ ስብሐት፡ ለክ፡ ክርስቶስ፡ እግዚአብሔር፡ ወአምላኪያ፡ ዘሉ፡ ጊዜ። ተፈሥሑ፡ በእግዚአብሔር፡ ዘረድኡ፡ ወየብቡ፡ ለአምላክ፡ ያዕቆብ፤ ንሥኡ፡ መዝሙረ፡ ወሀቡ፡ ከበሮ፤ መዝሙረ፡ ሐዋዘ፡ ምስለ፡ መስንቆ።

በጽሚት^(a)፡ ይበሉ፤ በወንጌል፡ መራህበነ፡ ወበነቢያት፡ ናዝገዘነ፡ ዘለሊክ፡ አቅረብከነ፡ ስብሐት፡ ለክ።

ይበል፡ ቀሲስ፡ ንፍቅ፡ በሉኖሳስ፤ ርኅቅ፡ መዓት፡ ወብዙኃ፡ ምሕረት፡ ወጸድቅ፡ ዘበአማን፡ ተወከፍ፡ ስእለተነ፡ ወአስተብቅዖተነ፡ ወትሕትናነ፡ ወንስሐነ፡ ወግነያተነ፡ ኀበ፡ ታቦትክ^(b)፡ ወምሥዋዒክ፡ ቅዱስ፡ ሰሜያዊት፡ ዘእንበለ፡ ደነስ፡ ወዘእንበለ፡ ነውር፤ ረስየነ፡ ድልዋነ፡ ለሰሚን፡ ቃለ፡ ወንጌልክ፡ ቅዱስ፡ ወለዓቂብ፡ ትእዛዛተክ፡ ወስምዕክ፡ ወባርክነ፡ ከመ፡ ነሁብ፡ ፍሬ፡ ህየንተ፡ አሐዱ፡ ፬ወ፳ወ፻። ተዘክር፡ እግዚአብሔር፡ ድውያነ፡ ሕዝብክ^(c)፡ ሐውጾ

The Assistant says: Give thanks to the Son.

The Priest says: And blessed be the Holy Ghost, the Paraclete.

The Assistant says: Give thanks to the Holy Ghost.

The Deacon says: Rise up and hearken to the holy Gospel, the message of our Lord and Saviour Jesus Christ.

The Priest says: (This is) the holy Gospel which N. preached — the Word of the Son of God.

The People say: Glory be to Thee, O Christ, my Lord and my God, at all times. Rejoice in God who hath helped us, and shout with joy unto the God of Jacob; take the psalter, and strike the timbrel; the sweet psalter with the harp.

Privately they shall say: Thou didst show us the way through the Gospel, and console us through the prophets, O Thou, who lettest us come nigh unto Thyself, to Thee be glory.

The assistant Presbyter shall say with half voice: O Thou, who art far from anger and rich in mercy and truly righteous, do Thou accept our prayer and our supplication, our humility and repentance and humble thanks before Thine ark and Thy holy, heavenly altar (which is) without taint and fault; make us meet to hearken to the Word of Thy holy Gospel and to keep Thy commandments and Thy testimony, and bless us, that we may bring forth fruit, instead of one-fold, thirty-fold, sixty-fold and hundred-fold. Remember, O Lord, the sick of Thy people; take care of

(a) MSS.: በጸም፡; emend. DILLM. — (b) B: ወግናያተነ፡ ኀበ፡ ታቦትነ፡ — (c) B: ሕዝብክ፡ --

ሙ፡ ወበሃህልክ፡ ፈውሶሙ። ተዘከር፡
 እግዚአ፡ አበዊን፡ ወአኃዊን፡ እለ፡ ነገ
 ዱ፡ ለነጊድ፡ አግብአሙ፡ ውስተ፡ ማ
 ኅደሪሆሙ፡ በዳኅና፡ ወበሰላም። ተዘከ
 ር፡ እግዚአ፡ ርደተ፡ ዝናማት፡ ወማያ
 ተ፡ አፍላግ፡ ባርከሙ። ተዘከር፡ እግ
 ዘአ፡ ዘርአ፡ ወፍሬ፡ ገራውህ፡ አብዝ
 ኖሙ። ተዘከር፡ እግዚአ፡ ሐውዝ፡ አ
 የሬት፡ ወፍሬያተ፡ ምድር፡ ባርከሙ።
 ተዘከር፡ እግዚአ፡ መድኃኒተ፡ ሰብእ፡
 ወእንስሳ። ተዘከር፡ እግዚአ፡ መድኃኒ
 ተ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ዘዚአ
 ክ፡ ወክሎ፡ አህጉረ፡ ወበሐውርተ፡ ር
 ቱዓን፡ ሃይማኖት። ተዘከር፡ እግዚአ፡
 ለንጉሥን፡ ዮሐንስ^(a)፡ መፍቀሬ፡ አም
 ላክ፡ ወዕቀቦ፡ በሰላም፡ ወበጥሂና። ተ
 ዘከር፡ እግዚአ፡ አበዊን፡ ወአኃዊን፡ እ
 ለ፡ ኖሙ፡ ወአዕረፉ፡ በርትዕት፡ ሃይ
 ማኖት፡ አዕርፎሙ። ተዘከር፡ እግዚአ፡
 እለ፡ አብኡ፡ ለክ፡ ዘንተ፡ ዕጣን፡ ወ
 ቊርባን፡ ወእለሂ፡ ሦዕኩ፡ በእንቲአሆ
 ሙ፡ ወእለ፡ አምጽኡ^(b)፡ ዘንተ፡ እምኅ
 ቤሆሙ፤ ዕሥዮሙ፡ ለክሎሙ፡ ዕሤ
 ተ፡ በሰማያት፡ ወናዝዘሙ፡ እምክሎ፡
 ምንዳቤ። ተዘከር፡ እግዚአ፡ ክሎ፡ ጊ
 ውዋን^(c)፡ ወአግብአሙ፡ በሰላም፡ ኀበ፡
 አህጉሪሆሙ። ተዘከር፡ እግዚአ፡ ነዳያ
 ነ፡ አግብርቲክ፡ እለ፡ ውስተ፡ ክነኔ፡
 ሀለዉ። ተዘከር፡ እግዚአ፡ ጥዉቃን^(d)፡
 ወዕዑባን፡ በኀዘን። ተዘከር፡ እግዚአ፡
 ንኡስ፡ ክርስቲያን፡ ሕዝብክ፡ ወመሀሮ
 ሙ፡ ወአጽንዖሙ፡ በርትዕት፡ ሃይማኖ
 ት፡ ክሎ፡ ተረፈ፡ አምልኮ፡ ጣዖት፡
 አርኅቅ፡ እምልቦሙ፤ ሕዝክ፡ ወፍርሃተ
 ክ፡ ትእዛዝክ፡ ወጽድቀክ፡ ወሥርዓተ
 ክ፡ አጽንዕ፡ ውስተ፡ ልቦሙ፤ ሀቦሙ፡

them and heal them through Thy grace. Remember, O Lord, our fathers and brethren who are travelling; let them return to their home in safety and peace. Remember, O Lord, the coming down of the rains and the waters of the rivers; bless them. Remember, O Lord, the seed and the fruits of the fields; multiply them. Remember, O Lord, the sweetness of the airs and the fruits of the earth; bless them. Remember, O Lord the safety of men and beasts. Remember, O Lord, the safety of Thy holy Church and of all orthodox towns and countries. Remember, O Lord, our King Johannes who loves God, and preserve him in peace and health. Remember, O Lord, our fathers and brethren who are fallen asleep and gone to rest in the right faith; give them rest. Remember, O Lord, those who did present unto Thee this incense and this sacrifice, and those on behalf of whom I did offer, and those who did contribute this from themselves; give them all their reward in heaven and console them in all distress. Remember, O Lord, all those who are in captivity, and bring them back to their home in peace. Remember, O Lord, Thy poor servants who are awaiting trial. Remember, O Lord, the afflicted and vexed. Remember, O Lord, the neophytes of Thy people, and teach them and strengthen them in the right faith; remove all remains of idolatry from their souls. Confirm Thy law and the fear of Thee, Thy commandments and righteousness and Thy covenant in their hearts; grant

(a) B: ኢያሱ. — (b) A: አጽምኡ, B: አጽምዑ; emend. DILLM. — (c) A: ጊዉዋን. — (d) B: ጥዉቃን. —

ከመ፡ ያእምሩ፡ ኀይለ፡ ቃል፡ ዘተምህ
ሩ፡ ወበጊዜ፡ ተምህሩ፡ ረስዮሙ፡ ድ
ልዋነ፡ ለሁሉሙ፡ ለልደት፡ ሐዲስ፡
ወለስርዮተ፡ ኃጢአቶሙ፡ ወአስተዳል
ዎሙ፡^(a) ታቦተ፡ ለመንፈስ፡ ቅዱስ፤ በጸ
ጋ፡ ወሣህል፡ ዘለፍቅረ፡ ሰብእ፡ ዘለወ
ልድክ፡ ዋሕድ፡ እግዚእነ፡ ወአምላክነ፡
ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፤ ዘበ
ቱ፡ ለክ፡ ምስሌሁ፡ ወምስለ፡ መንፈስ፡
ቅዱስ፡ ማሕዋዊ፡ ዘዕሩይ፡ ምስሌክ፡ በ
መለኮት፡ ይእዚኒ፡ ወዘልፈኒ፡ ወለዓለ
መ፡ ዓለም፡ አሜን።

ይብል፡ ካህን፡ ዘያነብብ፡ ወንጌለ፤ በ
ርክ፡ እግዚአ፡ እምወንጌለ፡ እገሌ፡ ረ
ድኡ፡ ወሐዋርያሁ፡ ለእግዚእነ፡ ኢየ
ሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔ
ር፡ ሕያው፡ ሎቱ፡ ስብሐት፡ ወትረ፡
እስከ፡ ለዓለመ፡ ዓለም፡ አሜን።

ወእምዝ፡ ያነብብ፡ ካህን፡ ወንጌለ።
ጊዜ፡ ይትነብብ፡ ወንጌል፡ ይብል፡ ካ
ህን፡ ለለፍጻሜ፡ ወንጌል፡ አእሚሮ፡ ለ
ለወንጌሉ፤ ዘማቴዎስ፤ ሰማይ፡ ወምድ
ር፡ ዮናልፍ፡ ወቃልዮስ፡ ኢየናልፍ፡ ይ
ቤ፡ እግዚእ፡ ለአርዳኢሁ። ዘማርቆስ፤
ዘበ፡ አእዛነ፡ ሰማዕያተ፡ ለይስማዕ። ዘ
ሉቃስ፤ ይቀልል፡ ኅልፈተ፡ ሰማይ፡ ወ
ምድር፡ እምትደቅ፡ አሐቲ፡ ቃል፡ እ
ምኦሪት፡ ወእምነበያት፡ ይቤ፡ እግዚ
እ፡ ለአርዳኢሁ። ዘዮሐንስ፤ ዘዩአምን፡
በወልድ፡ ቦ፡ ሕይወት፡ ዘለዓለም።

ይብሉ፡ ሕዝብ፡ ለለወንጌሉ፡ ዘንተ፡
በዚማ፤ ዘማቴዎስ፤ ነአምን፡ አበ፡ ዘበ
አማን፡ ወነአምን፡ ወልደ፡ ዘበአማን፡
ወነአምን፡ መንፈስ፡ ቅዱስ^(c)፡ ዘበአማ

that they may know the power of the Word which they learn, and make them all, during their novitiate, worthy of the new birth and of remission of sins, and prepare them as an ark for the Holy Spirit, through the grace and mercy of Thine only Son, the lover of mankind, our Lord and God and Saviour Jesus Christ, by whom, to Thee, with Him and with the Holy Spirit, the Giver of life who is equal with Thee in Godhead, [be glory and praise]^(b), now and for ever, and world without end. Amen.

The Priest who reads the Gospel says: Give Thy blessing, O Lord, by the Gospel of N., the disciple and apostle of our Lord Jesus Christ, the Son of the living God; to Him be glory evermore, world without end. Amen.

And then the Priest reads the Gospel. At the time when the Gospel is to be read, the Priest says at the end of every Gospel, distinguishing between the different Gospels: for that of Matthew: Heaven and earth shall pass away, but My words shall not pass away, said the Lord to His disciples; — of Mark: If any man have ears to hear, let him hear; — of Luke: It is easier for heaven and earth to pass, than for one tittle of the law and of the prophets to fail, said the Lord to His disciples; — of John: He that believeth on the Son hath everlasting life.

The People say at every Gospel, singing as follows: for that of Matthew: We believe in the very Father, and we believe in the very Son, and we believe in the very Holy Ghost;

(a) MSS.: ወአስተዳለውዎሙ; emend. DHLM. — (b) The words in brackets are wanting in the Aethiopic text. — (c) A: በመንፈስ፡ ቅዱስ፡ —

ን፡ ሀልወ፡ ሥላሴሆሙ፡ ነአምን። ዘ
ማርቆስ፤ ወእሉ፡ ኪሩቤል፡ ወሱራፌ
ል፡ ያዓርጉ፡ ሎቱ፡ ስብሐተ፡ እንዘ፡
ይብሉ፡ ቅዱስ፡ ቅዱስ፡ ቅዱስ፡ አንተ፡
እግዚአብሔር፡ አብ፡ ወወልድ፡ ወመ
ንፌስ፡ ቅዱስ። ዘሉቃስ፤ መኑ፡ ይመ
ስለክ፡ እምነ፡ አማልክት፡ እግዚአ፡ አ
ንተ፡ ውእቱ፡ ዘትገብር፡ መንክረ፡ አ
ርአይከሙ፡ ለሕዝብክ፡ ኀይለክ፡ ወአድ
ኃንከሙ፡ ለሕዝብክ፡ በመዝራዕትክ፤
ሐርክ፡ ውስተ፡ ሲኦል፡ ወአዕረገ፡ ዒ
ዋ፡ እምህየ፡ ወጸኀክን፡ ምዕረ፡ ዳግመ፡
ግዕዛን፡ እስመ፡ መጻእክ፡ ወአድኃንክ
ነ፤ በእንተ፡ ዝንቱ፡ ንሴብሐክ፡ ወንጾ
ርሕ፡ ኀይለክ፡ እንዘ፡ ንብል፡ ቡሩክ፡
አንተ፡ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡
እስመ፡ መጻእክ፡ ወአድኃንክ። ዘዮሐ
ንስ፤ ቀዳሚሁ፡ ቃል፡ ውእቱ፡ ቃል፡
ቃል፡ እግዚአብሔር፡ ውእቱ፡ ቃል፡
ሥጋ፡ ኮነ፡ ውነደረ፡ ላዕሌን፡ ወርኢን፡
ስብሐቲሁ፡ ከመ፡ ስብሐተ፡ አሐዱ፡
ዋሕድ፡ ለአቡሁ፤ ቃል፡ አብ፡ ሕያው፡
ወቃል፡ ማሕየዊ፡ ቃል፡ እግዚአብሔር፡
ተንሥኦ፡ ሥጋሁኒ፡ ኢማሰን።

ይብል፡ ዲያቆን፤ ፃኡ፡ ንኡስ፡ ክር
ስቲያን፡ ተንሥኡ፡ ለጸሎት።

ይብሉ፡ ሕዝብ፤ እግዚአ፡ ተሠላለን።

ይብል፡ ካህን፤ ሰላም፡ ለኩልክሙ።

ይብሉ፡ ሕዝብ፤ ምስለ፡ መንፈስክ።

ይብል፡ ካህን፤ ወክዕበ፡ ናስተበቅሶ፡
ዘኩሎ፡ ይእኅዝ፡ እግዚአብሔር፡ አብ፡
ለእግዚእ፡ ወመድኃኒን፡ ኢየሱስ፡ ክር
ስቶስ፡ ንስኣል፡ ወነኃሥሥ፡ እምነ፡ ኀ
ሩትክ፡ አመፍቀሬ፡ ሰብእ፡ ተዘክር፡ እ
ግዚአ፡ ሰላመ፡ ቤተ፡ ክርስቲያን፡ ቅድ
ስት፡ አሐቲ፡ ጉባኤ፡ እንተ፡ ሐዋርያ
ት፡ እንተ፡ ሀለወት፡ እምጽኑ፡ እስ
ከ፡ አጽናፈ፡ ዓለም።

we believe in their true Trinity; —
for that of Mark: And the Cherubim
and Seraphim are offering praise to
Him, saying: Holy, Holy, Holy art
Thou, O Lord, Father, Son and Holy
Ghost; — *for that of Luke:* Who is
like unto Thee, O Lord, among the
Gods, Thou art doing wonders. Thou
didst shew Thy power to Thy people,
and hast delivered Thy people with
Thy arm; Thou camest down to the
depths of the earth and broughtest
up from thence those who were in
captivity, and hast delivered us again
and again, when Thou didst come and
save us. Therefore we praise Thee
and call on Thee, saying: Blessed art
Thou, O our Lord Jesus Christ, for
Thou didst come and save us; —
for that of John: In the beginning
was the Word, the Word was the
Word of God; the Word was made
flesh and dwelt among us, and we
beheld His glory, the glory as of the
only begotten of the Father; the Word
of the living Father and the life-giving
Word, the Word of God rose up,
and His flesh has not been corrupted.

The Deacon says: Go out, ye young
Christian people, rise up for prayer.

The People say: O Lord, have mercy
upon us.

The Priest says: Peace be with
you all.

The People say: With thy spirit.

The Priest says: Again we beseech,
Almighty God, the Father of our Lord
and Saviour Jesus Christ, we ask and
make suit of Thy goodness, O Thou
lover of men. Remember, O Lord,
the peace of Thy one holy apostolic
Church which is from one end of the
world unto the other.

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡
ሰላመ፡ ቤተ፡ ክርስቲያን፡ አሐቲ፡ ቅ
ድስት፡ ጉባኤ፡ እንተ፡ ሐዋርያት፡ ር
ትዕት፡ በእግዚአብሔር።

ይብል፡ ካህን፤ ነሎ፡ ሕዝብ፡ ወነሎ፡ መራዕዩ፡ ባርከሙ፤ ሰላመ፡ እንተ፡ እምሰማያት፡ ፈኑ፡ ውስተ፡ አልባቢን፡ ለክልን፡ ወሰላመ፡ ሕይወትን፡ ጸግወን፡ ባቲ፤ ጸግዎ፡ ሰላመ፡ ለንጉሥን፡ ዮሐንስ^(a)፡ ለታዕካህ፡ ወለሠራዊቱ፡ ለመኳንንቱ፡ ወለመሳፍንቱ፡ ወጉባኤ፡ አግዋርን፡ ዘአፍኦ፡ ወውሥጥ፤ አሰርግዎሙ፡ በነሎ፡ ሰላም፡ አንጉሠ፡ ሰላም፤ ሰላመ፡ ሀበን፡ እስመ፡ ነሎ፡ ወሀብክን፡ አጥርየን፡ እግዚአብሔር፡ ወዕሥየን፡ እስመ፡ ዘእንበሌክ፡ ባዕደ፡ አልቦ፡ ዘነአምር። ስመክ፡ ቅዱስ፡ ንሰሚ፡ ወንጌውዕ፡ ከመ፡ ትሕየው፡ ነፍስን፡ በመንፈስ፡ ቅዱስ፡ ወኢይትነዩል፡ ጥተ፡ ኃጢአት፡ ላዕሌን፡ ለአግብርቲክ፡ ወለነሎ፡ ሕዝብክ።

ይብሉ፡ ሕዝብ፤ ከራላይሶን።

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

ይብሉ፡ ሕዝብ፤ እግዚአብሔር፡ ተሠላለን።

ይብል፡ ካህን፤ ሰላም፡ ለክልክሙ።

ይብሉ፡ ሕዝብ፤ ምስለ፡ መንፈስክ።

ይብል፡ ካህን፤ ወክዕበ፡ ናስተበቀዕ፡ ዘነሎ፡ ይእኅዝ፡ እግዚአብሔር፡ አብ፡ ለእግዚእ፡ ወመድኃኒን፡ ኢየሱስ፡ ክርስቶስ፡ በእንተ፡ ብፁዕ፡ ጳጳስ፡ አባ፡ ማቲዎስ^(b)፡ ከመ፡ ዓቂበ፡ ይዕቀቦ፡ ለነ፡ ለብዙኅ፡ ዓመታት፡ ወለመዋዕለ፡ ሰላም፡ ከመ፡ ይፈጽም^(c)፡ ዘእምነቤክ።

The Deacon says: Pray for the peace of the one holy apostolic Church, orthodox in God.

The Priest says: Bless all the people and all the flock. Send peace from heaven upon all our souls and, while we live, vouchsafe us peace. Send peace to our King Johannes, his nobles, his armies, his judges and officers, and the assembly of our neighbours, without and within: adorn them with all peace, O Thou King of Peace. Give us peace, for Thou gavest us all things. Take us as Thy possession, O Lord, and remunerate us, for beside Thee we acknowledge no other. We make mention of and call on Thy holy name, that our souls may live in the Holy Spirit, and that the death of sin may not prevail against us, Thy servants, and all Thy people.

The People say: Kyrie Eleison.

The Deacon says: Rise up for prayer.

The People say: O Lord, have mercy upon us.

The Priest says: Peace be with you all.

The People say: With thy spirit.

The Priest says: Let us again beseech of Almighty God, the Father of our Lord and Saviour Jesus Christ, for our blessed Bishop Abba Matthew, that He may preserve him to us for many years and for days of peace, that he may accomplish the office

(a) B: ኢያሱ. — (b) Wanting in B. — (c) B: ይፈጽም. —

ሎቱ፡ ዘተአመንክ፡ ሢመተ፡ ክህነት፡
ዘብዑለ፡ ጸጋ፡ ይጸጉ፡ እግዚአብሔር፡
አምላክነ፡ ።

of the priesthood wherewith Thou hast intrusted him, O Lord our God, according to Thy rich grace.

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡ ሊቀ፡
ጳጳስነ፡ አባ፡ ማቴዎስ^(a)፡ እግዚእ፡
ሊቀ፡ ኤጲስ፡ ቆጶሳት፡ ዘሀገር፡ ዐባይ፡
እለእስክንድርያ፡ ወዲበ፡ ርእሰ፡ ሀገረ፡
አበዊነ፡ ብፁዕ፡ ጳጳስ፡ አባ፡ ሲኖዳ^(a)፡
ወኩሎሙ፡ ኤጲስ፡ ቆጶሳት፡ ቀሳውስ
ት፡ ወዲያቆናት፡ ርቱዓነ፡ ሃይማኖት፡ ።

The Deacon says: Pray for our Archbishop, Abba Matthew, the Lord Archbishop of the great city of Alexandria, and our metropolitan, the blessed Bishop Abba Sinoda, and all orthodox bishops, priests and deacons.

ይብል፡ ካህን፤ እግዚአብሔር፡ አምላክነ፡
ዘኩሎ፡ ትእንገዝ፡ ንስእለክ፡ ወናስተበቀላኝክ፡
በእንተ፡ ብፁዕ፡ ጳጳስ፡ አባ፡ ሲኖዳ^(a)፡ ከመ፡ ዓቂበ፡ ትዕቀቦ፡
ለብዙኅ፡ ዓመታት፡ ወለመዋዕለ፡ ሰላም፡
እንዘ፡ ይፌጽም፡ ዘእምነቤክ፡ ሎቱ፡
ዘተአመንክ፡ ሢመተ፡ ክህነት፡ ምስለ፡
ኩሎሙ፡ ኤጲስ፡ ቆጶሳት፡ ቀሳውስት፡
ወዲያቆናት፡ ርቱዓነ፡ ሃይማኖት፤ ወምስለ፡
ኩሎ፡ ፍጻሜ፡ ማኅበራ፡ ለቅድስት፡
አሐቲ፡ እንተ፡ ላዕለ፡ ኩሎ፡ ቤተ፡ ክርስቲያን፡
ወጸሎተኒ፡ ዘይገብር፡ በእንተኦነ፡ ወበእንተ፡
ኩሎ፡ ሕዝብክ፡ ተወክሮ፡ አርኅ፡ ሎቱ፡ መዝገበ፡
በረከትክ፡ ዓዲ፡ ፈድፋድ፡ ሎቱ፡ ዘመንፈስ፡
ቅዱስ፡ ጸግዎ፡ ጸጋ፡ ከዓው፡ ላዕሌሁ፡ እምሰማይ፡
በረከተክ፡ ከመ፡ ይባርክ፡ ሕዝብክ፡ ወኩሎ፡
እንከ፡ ፀሮ፡ ዘያስተርኢ፡ ወዘኢያስተርኢ፡
አግርር፡ ወቀጥቅጥ፡ ታሕተ፡ እገሪሁ፡ ፍጡኝ፤
ወኢያሁስ፡ እንክ፡ ዕቀቦ፡ ለነ፡ ለቤተ፡
ክርስቲያንክ፡ በክህነትክ፡ በአሐዱ፡ ወልድክ፡
ዘብቱ፡ ለክ፡ ምስሌሁ፡ ወምስለ፡ ቅዱስ፡
መንፈስ፡ ስብሐት፡ ወእኒገዝ፡ ይእዜኒ፡
ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ።

The Priest says: O Lord our God, Almighty, we ask and beseech of Thee for the blessed Bishop Abba Sinoda, that Thou mayest preserve him for many years and for days of peace, that he may accomplish the office of the priesthood wherewith Thou hast intrusted him — with all orthodox bishops, presbyters and deacons, and with the whole entire congregation of the one holy Catholic Church. And do Thou receive the prayer which he makes on our behalf, and on behalf of all Thy people; open to him the treasure of Thy blessing, and give him especially the gift of the Holy Ghost. Pour out from heaven upon him Thy blessing, that he may bless Thy people; and all his enemies, visible and invisible, do Thou subdue and break to pieces beneath his feet speedily; and preserve him to us, to Thy Church, in Thy priesthood, through Thy only Son, by whom, to Thee, with Him and with the Holy Ghost, be glory and might, now and for ever, and world without end. Amen.

(a) Wanting in B. —

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

The Deacon says: Rise up for prayer.

ይብሉ፡ ሕዝብ፤ እግዚአብሔር፡ ተሠላለን።

The People say: O Lord, have mercy upon us.

ይብል፡ ካህን፤ ሰላም፡ ለኩልክሙ።

The Priest says: Peace be with you all.

ይብሉ፡ ሕዝብ፤ ምስለ፡ መንፈስክ።

The People say: With thy spirit.

ይብል፡ ካህን፤ ወካዕበ፡ ናስተበቀኑ፡ ዘኩሎ፡ ይእኅዝ፡ እግዚአብሔር፡ አብ፡ ለእግዚአብሔር፡ ወመድኃኒን፡ ኢየሱስ፡ ክርስቶስ፤ ንስእል፡ ወነኃሥሥ፡ እምነ፡ ኀሩትክ፡ አመፍቀሬ፡ ሰብእ፤ ተዘክር፡ እግዚአብሔር፡ ማኅበረኒ፡ ባርከሙ፤ ቡራኬ፡ በአምሳለ፡ ትእምርተ፡ መስቀል።

The Priest says: Let us again beseech Almighty God, the Father of our Lord and Saviour Jesus Christ, we ask and beseech of Thy goodness, O Thou lover of men, remember, O Lord, our congregation, bless them — *benediction with the image of the sign of the Cross.*

ይብል፡ ዲያቆን^(a)፤ ጸልዩ፡ በእንተ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ወማኅበርን፡ ውስቲታ።

The Deacon says: Pray for this holy Christian Church and our congregation therein.

ይብል፡ ካህን፤ ወረስዮሙ፡ ከመ፡ ይኩኑ፡ ለክ፡ ዘእንበለ፡ ክልአት፡ ወኢዕርዓት፡ ይግበሩ፡ ፈቃደክ፡ ቅድስተ፡ ወብዕዕተ፤ ቤተ፡ ጸሎት፡ ቤተ፡ ንጽሕ፤ ወቤተ፡ በረከት፡ ጸግወን፡ እግዚአብሔር፡ ለክ፡ ለአግብርቲክ፡ ወለእለ፡ ይመጽኡ፡ እምድኅሬን፡ እስክ፡ ለዓለም፡ መዋዕለ፡ ጸጉ።

The Priest says: And make them to be devoted to Thee, that without hinderance and without ceasing they may do Thy holy and blessed will. Do Thou vouchsafe, O Lord, to us, Thy servants, and to those who shall come after us, for ever, a house of prayer, a house of purity, a house of blessing.

ወይወግር፡ ዕጣን፡ ካህን፡ ላዕለ፡ ምሥዋዕ፡ እንዘ፡ ይብል፤ ተንሥኡ፡ እግዚአብሔር፡ አምላኪያ፡ ወይዘረው፡ ፀርክ፡ ወይጉየዩ፡ ኩሎሙ፡ እምቅድመ፡ ገጽክ፡ እለ፡ ይጸልኡ፡ ቅዱስ፡ ወቡሩክ፡ ስመክ። እንዘ፡ ይብል፡ የዓትብ፡ በጽንሐሕ፡ ላዕለ፡ ሕዝብ፡ ወያጽንን፡ ቺተ፡ ጊዜ። ወሕዝብክሰ፡ ይኩኑ፡ ቡሩካን፡ በበረከተ፡ እልፍ፡ አዕላፋት፡ ወትዕልፊተ፡ አዕላፋት፤ በጸጋ፡ ወሣህል፡ ዘለፍቅረ፡ ሰብእ፡ ዘለወልድክ፡ ዋሕድ፡ እግዚእን፡ ወአምላክን፡ ወመድኃኒን፡ ኢ

And the Priest, incensing the sacrifice, says: Arise, O Lord my God, and let Thine enemies be scattered, and let all those who hate Thy holy and blessed name flee before Thy face — *saying this, he makes with the censer the sign of the Cross and bows thrice* — and let Thy people be blessed a thousand thousand-fold, and ten thousand ten thousand-fold, through the grace and mercy of Thy only Son, the Lover of men, our Lord and God and Saviour

(a) The whole leaf of A whereon the Prayer of Faith was written is wanting. --

የሱስ፡ ክርስቶስ፡ ዘቦቱ፡ ለክ፡ ምስሌ
ሁ፡ ወምስለ፡ ቅዱስ፡ መንፈስ፡ ስብሐ
ት፡ ወእዚዝ፡ ይእዚኒ፡ ወዘልፈኒ፡ ወ
ለዓለመ፡ ዓለም፡ አሜን።

ይብል፡ ዲያቆን፤ ንበል፡ ኩልነ፡ በ
ጥበበ፡ እግዚአብሔር፤ አውሥኡ፡ ጸሎ
ተ፡ ሃይማኖት።

ይብሉ፡ ሕዝብ፤ ነአምን፡ በጄአምላ
ክ፡ እግዚአብሔር፡ አብ፡ አኅዜ፡ ኩ
ሉ፤ ገባሬ፡ ሰማያት፡ ወምድር፡ ዘያስ
ተርኢ፡ ወዘኢያስተርኢ።

ወነአምን፡ በጄእግዚእ፡ ኢየሱስ፡ ክ
ርስቶስ፡ ወልደ፡ አብ፡ ዋሕድ፡ ዘሀል
ው፡ ምስሌሁ፡ እምቅድመ፡ ይትፈጠር፡
ዓለም። ብርሃን፡ ዘእምብርሃን፡ አምላክ፡
ዘእምአምላክ፡ ዘበአማን፤ ዘተወልደ፡ ወ
አክ፡ ዘተገብረ፡ ዘዕሩይ፡ ምስለ፡ አብ፡
በመለኮቱ፡ ዘቦቱ፡ ኩሉ፡ ኮነ፤ ወዘእን
በሌሁሰ፡ አልቦ፡ ዘኮነ፡ ወኢምንትኒ፡ ዘ
በሰማይኒ፡ ወዘበምድርኒ፤ ለዘበእንቲአነ፡
ለሰብእ፡ ወበእንተ፡ መድኃኒትን፡ ወረ
ደ፡ እምሰማያት፡ ወተሰብአ፡ እመንፈ
ስ፡ ቅዱስ፡ ወእማርያም፡ እምቅድስት፡
ድንግል፡ ኮነ፡ ብእሴ፡ ወተሰቅለ፡ በእ
ንቲአነ፡ በመዋዕለ፡ ጲላጦስ፡ ጴንጤና
ዊ፡ ሐመ፡ ወሞተ፡ ወተቀብረ፡ ወተን
ሥኡ፡ እመታን፡ አመ፡ ሣልስት፡ ዕለ
ት፡ በከመ፡ ጽሑፍ፡ ውስተ፡ ቅዱሳት፡
መጻሕፍት፤ ዓርገ፡ በስብሐት፡ ውስተ፡
ሰማያት፡ ወነበረ፡ በየማን፡ አቡሁ፤ ዳ
ግመ፡ ይመጽእ፡ በስብሐት፡ ይከብንን፡
ሕያዋን፡ ወመታን፤ ወአልቦ፡ ማኅለቅ
ት፡ ለመንግሥቱ።

ወነአምን፡ በመንፈስ፡ ቅዱስ፡ እግዚ
እ፡ ማኅየዊ፡ ዘሠረዐ፡ እምአብ፤ ንስግ
ድ፡ ሎቱ፡ ወንሰብሐ፡ ምስለ፡ አብ፡
ወወልድ፡ ዘነበበ፡ በነቢያት።

ወነአምን፡ በአሐቲ፡ ቅድስት፡ ቤተ፡
ክርስቲያን፡ እንተ፡ ላዕለ፡ ኩሉ፡ ጉባኤ፡

Jesus Christ, through whom to Thee,
with Him and with the Holy Spirit,
be glory and power, now and for
ever, and world without end. Amen.

The Deacon says: Let us all speak
in the wisdom of God; say the Prayer
of Faith.

The People say: We believe in one
God, the Father Almighty, Maker of
heaven and earth, of the visible and
the invisible.

And we believe in one Lord Jesus
Christ, the only Son of the Father,
who existed with Him before the world
was made; Light from Light, God
from very God, begotten and not
made, equal with the Father in His
Godhead, by whom all things were
made, and without whom was not
anything made in heaven and earth:
who for us men and for our salvation
came down from heaven, and was
incarnate by the Holy Ghost, and
was made man of the holy Virgin
Mary, and was crucified for us in the
days of Pontius Pilate: He suffered
and died and was buried, and rose
from the dead on the third day, as
is written in the Holy Scriptures:
He ascended with glory into heaven,
and sitteth on the right hand of His
Father: He shall come again with glory
to judge the quick and the dead, and
of His kingdom there shall be no end.

And we believe in the Holy Ghost,
Lord and Lifegiver, who proceedeth
from the Father. We will worship Him
and glorify Him with the Father and
the Son, who spake by the prophets.

And we believe in one holy ca-
tholic apostolic Church. And we be-

ዘሐዋርያት። ወነአምን፡ በአሐቲ፡ ጥም
ቀት፡ ለስርየተ፡ ኃጢአት። ወንሴ፡ ት
ንሣኤ፡ ሙታን፤ ወሕይወተ፡ ዘይመጽ
እ፡ ለዓለመ፡ ዓለም፡ አሜን።

ወእምዝ፡ ይግልጽ፡ ክዳነ፡ ዓውድ፡
በእዴሁ። ወእምዝ፡ ይትሐፀብ፡ ካህን፤
ወእምድኅረ፡ ተሐፀብ፡ ይበል፡ ዘንተ፡
እንዘ፡ ይነዝሳ፡ ማየ፡ በርጥበተ፡ እዴ
ሁ፡ በመዬጠ፡ ገጹ፡ መንገል፡ ምዕራብ፤
እመቦ፡ ዘኮነ፡ ንጹሐ፡ ይንሣኤ፡ እምነ፡
ቀዳርባን፡ ወዘኢኮነ፡ ንጹሐ፡ ኢይንሣ
እ፡ ከመ፡ ኢየሳይ፡ በእሳተ፡ መለኮት፡
ዘቦ፡ ቁም፡ ውስተ፡ ልቡ፡ ወዘቦ፡ ሕሊ
ና፡ ነኪር፡ እምዝሙት። ንጹሐ፡ አነ፡
እምደመ፡ ከልክሙ፡ ወለድ፡ ርረትክሙ፡
ላዕለ፡ ሥጋሁ፡ ወደሙ፡ ለክርስቶስ፤
አልቦ፡ ላዕሌየ^(a)፡ ትልሐ፡ በተመጥዎ
ትክሙ፡ እምኒሁ፡ አነ፡ ንጹሐ፡ እምጌ
ጋይክሙ፡ ወኃጢአትክሙ፡ ይገብእ፡ ዲ
በ፡ ርክስክሙ፤ ለእመ፡ በንጹሐ፡ ኢነ
ሣኤክሙ።

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

ይብሉ፡ ሕዝብ፤ እግዚአ፡ ተሠላለነ።

ይብል፡ ካህን፤ ሰላም፡ ለኩልክሙ።

ይብሉ፡ ሕዝብ፤ ምስለ፡ መንፈስክ።

ይብል፡ ካህን፡ ጸሎተ፡ አምኃ፡ ዘባ
ስልዮስ፤ እግዚአብሔር፡ ዐበይ፡ ዘለዓ
ለም፡ ዘለሐኮ፡ ለሰብእ፡ እንበለ፡ ሙስ
ና፡ ሞተ፡ ዘቦአ፡ ቀዳሚ፡ ውስተ፡ ዓ
ለም፡ በቅንዓተ፡ ሰይጣን፡ አብጠልክ፡
በምጽአቱ፡ ለሕያው፡ ወልድክ፡ እግዚ
እነ፡ ወአምላክነ፡ ወመድኃኒነ፡ ኢየሱ
ስ፡ ክርስቶስ፤ ወመላእክ፡ ከላ፡ ምድ

lieve in one Baptism for the remission
of sins: and we hope for the Resurrec-
tion of the dead, and the Life which
shall come for ever. Amen.

*And then he shall take away the
cover of the disc with his hand. And
then the Priest washes himself, and
after washing he shall say as follows,
while he sprinkles out water by moisten-
ing his hand, and turning his face to
the west: If there is anybody who is
pure, he may take from the sacrifice;
but he who is not pure, and in whose
heart is revenge, and who has undue
thoughts of impurity, he may not
take from it, that he may not burn by
the fire of the Deity. I am innocent
of the blood of you all and of your
irreverence against the body and the
blood of Christ; I am not answerable
for that which you will receive from
Him; I am innocent of your offence,
and your sin may return upon your
heads, if you do not take in purity.*

*The Deacon says: Rise up for
prayer.*

*The People say: O Lord, have mer-
cy upon us.*

*The Priest says: Peace be with
you all.*

The People say: With thy spirit.

*The Priest says the Prayer of Saluta-
tion of Basil: O Lord, great, eternal,
who didst form man free from corrup-
tion, Thou hast brought to nought the
power of death which came first into
the world by the envy of Satan,
through the coming into the world of
Thy living Son, our Lord and God and
Saviour Jesus Christ, and hast filled*

(a) Here A begins again. —

ረ፡ ሰላመክ፡ እንተ፡ እምሰማያት፡ እን
ተ፡ ባቲ፡ ሠራዊተ፡ ሰማያት፡ ይሴብሐ
ከ፡ እንዘ፡ ይብሉ፡ ስብሐት፡ ለእግዚአ
ብሔር፡ በሰማያት፡ ወሰላም፡ በምድር፡
ሥምረቱ፡ ለሰብእ ።

ይብሉ፡ ሕዝብ፡ ከማሁ ።

ይብል፡ ካህን፤ አእግዚአ፡ በሥምረ
ትክ፡ ምላእ፡ ውስተ፡ አልባቢነ፡ ወአ
ንጽሐነ፡ እምነሉ፡ ደነስ፡ ወእምነሉ፡
ሉ፡ ምርዐት^(b)፡ ወእምነሉ፡ ቂም፡ ወቅ
ንዓት፡ ወእምነሉ፡ ምግባር፡ ሕሱም፡
ወእምነሉ፡ እከይ፡ እንተ፡ ታላብስ፡
ሞተ ። ረስየነ፡ ድልዋነ፡ ለኩልነ፡ ከ
መ፡ ንትአማኅ፡ በበይናቲነ፡ በአምኃ፡
ቅድሳት ።

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡
ሰላም፡ ፍጽምት፡ ወፍቅር፡ ተአምኑ፡
በበይናቲክሙ፡ በአምኃ፡ ቅድሳት ።

ይብሉ፡ ሕዝብ፤ ክርስቶስ፡ አምላክ
ነ፡ ረስየነ፡ ድልዋነ፡ ከመ፡ ንትአማኅ፡
በበይናቲነ፡ በአምኃ፡ ቅድሳት ።

ይብል፡ ካህን፤ ወንትመጦ፡ እንበለ፡
ነኑነ፡ እምሀብትክ፡ ቅድስት፡ እንተ፡
ይእቲ፡ እንበለ፡ ሞት፡ ሰማያዊት፤ በ
ኢየሱስ፡ ክርስቶስ፡ እግዚእነ፡ ዘቡቱ፡
ለክ፡ ምስሌሁ፡ ወምስለ፡ ቅዱስ፡ መን
ፈስ፡ ስብሐት፡ ወእኒገ፡ ይእዜኒ፡ ወ
ዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን ።

ይብል፡ ካህን፤ እግዚአብሔር፡ ምስ
ለ፡ ኩልክሙ ።

ይብሉ፡ ሕዝብ፤ ምስለ፡ መንፈስክ ።

ይብል፡ ካህን፤ አእኩትዎ፡ ለአምላክነ።

ይብሉ፡ ሕዝብ፤ ርቱ፡ ይደሉ።

ይብል፡ ካህን፤ አልዕሉ፡ አልባቢክሙ።

ይብሉ፡ ሕዝብ፤ ብነ፡ ኀበ፡ እግዚ
አብሔር፡ አምላክነ ።

all the earth with Thy heavenly peace, wherein the hosts of heaven do praise Thee, saying: Glory to God in heaven, and peace on earth, His goodwill to man.

The People say the same.

The Priest says: O Lord, of Thy good pleasure fill our hearts with [Thy peace] (a), and purify us from all pollution, and from all wantonness, and from all revenge, and envy, and from all bad actions, and from the remembrance of evil which clothes with death. Make us all meet to salute one another with the holy kiss.

The Deacon says: Pray for perfect peace and love, salute you one another with the holy kiss.

The People say: O Christ our God, make us meet to salute one another with the holy kiss.

The Priest says: And that we may receive without condemnation of Thy holy immortal heavenly gift, through Jesus Christ our Lord, through whom to Thee, with Him and the Holy Spirit, be glory and power, now and for ever, and world without end. Amen.

The Priest says: The Lord be with you all.

The People say: With thy spirit.

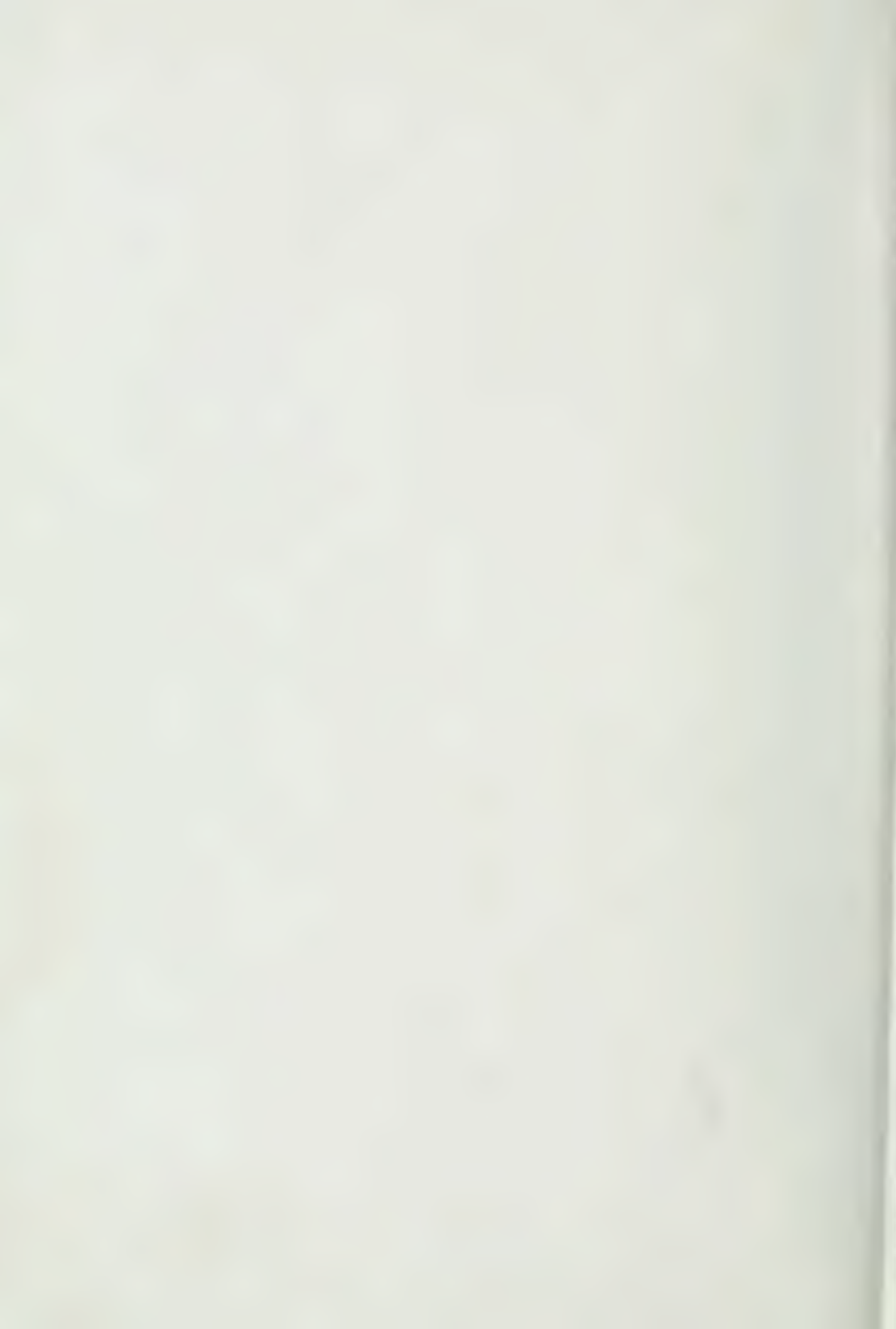
The Priest says: Thank ye our God.

The People say: It is meet and right.

The Priest says: Lift up your hearts.

The People say: We lift them up to the Lord our God.

(a) Wanting in the Aethiopic text. — (b) Or perhaps **ርስዐት**; MSS.: **ሥርዓት**; emend. DILLM. —



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